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Nov. 12, 2014

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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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"The Uprising"—Honore Daumier

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the world needs to be changed

In London's Highgate Cemetery, a huge granite pillar stands atop the grave of Karl Marx. On it is a bust of Marx, his cheeks puffed out like Kriss Kringle, his eyes set deep and resolute.

Chiseled on the granite is this dictum of the father of communism: "The philosophers have only interpreted the world. The point is to change it."

I agree with Karl Marx! The world needs to be changed! But how? That *is* the point.

What has evangelism to do with revolution? Just this—Christ's work never goes on in a vacuum, and today the Christian church is being called to evangelize people caught up in cataclysmic change.

This truth was smashed into my heart nearly a decade ago, as a friend and I were flying in Africa. Africa was throbbing with the great drive for freedom; the thunder of change was in the air. My friend handed his Bible to me, pointing to this passage from Jeremiah: "The Word of the Lord came to me . . . saying, 'What do you see?' And [Jeremiah] said, 'I see a boiling pot, a seething cauldron.' "

A seething cauldron. That was a perfect image to describe our world—an age shaken and convulsed by the most fantastic revolutions of all time.

When the mobs stormed the Bastille in 1789 to start the French Revolution, King Louis is said to have remarked, "This is a revolt."

Someone replied, "No, sir, this is a revolution."

Indeed, this is the mark of our age—not an isolated revolt, but total revolution.

Revolution is change—total, constant, irresistible, rapid, pervasive change—which affects every part of our lives. In America, there is a demographic revolution as great groups of humanity move about in gigantic population shifts. By 1980, the Christian church will find its evangelistic mission focused on the 90 percent of all Americans who will live in great strip cities, already dubbed with such revolting (!) names as Boswash, Chipitt, and Sansan.

We live, too, in a blindingly fast technological revolution. From the time telegraph was discovered until it was commercially applied took 112 years; for transistors, that application gap shrank to five years! Our exploding technology is like all the rockets at Cape Kennedy going off at once in some Fouth of July spectacular!

The strange plight of modern man is that while his knowledge is exploding, the whole idea of true truth—truth which is the opposite of falsehood—is disappearing. In art, philosophy, theology, and the total pattern of his thinking, twentieth-century man seeks to escape from reason. Everything is relative. This has led inevitably to a moral revolution, the shift from an absolute ethic to a situation ethic, from a morality based on God's eternal law to one based on man's personal likes.

Neither pot nor pornography form the moral crisis of our time. That crisis lies in the widely-held assumption that no moral standard is really important. There have always been those who have violated society's moral codes, but has there ever been a generation which repudiated the very idea of *any* binding standard?

All these changes are compounded by the communications revolution which has shrunk this planet into one world and extended our eyes to the moon. The immediacy of the media, especially TV has placed us all in what Marshall McLuhan calls a global village. Today's news today is not just what's happened; it's what's happening!

The children of the electronic age are the first generation ever to know more than their parents! When young people say that those over thirty do not understand, they may be arrogant, but they are also partly right. Most of the changes we've mentioned have taken place in the last thirty years. Those of us born before 1939 are like immigrants, feeling our way around a new land. Only the young know this world as natives know their own country. Change is the natural habitat of today's youth.

To those of you under thirty, I say we need to hear you. In two years the average age in America will be twenty-four. The task of confronting this changing age with a changeless Christ belongs largely to you. Yours is the vocal generation, so don't be silent! Listen and learn. But speak. Tell it like it is. Plead. Provoke. Make us mad if you have to. Do it with love and humility. But do it!

Revolution also means radical political change. A few years ago, [illegible] prospect seemed very remote on this continent. Did you ever think you would live to see a revolution in America? Yet today the radical extremist groups in our society call for just that. What the radicals have in mind is not akin to the American Revolution, with its limited goals. Their vision is much closer to the French and communist revolutions which totally rejected the old regimes.

Radicals in contemporary America have made their goal clear: they are convinced that American society is so corrupt and so unworkable that the system cannot be changed; it must be destroyed. When asked what they have to replace it, many of them answer that this is not their concern. It should be ours, for they are out to create a vacuum which would quickly be filled by totalitarianism of the left or the right.

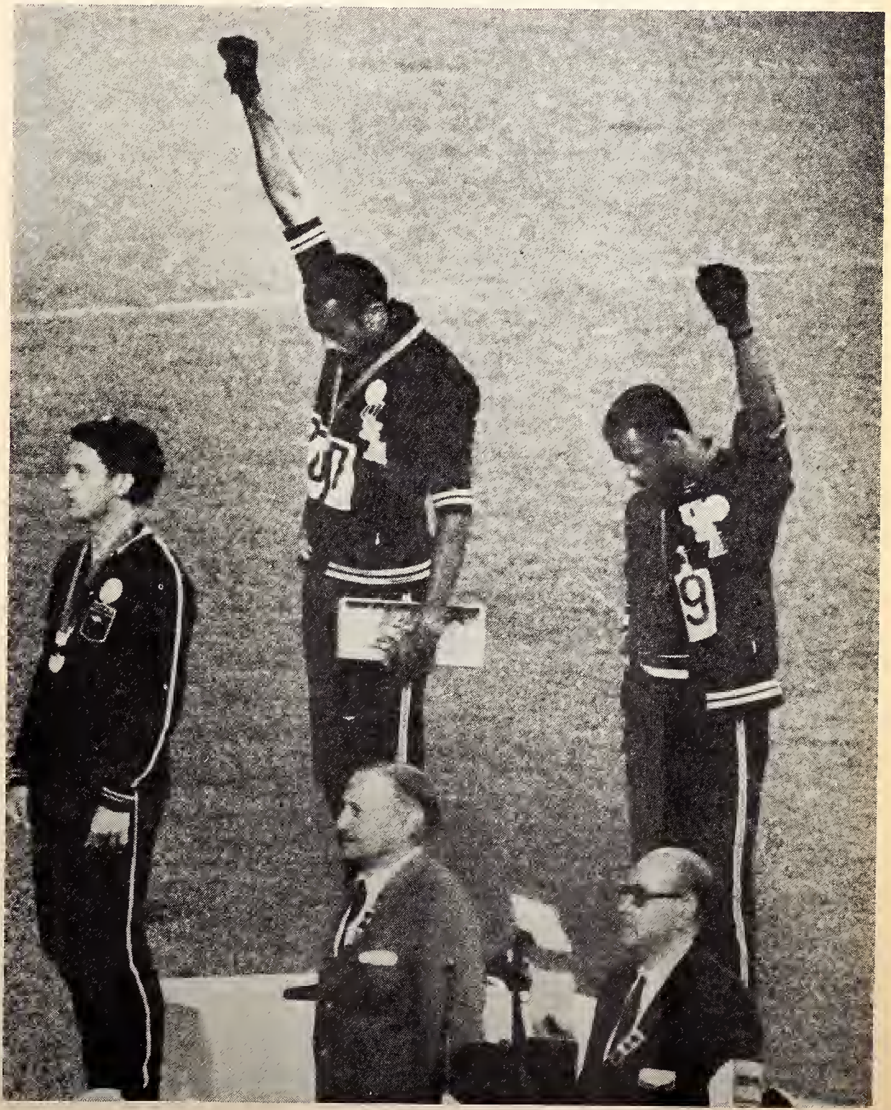
Yet we dare not be blind to the

sson all modern revolutions have ught: When men of privilege abuse eir power and refuse justice, sooner r later upheaval will come. President ennedy put it memorably: "He who akes peaceful revolution impossible akes violent revolution inevitable."

Today, revolution is fueled by the eedom drive which is surging up through the entire world of men—the struggle for identity, dignity, security, and equality. In America, the flash points of the freedom revolution are poverty and racism.

The poor we have always had with us, but the gap yawns wider every year. The new factor is that poor people are learning that not everyone is poor, and that change is possible. Put a TV in a ghetto, let a slum mother see ads for low-calorie dog foods and electric toothbrushes when her baby has had his ears chewed off by a rat, and you've got a revolution!

Racism is not just a problem of the South or of America or of the white man. It is a worldwide symptom of



Black athletes at the Olympics, Mexico City: "Racism is not just a problem of the South or of America or of the white man. It is a worldwide symptom of sin."

Hypocrisy defended

“All men are hypocrites,” my student said.
“Hypocrisy’s alive in all not dead!”
He may be right.
I am a hypocrite at times, I know.
And so is he. At least . . .
he tells me so.

And I know honest people—gentle folk—
who segregate the blood-spot from the yolk
when telling truth.
But I would hesitate to label worse
the slight dilution than
the potent curse.

There’s this about hypocrisy, as well—
(I credit it with sparing me *one* hell—
worship of self.)

Long recognizing it within my life,
I sense my own need for
the Surgeon’s knife . . .
and understand more deeply day by day
shared weaknesses of all
who grope from clay.

Evelyn Minshull

sin. But God has told us to confess our own sins, not those of the rest of the world.

I hold no brief for James Forman’s Black Manifesto. Yet if our reaction is simply to lash back at Forman, and if we do not seek to heal the gaping, aching, rubbed-raw wounds of racial strife, then we shall deserve the fire next time.

It is to the shame of the Christian church that we have been so slow to face the demands of the gospel in the racial revolution of our time. With some notable exceptions, we have moved only when we have been run over from behind.

We have enjoyed, many of us, our privileged position at the *white* hand of God.

What, you may ask, does this have to do with evangelism? Well, let me ask what kind of gospel we are preaching when a church sends missionaries to convert Africans, but suggests to the black American that he go to his own church with his own kind? Why should the black man listen to us talk about a home in heaven, when we refuse to make him at home in our neighborhood and our schools?

What, I ask you, does this have to do with evangelism?

The right of men to freedom, g-nity, and respect comes directly fr n the Bible, from the story that C d made man, that God loves man, d that the Son of God laid down is life for man. This is the ultim e source of worth. The whole idea t t the course of history can be alter l, that man is not the slave of f e, arises from the Christian view t t history moves toward a climax in e return of Christ.

What, then, should be the sta e of the Christian church in an age f revolution?

Some call for the blind rejection f all revolution; others demand a na e acceptance of all revolution. Sc e would like to ignore change; oth rs would like to baptize change as e new messiah. As responsible Ch stians, we must reject both extrem s.

We cannot be worthy of our h h calling if we try to keep God in sc e private, undisturbed corner of r lives, and ignore the strong driv g winds of change. While revolut n was raging in Petrograd in 1917, e Russian Orthodox Church was in ssion a few blocks away having a ot debate — about what color of v tments their priests should wear! G d help us if we strain at gnats while e camels of revolution are march g.

Some change should be oppo d. We Christians have a stake in pres ving the historic truth of the go el and the worthy values of the p st. Like Jeremiah, we say, “Ask for e ancient paths, where the good way .” But we also know that sin inf ts every man and every human inst ution. So we need a holy discon nt with the status quo.

The gospel calls for cons nt change. Conversion is a change o direction. Repentance is a change o mind. The Christian life is a conti al change from glory to glory.

This is the first in a series of articles.

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Bible Society goes mod with love seals

'Wow! You really are stirring things up at the Bible Society."

So wrote a lady commenting on the current "Love campaign" of the American Bible Society, in which millions of colorful seals the size of ommemorative postage stamps incribed with Bible verses about love are being circulated across the country.

UPI religion writer, Louis Cassels, in his syndicated column, said: "The taid old American Bible Society has hocked a few people and delighted many more by busting out in a mod, mod mode."

Another columnist, David Poling, aid the love seals have an "obvious ppeal . . . for people of all ages.

"It is a dramatic, almost historic vent when a religious organization evelops a new technique and strategy for communicating the essence of ncient truths."

A man from Virginia sent this message on a picture postcard: "Say, man, y'all got any more of them ool ABS stamps about love? I would ve to have about five batches of hem. Whoever did this one is really ith it."

Accompanying the seals is a Scripture selection, a pocket-size folder ontaining the thirteenth chapter of irst Corinthians, the source of all ut one of the five verses on the seals. The text of the Apostle Paul's famous "Love Chapter" is that of Today's English Version of the New Testament, the Bible Society's own translation in clear, modern English.

Each seal features a brief motto om the Scriptures proclaiming that ove is kind," "love is patient," "love eternal," "love never gives up," and od is love."

Day-glow posters, each a blowup a seal, also are available.

Reaction to the love seals, the riptures, and posters has been verwhelmingly positive," according John D. Erickson, ABS executive cretary for ways and means. "The ve seals are probably the most colorful little stamps in existence.

"They're decorated with designs ut suggest stained-glass — not the kind you see in church, but the kind once used on lampshades in the early part of this century. The style is Tiffany glass."

"Small, powerful messages," wrote an Arkansas man. "A brilliant inspiration on your part."

One letter expressing disapproval of what some regard as psychedelic art, took the Society to task for this bold step. Said the writer: "I do not find this kind of design or colors particularly beautiful. The colors are gaudy and the (application to the Scriptures) horrible." Such letters, however, have been in "a tiny minority," adds Erickson.

A 60-second color television spot has been distributed for public-service broadcasting. It uses the love seal artwork in a variety of animation techniques, combined with live action photography to drive home the message that love is the purpose and meaning of life.

The seals come in sheets of forty-five, each. Nearly two million sheets have already been printed.

"Each verse has a different color scheme and artwork, and the different patterns both contrast and harmonize," Erickson said. "An almost infinite variety of combinations and arrangements can be made by simply tearing, licking, and sticking.

"But probably the most creative—and most appreciative—users are the young, those with long hair as well as the other kind. Both sorts come into Bible Society headquarters in New York every day, by the dozens, asking for love seals. They stick them on their clothes, on themselves, on books and other objects, on just anything that comes to hand."

Broadwayites were attracted to a large display featured in showcase windows flanking the front door at Bible Society headquarters. And residents of Chicago and Los Angeles were drawn to similar displays at branch offices in those cities. Greatly enlarged, poster-size love seals grouped around a sign with LOVE in huge red letters proclaimed the theme to the traffic outside.

Flying in the breeze atop a flagpole in the small plaza in front of Bible House, was an eight-by-twelve-foot banner emblazoned in two shades of green and three of purple waving the message, "Love Never Gives Up."

Four youths baptized

The Ho-Peng (Peace) Mennonite Church of Taichung had its first baptismal service on November 9. Four young people were baptized by Evangelist Wungtien-Min.

Among the baptismal candidates were three Liau brothers. Their parents were baptized under the ministry of Evangelist Wung while he was at the Hsi-Tun Mennonite Church. Now that Evangelist Wung is minister of the Ho-Peng Church, the parents attend that church and their three sons were baptized there.

Miss Kang, the young lady who was baptized, works in a Christian kindergarten and school for polio children in Taichung. Her father attended the Ta-Ya Mennonite Church where Evangelist Wung was minister for four years from 1965-69.

"The Ho-Peng Church was opened about a year and a half ago and these are the firstfruits of what we hope will be a great harvest," says General Conference Mennonite missionary Hugh Sprunger.

First baptismal service at Taichung's Ho-Peng Mennonite Church. Seated are the three Liau brothers and Miss Kang. Standing are Hugh Sprunger, Mennonite missionary and Evangelist Wung.

Gas ban disarms critics not Army

President Nixon's November 25 statement on chemical and biological warfare served more to disarm his critics than to disarm the United States' CBW capacity, according to a report issued by the NARMIC program of the American Friends Service Committee.

Acronym for National Action/Research on the Military Industrial Complex, NARMIC noted that the President's statement will not curtail the use of any of the chemical weapons presently employed in Vietnam, nor did the President outline any significant cutbacks in the country's existing CBW capacities.

Upon close analysis, the report says, some of the presidential proposals are not what they seem. Pointing to the President's recommendation that "the United States shall renounce the use of lethal biological agents and weapons, and all other methods of biological warfare," the report notes:

"Twenty thousand bullets containing botulinum—a germ-produced toxin that causes a highly fatal disease of the nervous system—may remain in the hands of the Army."

The President's statement "sounds sweeping, indeed," at first reading. "However," the report continues, "biological weapons constitute less than 10 percent of the United States' arsenal of CBW agents (the rest being chemical). Furthermore, at least part of the BW arsenal will not be covered in the ban because of a redefining of biological toxins which was one result of U Thant's report to the U.N. General Assembly in July 1969. That report, compiled by chemical warfare experts from all over the world, reclassified the nonreproductive toxins (such as botulinum), which are produced by living organisms as chemical rather than biological warfare agents."

The AFSC report revealed that "the first chapter of the U.N. report, which included the changed definition, was written by a team headed by Ivan Bennett, director of the New York University Medical Center, research contract director of the Army Chemical Corps and an advisor to the Army on epidemiology and pathology. His staff included three Pentagon officia and the first draft of Bennett's cha ter was written by the Army's CB experts."

Biological weapons using toxi rather than germs, the report co tinued, are easier to control and the fore, more militarily useful.

"Benjamin L. Harris, deputy sistant director of chemical technolo of the Office of Defense Research a Engineering, was asked about the ne definition. . . . He said now that t U.N. committee of 'international e perts' had decided on this new, cle definition, 'we certainly subscribe it.'

"He was then specifically ask whether the stockpile of twenty tho sand botulinum bullets at Pine Bl Arsenal (Ark), (revealed in rece press reports) would be destroye Harris answered: 'What we have a where we have it is still classifie Botulinum is the deadly toxin giv off by botulism bacteria."

In addition, the continued produ tion of germs for defensive researc provided for in the President's speec was noted in the report: ". . . t Deputy Commanding Officer at F Detrick, Colonel Lucien Wineg said it would be fair to assume t Detrick (Md.) will continue to p duce the dangerous organisms t could be used offensively, since a defense against biological weapons volves the production of harm agents that are potentially available an enemy."

According to the report, the Unit States does not consider ratification the Geneva Protocol as imposing a strictures on the use of tear gas a lung gas. Both are used in Vietna

That agreement prohibits the "fi use in war of asphyxiating, poiso ous, or other gases and of bacter logical methods of warfare." T thirds of the signatories of the pro col, including France, Great Brita and the U.S.S.R., consider "other g es," such as tear gas and lung gas be prohibited by the Geneva pact.

The President's renunciation of fi use of lethal chemical weapons w not affect the use of powerful her ides in Vietnam.

Extending this ban to include first se of incapacitating weapons, the 'resident includes only the one hemical classified as "incapacitat-ng" by the Pentagon. According to he report: "the only CW munition lassified by the Army as "incapaci-ating" is BZ, a psychochemical simi-ar to LSD . . . it seems from trial use n Vietnam the gas has been found to e unreliable . . . The problem with Z is that it affects each person dif-erently. While it makes some people assive, others may act irrationally. o we are faced with a situation in hich the President plans to extend he no-first-use ban to a weapon hich we have reportedly used first nd found to be ineffective."

abbi deplores Song My /iolation of biblical code

he national conscience of America ust not be allowed to rationalize e savagery of Song My, declares a rominent rabbi, stating that signs of is tendency are beginning to appear in the slogans that war is hell, and at this was an isolated incident not onsistent with official policy."

Rabbi Marc H. Tanenbaum, of the merican Jewish Committee, speak-g on a Chicago radio station, said at "this particular atrocity was a ear violation of the civilized values at America claims to uphold. It is so a tragic departure from the bib-cal laws of warfare in the book of euteronomy, which sought to limit e excesses of war by insisting that fers of peace had to be made to all emies, and that under all circum-ances, women and children were to left alive."

No Jewish person, Rabbi Tanen-um said, "would blur the funda-ental differences between the atroc-ies committed by the Nazis and the ts now charged against some Amer-an troops in Vietnam. A deliberate tional policy of genocide is not the me as the actions of groups of per-ns running amock, who violate the ws of the United States and the will its people."

To bridge the church gaps
Visits for understanding

It is understandable that barriers to communication rise between the conference staff in Newton and General Conference congregations all over North America. During the next year, however, every effort will be made to bridge the understanding gap with face-to-face encounters in congregations.

The congregational visitation program, called Operation Understanding, is headed by the General Secretary, Heinz Janzen. Visitors will include the general secretary, the executive secretaries of the commissions, the business manager, associate and assistant executive secretaries, and seminary officials. Staff people will be accompanied by commission members in their local areas.

At first it was hoped that all the churches could be visited during 1970, but present plans are to visit half the congregations from January to May 1970, with special emphasis on churches which have had no visit recently, and the others the following year. All churches are to be given an opportunity to have a visitor, including those who are not officially members of the General Conference, but participate in its programs.

Operation Understanding is designed as a two-way bridge. Staff visitors and churches will have a chance to raise questions with each other and to share some of the wonderful things that God is doing in the lives of people around the world. Hopefully, misunderstandings can be removed and the way to understanding cleared. The emphasis of the visitation will be on the sharing of mutual aspirations in the building of the kingdom of God and providing information about Conference programs and policies.

Settings for the encounters, in order of preference, are a specially called meeting for the church board and open to all members, the Sunday school hour, the Sunday evening service, or the week-night service.

Evaluation of Operation Understanding, by visitors and churches, will be encouraged.

Similar programs have been used with gratifying results by the Mennonite Brethren, the Church of God (Anderson, Ind.), and the Baptist General Conference. The immediate pattern for next year's program came from the Mennonites in Canada.

Article on Vietnam church
Some reports incomplete

Atlee Beechy sent us the following clarification:

The November issue of the *Christian Herald* carried my article on the future of the church in Vietnam. The exact title and the pictures were selected by the editor. An Associated Press summary release on the article appeared in various parts of the country. In a number of places, local newspapers carried only parts of the release and used headlines which distorted or reversed the main points of the article.

The article reviewed the history of the church in Vietnam. Most of the protestant missionaries from the major mission group working in Vietnam have identified closely with United States' military and political goals. They have utilized military assistance to a very considerable extent. Some relief personnel also have followed a similar pattern. The article challenges this church-military alliance from a biblical point of view as well as from a practical point of view.

In contrast, there are relief and mission personnel who are concerned about the needs of all the Vietnamese and are witnessing to the spiritual kingdom which transcends national and political boundaries. The article presents this growing concern among many Christians about the image of the church, which is being portrayed in Vietnam by some western Christian workers and periodic visitors who give their blessing to the war.

In view of the questions which have been raised, I felt some clarification would be helpful. It is gratifying to note that, in some cases where distorted releases appeared, fellow Mennonites recognized the error and attempted to correct the interpretation.

Seminary has class of nine
Adds housing for families

The Seminario Evangelico Menonita de Teologia in Montevideo, Uruguay, continues to be vital in training leadership for South American churches.

On November 15, the seminary graduated nine students, coming from four South American countries. Graduation exercises took place in the Emmanuel Methodist Church. Seminary dean, John Driver, presented the graduates for the granting of degrees and President Ernst Harder conferred the degrees.

Graduates were the following: Lino Agraso and Maria Aracely Ezzatti, Montevideo; Horst Waldemar Driedger, La Paz, Uruguay; Margaretha Bergen, Neuland, Paraguay; Paul Klassen and Gerd Dueck, Fernheim, Paraguay; Josue Melquiades Santos, Sao Paulo, Brazil; and Juan Angel Gutierrez, Bragado, Argentina.

During the school term, students and faculty members at the seminary take part in cell groups. Tuesday morning during the coffee break, various cell groups meet for a free encounter and sharing about personal problems or practical work difficulties.

The next year will see a staff change in the seminary's music department, Sara Ann Claassen, who has taught music since 1964, plans to leave in July for a year of study. She will spend most of her school vacation in the churches of Argentina, helping with choirs, music lessons, and youth and children's camps.

The seminary also has a concern for distributing good reading material. The seminary bookstore, in Mrs. Anita Dueck's charge, tries to stimulate the reading of good books. One way of doing that is through book displays in churches.

A seminary housing project to accommodate five students with families was recently completed. Each house has two bedrooms, a bath, kitchen, and a living room. There are doors between the houses so that various rooms can be used in different combinations. The fully equipped houses (with refrigerator, stove, water heater, space heater, and furniture) have been completed for $48,000.

The Board of Missions and Charities of Elkhart, Indiana, and the Commission on Overseas Mission of Newton, Kansas, as well as many South American churches have contributed toward this project.

Juan Angel Gutierrez, Argentina, was among the nine who received diplomas from the Montevideo seminary in November via Dean John Driver and President Ernst Harder.

Soviet writer attacks churc
Laments effort at dialogue

The World Council of Churches ha been identified with Western imper alistic activity and anti-Marxist att tudes in an article distributed widel in the Soviet Union.

Entitled "Ecumenism: Its Soci Significance, Ideology and Purpose, the text appeared in *Political Self-Ec ucation* (circulation over 1,000,000 published in Moscow. It was transla ed into English by Paul B. Anderso and appears belatedly in the Septen ber issue of *Religion in Communi Dominated Areas,* publication of th National Council of Churche (U.S.A.).

The article, written by N. Gr dienko, shows considerable knowledg of the modern ecumenical movemen For the most part, details on the his tory and the operating structure c the World Council are correct.

The lengthy discussion is a broac side against Christianity in general a well as the WCC. The intimation i made that the Russian Orthodo Church, a member of the Worl Council, has acquiesced with what i considered the western antisocialis orientation of the Council.

While not totally condemning th recent Christian-Marxist dialogue, th writer sees little value in the develop ment. "The interests of the workin masses are set forth, defended an supported not by Christianity or an other kind of religion, but by scienti fic communism," stated Grodienko.

He accused the World Council o Churches of imperialism for takin stands on the Korean war, the anti Soviet struggles of the Hungarian over a decade ago, and the recen takeover of Czechoslovakia.

He saw no substantial shift i World Council thinking since mor Orthodox churches from communist controlled lands joined the council i 1961.

Grodienko told his Soviet audienc that Christianity in the "person o the ecumenical movement" is pro ducing disillusionment among the "be lieving masses" who want some "so lutions on sharp social political prob lems."

vangelistic goal in Poverty Fund

he following article provides further formation on the Poverty Fund hich was announced in our Decem-r 16 issue, page 757.

Delegates to the 1968 General Conrence in Estes Park voted to do mething about poverty at home and road. In accord with that request, ouncil of Commissions members at eir meetings in Newton, Kansas, ecember 3-5, grappled with the adinistrative problems involved in the nplementation of such a fund, offially named the Poverty Fund.

At its December 5 meeting, the eneral Board decided to hire a full-ne director for a two- to three-year riod. The person has not been amed yet. A steering committee of e, to be responsible for the adminration of the fund, will also be amed. Some of its members will ve contact with large corporations d foundations. Further, an advisy council, made up of members om various geographical areas, will appointed to counsel the steering mmittee in selecting projects, adnistering them, raising funds, and e like.

Monies for the Poverty Fund are come from contributions above regar giving and will not be used for rrent programs.

It should be noted that the fund s visualized long before minority oups made demands for reparations. e fund was established to strike at root of the conditions which have en rise to the demands from the derprivileged. Even though poverty nds will not be used for ongoing ograms, the General Conference has en engaged in similar programs in rth America and overseas.

The Poverty Fund has several purses: to awaken members and urches to Christian responsibilities meeting crucial human needs— ritual and material — in today's rld; to meet such needs which can be funded through existing proms; to provide an avenue for sacrial second-mile giving, which will llenge donors to give above and ond their current rate of giving; to vide spiritual and motivational dimensions to programs initiated and financed by governmental and/or social agencies; to initiate or supplement programs which ordinarily would be difficult to fund because of their innovative, experimental, or high-risk nature; to supplement funds for projects which a local church cannot finance alone.

Guidelines for evaluating and accepting projects to receive aid from the Poverty Fund were laid down.

1. Projects shall be complete entities not requiring Conference funds after completion, unless they replace others in current programs.
2. Projects shall be completed in three years, preferably less.
3. High priority will be given to projects which specifically seek to blend evangelism with service, in recognition of man's need for personal redemption, as well as bettering social and economic conditions.
4. Emphasis shall be placed on program and personnel, rather than on buildings or equipment (the latter is not ruled out, depending upon circumstances).
5. Programs related to the greatest human needs in this day receive high priority: food production, justice, literacy, and population control.
6. Programs should seek to eliminate root causes and build motivation, aspects with which social or governmental agencies cannot deal, as in such areas as drugs and alcohol.
7. Programs may be new or an expansion of existing high priority programs.
8. Training, equipping, or liberating persons so they can become economically independent after the initial assistance is important.
9. Those being served shall participate in the planning and evaluation whenever possible.
10. Programs should not duplicate what other agencies are already doing in a given location.
11. Projects which generate additional funds from government, industry, foundations, or other organizations such as World Neighbors should be strongly considered.

Contributions to the Poverty Fund are to be divided about equally between North America and overseas. Approved projects are to be ranked in order of priority for funding in each of the two categories. A project may be initiated, upon approval of the Steering Committee, when the necessary funds for completion of the same are in hand or assured.

Donors have control over the designation of their funds within certain limitations. Contributions may be designated for use in North America, overseas, or both. As contributions are received they will be channeled to the top priority project or projects at that time.

Every effort will be made to raise a million dollars during the next three years, says the General Board. The Poverty Fund, it is projected, will be in operation for a three-year period.

we can do more

THE MENNONITE HYMNAL

It has been said a new hymnal should be published every generation in order to include in it the changes in hymnody, the new hymns that the church should be singing as well as dropping those that have fallen into disuse. The *Mennonite Hymnal* comes on schedule, since the *Mennonite Hymnary* was first published in 1941, if this is a proper policy.

It would almost seem to be the case. The two conferences sponsoring the new hymnal have, together, published forty-five previous books of hymns and books about hymns. The Old Mennonite Church has published thirty, previously. The General Conference has published fifteen. This becomes number forty-six.

For the General Conference, the new *Mennonite Hymnal* follows a hymnary which has been, by far, the most accepted and most popular of any previously issued. It has had over eighty thousand copies printed.

One's early impression is that the new hymnal builds on what has been an impressive and very competent book for our public worship, the *Hymnary*. The new hymnal reflects the very great amount of careful research that has gone into its preparation. The music of the hymns has obviously been given careful examination with a number of hymns being put to the music as originally composed. The texts have been given the same careful treatment as to original composition as well as a critical evaluation concerning the theology reflected in them. Where possible, the originals have been used. This changes some tunes and texts familiar to us in their revised form. An example is "A Mighty Fortress Is Our God," number 597.

Another significant fact evident in the book is that it brings two streams of tradition together, the General Conference and the Old Mennonite Conference. The hymnody of these two groups is different. The Old Mennonite Church, having been in North America, many more years than the portion of the General Conference with Russian background, results in much greater use of American hymnody by that group while the German hymnody of chorales is in much greater use by our Conference. The new hymnal takes the finest of both these traditions. There are very lovely American folk tunes to be found as a result. A number of very fine hymns from Funk's *Harmonia Sacra* are included. Joseph Funk was a Virginia Mennonite who first published the *Harmonia Sacra* in 1835, which became a standard work for singing schools as well as worship purposes. A substantial contribution from this work is in the hymnal. The *Harmonia Sacra,* incidentally, is still being published and used. And Joseph Funk, incidentally, was a publisher whose firm continues in the business today as Funk and Wagnalls.

Three hymns from the *Ausbund* are to be found in the hymnal. The *Ausbund* is used today by the Old Order Amish among other groups. The *Ausbund* was first published in about 1580 and perhaps is the oldest continuously published hymnal in existence. Its most recent issue is dated 1950, in which even some of the mistakes found in the original issue still appear.

Happily, several hymns from the younger churches of Japan, China, and India are included, giving at least token recognition to the fact that the church of Christ is the church universal.

The hymnal uses some contemporary hymns, but not many, simply because of limitation of space and the need for hymns to have lasting qualities ere they become a part of the permanent collection. The folk hymnody which has become very popular today, can best be included in loose leaf, paperback, or other less permanent form for use by the groups within the church needing them. Even as there is a youth and children's hymnal for special use.

This is a truly competent, exciting, and sound contribution to our musical life. Those responsible are to be commended for very good work done. *Esko Loewen, North Newton, Kan.*

RECORD

Marriages

Edward Gingerich, Metamora, Ill and *Alice Esch,* Calvary Churc Washington, Ill., on Dec. 14.

Richard Hicks and *Elaine List,* Ca vary Church, Washington, Ill., Dec. 1

James Hochstedler, Methodis Church, and Donna Penner, Fir Church, both of Beatrice, Neb., o Dec. 6.

Donald Hoff, Chicago, Ill., an *Joan Gross,* Calvary Church, Wash ington, Ill., on Dec. 12.

Kenneth Janzen, Bethesda Churc Henderson, Neb., and *Barbara Ep* First Church, Newton, Kan., Dec.

John Retzlaff, Rosemary (Alta. Church, and *Heidi Klassen,* Coaldal (Alta.) Church, on Dec. 13.

Nikki Charles Sohar and *Rebecc Lynn Breneman,* Salem Church, Kic ron, Ohio, on Dec. 6.

El Roy Wiens, Inman (Kan. Church, and *Loretta Voth,* Alexande wohl Church, Goessel, Kan., Dec.

Calendar

Jan. 16-18 — Mennonite Centr Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971—Fresno, Calif General Conference.

July 18-23, 1972—Curitiba, Brazi Mennonite World Conference.

Published

Commission on Overseas Missio shelves are full. Mission literature o most fields of the General Conferenc Mennonite Church are availabl While in some cases several years ol the items do treat basic aspects of th work. Materials of this kind would b helpful background information f many organizations in the congreg tions. Included among the materia is the orange-covered *Leaders' R source Manual for Young Missio Workers* which includes descripti material of all mission work. Mat rials will be sent free of charge t anyone requesting them. Address r quest to Commission on Oversea Mission, Box 347, Newton, Ka 67114.

.ETTERS

ompete with Playboy

EAR EDITOR: Keep up the excellent ork as the editor of *The Mennonite.* a few years, you will be able to mpete with the *Playboy* magazine popularity (reference to Vivian egler's article "Parents are sex edu-tors," Dec. 2). *Dwane A. Klassen, 16 Madison Ave., Altoona, Pa. 602.*

ne lesser evil

EAR EDITOR: I am deeply disturbed out Alvin J. Beachy's article "Lost Vietnam—America's Soul" [Nov.]. But it seems to be the trend in eological-college, WCC, and NCC cles.

The World Council of Churches ndemned the United States for mil-ry presence in South Vietnam, but used to include a similar condemtion of the communists.

A leading figure in the National uncil of Churches, Dr. John C. nnett, says: ". . . We should rather gard the Chinese revolution and all at has followed as a momentous man earthquake rather than as behavior to be judged by our usual mor- yardsticks. It calls for awe, in-lly, rather than condemnation . . . what you will about the cost of volution . . . the brainwashing, the el dealing with the opposition, and political totalitarianism are the t."

So Bennett knows the cost and the ans (he is not misinformed) even he refuses to reject these means cause they are being used to achieve at he believes is a good end. The orld Council of Churches Confere on the church and society heard d China described as . . . the new ior of the poor nations of the rld."

n the Pittsburgh Catholic paper, gr. Charles Owen Rice wrote: "It y sound strange coming from a holic priest, but I am convinced should pray for survival of the sent government of China. . . . o Tse-tung and his followers have nged China utterly, and changed or the better. . . ." After the Redards were roaming China carrying out a wave of terror—this same Msgr. Rice wrote again: ". . . However that Red-Guard campaign is not foolishness . . . the masses of China must sacrifice for the sake of the nation . . . actually, we have to mix admiration with sympathy for the miracle of management and mass manipulation that Peking has accomplished."

A Methodist missionary, E. Stanley Jones, in a book *The Choice Before Us* wrote: "When the western world was floundering in an unjust and competitive order, and the church was bound up with it and was part of that order, God reached out and put His hand on Russian communists to produce a more just order . . . communism is the only political theory that really holds the Christian position of the absolute equality of every individual."

And now we have this biased one-sided article "Lost in Vietnam—America's Soul." All these churchmen and professors conveniently forget to mention or just slough over the fact that all these communist countries fight religion and belief in God tooth and nail. None of these churchmen is naive and uninformed about the cruelties of communist tactics. On the one hand, they condemn the cruelties of the ones that fight communism, and in the same breath, condone—yes even call for admiration-sympathy and call it a miracle what the "lesser evil" communists have accomplished with the same and worse—much worse, cruelties. This "lesser evil" as Beachy would have us believe has slaughtered 40 million human beings in China and is continuing with this slaughter. The "lesser evil" in North Vietnam slaughtered fifty thousand men and women who might have opposed Ho Chi Minh. When his campaign to take over South Vietnam began, it was waged with a policy of deliberate atrocities as an instrument of terror, the like of which had not been seen in modern world. Dr. Dooley, Dr. Jurgen Dennert, Bernard Levin of the *London Daily Mail,* and others have written about these committed atrocities, committed not in the heart of the battle or blood-lust of revenge, but as a calculated and important part of gentle, witty, Uncle Ho's policies.

The "lesser evil" also has executed in Soviet Russia from 1-2 million without any trial in less than four years, and had from 3.5 to 18 million people in Soviet concentration camps.

Lenin said: "We have never rejected terror on principle, nor can we do so. Terror is a form of military operation that may be usefully applied." He also said he did not care about the worker or farmer — the communist aim was world revolution—and if 90 percent would have to perish in the process—it would be accomplished for the 10 percent.

I would like to assure the men that Mr. Beachy is quoting in his article, would they have been citizens in countries that are now conquered by the so-called "lesser evil," they would not have lived to tell their tales to newspapers or TV or radio news. But they still walk around, as free men in a country that as yet is not conquered by Beachy's so-called "lesser evil."

Have you read the articles in *Reader's Digest,* August 1969, "My Testimony," by Anatoly Marchenko; and November 1969 "Why I Left Russia," by Anatoly Kuznetsov? These men, too, realized, "The pen is mightier than the sword," but the "lesser evil" communists could and would not allow that. So one managed to escape, but the other was either killed or still suffers in a concentration camp.

We that have fled from communism are now told by theologians, professors, priests, and ministers, with their mighty pen, communism is the "lesser evil" or the only solution. How ironic! Acts 4:12—Matthew 12:25. *Mrs. H. H. Penner, Box 217, Mountain Lake, Minn. 56159.*

FOR ALL YOU LOVE

MAKE A WILL

Agents of God's Love

1970 Conference Theme

Well, seeing as we're short of help just now, please, take this list. The Chairman of the World has asked that care be given these items. Black baby chewed by rats in Wichita; young college girl is crying in her room; and kids in Africa still haven't seen a doctor: you'll know what to do. For once, someone helped you and made you new. Also, the kinfolks haven't talked for years, can you just patch that up while getting guys you see to put Christ first and quit the nation's war? The factory boss has gone and left his wife but not the company funds. The pastor can't decide to give the church another try. While you're at it, do check the Middle East, Vietnam, South American revolts, and all the people who need Bibles, books, and hoes. Come in next week. We'll have a longer list.

For if a man is in Christ
he becomes a new person altogether . . . .
All this is God's doing . . .
He has made us agents of reconciliation.
2 Corinthians 5:17, 18, Phillips.

n agent is authorized to act in behalf of another. ur authorization—yea, commission—to minister in od's behalf comes from Him. Let us illustrate how e are Agents of God's love through General Con- rence.

OMMISSION ON EDUCATION

aining is essential for an agent to be effective. One the functions of the Commission on Education is to **ain** God's agents for the task of communicating the ood news of God in Christ to other persons.

They provide us with training tools: study courses, ogram helps for youth, church membership mate- als, magazines for high school and college youth d adults, Sunday school curriculum, workshops, oks, and pamphlets. All to help us be more fective.

COE's cost of helping train us in 1970 will be 61,200.

OMMISSION ON HOME MINISTRIES

issions and Service)

is commission is our missions and service arm in e United States and Canada. They will be offering eas, know-how, and staff resource persons to help e members of our congregation become **active** ents of God's love.

Through them, we work with Indian Americans d help young churches get started. Voluntary service orkers in Gulfport, Hamilton, and several dozen her places serve under this commission's guidance.

Through CHM, we become God's agents to millions television viewers and radio listeners. Over forty illion persons saw the family-life TV spots last year d millions more the **Choice** radio program. Many rsons are being helped to new faith in God.

It will cost a minimum of $399,110 for these tasks 1970.

COMMISSION ON OVERSEAS MISSION

(Missions and Service)

Seventy years ago, we began work in one country, India. Now our workers serve in ten. In overseas ministries, God's agents **extend** their love to places they cannot go themselves.

Evangelism and planting the church continue to undergird all we do through this commission. But today's outreach has taken on many additional forms: training national leaders so the church reflects national, not western, culture; improving food production in Congo, Colombia, Taiwan, and India; assisting in family planning in Taiwan, India, and Congo; building roads to market through Colombia's mountains and helping set up marketing cooperatives; establishing self-help programs while continuing to give temporary assistance with food and clothing.

In our truly one world, we cannot fail the overseas needy. The minimal programs planned will require at least $1,387,130.

MENNONITE BIBLICAL SEMINARY

The technical revolution of today's world makes specialized training mandatory. And in the church, trained leaders are no less essential than in the world of electronics and moon landings.

To be sure, Christians without specialized training can communicate their faith effectively. But let's acknowledge it, all of us will be more competent agents of God's love if we have **trained leaders**. We need specialized persons—ministers, missionaries, Christian educators—to equip us for **our ministry.**

Our seminary will require $182,560 in 1970.

Someone says, "But the job is so big and we're so little!"

And then another persons reminds us, "This is gonna' take some prayin'!"

Will you join the other 55,000 General Conference people in this prayer: "Lord, help me to be the best agent of God's love I can be in 1970"?

As we continue praying, let's put feet to our prayers, too.

Total cost of Program—$2,130,000.

LETTERS

For liberating women

Dear Editor: I would like to carry Vivian Ziegler's worthwhile article on parents as sex educators [Dec. 2] a step further with regard to the sex education of girls.

In her attempt to explain the necessary roles of parents in sex education, Mrs. Ziegler mentions that "if parents are themselves relatively normal and healthy, they will train their boys to be boys and their girls to be girls." Later, she says that "many a woman dislikes and fears sex . . . because she has never learned to 'enjoy being a girl.'"

There must be a reason why many women are not able to *learn* to enjoy being a woman. How many men must learn to enjoy being a man? Isn't this significant?

How is woman looked upon in our society? She is, first of all, a body to be lusted after—a thing of pleasure. She is taken; she does not take. She is meant to be a wife and mother and is considered odd or unfortunate if such roles evade her (whether or not being single is her own choice). She is not the creator, the inventor; she does not control her own destiny. She is only for man.

Why should any girl have to learn to be less than she can be? Let's liberate our women from self-inflicted bondage and voluntary servitude. Maybe, then, woman can enjoy being herself! *Jo Anne Preheim, 524 E. 13 St., New York.*

PREACHER, YOU'RE JUST TOO TALL AND LANKY FOR THAT LITTLE FOREIGN CAR!
SI
G. FRAZIER

Russian Baptist greeting

Dear Brothers, Sisters, and Friends: The great feast of Christ's birth is approaching and the New Year 1970 coming soon after it.

The day of Jesus Christ's birth marks the beginning of a new era in the life of mankind, an era of which the distinguishing features are the gospel preached all over our planet and the birth of Christian churches in all the countries of the world.

The new era that began with the birth of Jesus Christ in Bethlehem was intended to be an era of peace, bringing happiness to mankind, as was proclaimed in the angels' song on the night of Christ's birth: "Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2:14). . . .

Dear friends in Christ, in these days when we will stand once more at our Savior's cradle, let us realize our responsibility to mankind, which has already repeatedly been drawn into military disasters costing the lives of millions of men. On us, Christians, depends, to a great extent, the avoidance of a new world war bringing still more terrible calamities than any of the previous wars in the history of humanity throughout the ages.

We, Christians, must realize that with words alone we cannot help mankind to avoid the dangers of the most terrible of all wars. Our great task consists in educating the millions of Christians to be resolute adversaries of all arms of mass destruction and military disasters threatening the annihilation of all mankind.

We, Christians, must understand that we are living in the days of nuclear weapons and that any world war will unavoidably be a nuclear war. So that, among the voices raised everywhere today against war and all arms of mass destruction, the voice of millions of Christians and all the Christian churches must be heard most loudly and unequivocally. . . .

The words of the gospel: "Let them seek peace and ensue it" (1 Pet. 3:11) must become part of the program of all our Christian activities.

Wishing all the Christians of the world a happy New Year, we call them to unanimous prayer for the end of war in Vietnam and other places in the new year 1970 and the establishment of complete peace in all parts of the earth. *The All-Union Council of Evangelical Christians-Baptists, Moscow.*

Christmas in retrospect

To the Editor: Where there is death there must be life; where there is a Good Friday, there must be a resurrection and life; where there is an Old Testament, there is a New Testament; where there is a Moses, there is a Jesus Christ; where there is a seed, there follows a tree or a flower

The magnificence and the glory of the birth of Christ and the creation of an Adam have been written so often that there certainly can be no doubt left in our minds about the fulness of God's love at birth and creation. The proof of the written word has been found in science, the ethics of man, and his Christian religion.

There must have been a purpose in our birth!

After the tribulation of Israel under the law, or the *Sheol,* the birth of Christ, and His forty days with the wild beasts in the wilderness before the temptation, there followed the new heavenly life after the resurrection or the sight of the glory of God in the Holy of Holies, Israel's *Shechinah.* Israel was redeemed on the day that Christ was born, though at that time He was rejected because of the ignorance of many of His own people.

Darlington Butler (now deceased) a Marine Corps General of World War I, from Chester, Pa., in a speech at the YMCA at Brest, France, before our embarkation for Newport News Va., said that the tribulations, trials and temptations that we had endured were only a preparation for the much greater cause to be served at home for Christ in the U.S.A.

There must have been a reason for the birth of Christ, Christmas, and the saving of our lives. *Elmer Reichart, 4141 N. 9 St., Philadelphia.*

MEDITATION

What kind of rock?

ISITING HIS HOME synagogue one Sabbath, Jesus is asked to give a eading from the prophet Isaiah (Lk. 4:16-30). "The Spirit of the ord is upon me," came the words "because he has anointed me to reach good news to the poor. He has sent me to proclaim release to ie captives and recovering the sight of the blind, to set at liberty iose who are oppressed, to proclaim the acceptable year of the Lord" 51:1, 2a). He breaks off in the middle of a long sentence describing ie messianic blessing.

A bold application falls like lightning upon the assembly: *"This day* ou listen to the one who fulfils this prophecy!" And a stirring of ixed emotions electrifies the air.

Prophetically but unprofitably, Jesus then undercuts their rigorously iarded status of privilege. The polite gathering becomes a violent attering. Fortunate to escape the scene, He left them.

Perhaps His claim did come as a shock. But they rejected more than iother Messiah; they rejected belief in a universal, no-favorites-playg God. Like their fathers, they believed that the best prophet is a ead one. That kind could be honored safely. Then while some have holy man to revere, the others can venerate the *status quo.*

Reactions prove they caught the implications of Jesus' message. iritual poverty revealed, their vanity was wounded. People want othing salve not major surgery, good profits not true prophets.

This Christ was too demanding, His life-style too all-engaging. Self-amination and self-condemnation leading to a whole restructuring id redirecting of one's life is too much religion.

Reading back through history, people of faith are taught a sobering sson: society-at-large seeks always to capture, domesticate, and ivialize visionary and vigorous religion. Not to provide it with proving support, religion invites society's displeasure.

Society, indeed, needs and wants religion: to provide a sense of curity; to decorate things up a bit; to serve as Comfort Anonymous. rving as society's pet or toy, religion fares rather well.

Patronage is not a politician's game alone. Every ecclesiastical nut id bolt learns to know his ascribed place and defined role in the achinery of community and church. Money is far from the only ason why *holy Joes* leave *pastoring* for other pursuits. For some of e same reasons, nonclergy members, as well, leave the church as now stitutionalized in order to do kingdom-work. Forget not that in "The cts of the Apostles," the early Christians also had to begin another ovement distinct from the synagogues.

Strong belief in a God just-to-all (not merely to *my* church, race, country) introduces a painful, discordant note into every pious sembly gathered to perpetuate selfish ends.

What saith the Spirit? "Rock-a-bye baby," or "rock the boat!" What *God's* will for man's various individual and group relationships? hat does it mean to be a contemporary Peter, the Rock, for the ock of Ages? Do we confuse simply remaining firm with standing ongly for that quality of living toward which the changeless God s ever beckoned man?

Men cease not to be cynical and unbelieving, questioning, "Can any ing good come out of Nazareth?" (Jn. 1:46). People of faith know at with the freeing and empowering Spirit of God, *all things* are ssible.

Pray for ears that hear. Stand ready with a heart that will obey. od's Spirit just may be in some of "that revolution" going on; His till, small voice" might be singing, "Rock the boat, rock."

Harry Spaeth

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COVER

"It is to the shame of the Christian church that we have been so slow to face the demands of the gospel in the racial revolution of our time." See "The World Needs to Be Changed."

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Agents of God's love!

Henry Poettcker

The other day we had the opportunity of hearing a sales representative from a large department-store chain. He told us that his company begins preparations for the Christmas season on January 6. As an agent of his firm, he knew what he had to do, and he knew where and when to pick up the individual items that made for the booming commercial success of our annual Christmas market.

I couldn't help thinking about that as I reflected on the nature of the church's task. As a General Conference we have chosen for our motto as we move into the seventies, the theme "Agents of God's Love." Two things need our attention here: our role and the commodity we have to offer.

Let's look at the latter first. God's love is something church people have heard about often. It has been the topic for many sermons. It is a phrase which has a pleasing ring. We say God's love makes us feel good. Nothing could be greater than this love. From earliest days, we quoted John 3:16—"God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There is the gospel in a nutshell.

If we were asked how we first learned of God's love we would probably say, "Our parents, or our Sunday school teacher told us about it." This, of course, was only the initial step. From there on we needed to determine its genuine quality by experiencing it ourselves.

The biblical writers sought to speak to this dimension following up on their own experiences of it. All of them recognized the gracious act of God in condescending to meet man at his level. This was the miracle of the Incarnation—God becoming man for us. John spoke of the Word becoming flesh. Luke and Matthew related the incidents surrounding the announcements of the birth of Christ—to Mary, to Joseph, to the shepherds. Paul spoke of the "fullness of time" when God sent forth His Son.

Paul was also the one who spelled out further the meaning of this "becoming man." For the Lord Jesus, it meant leaving the heavenly domain to walk the path of the Suffering Servant (Phil. 2). It meant learning obedience in the things that He suffered. It also meant drinking the bitter dregs which for Him spelled a foul death.

Why? Because in that very act we see the apex of God's love. God was simply saying that there was no limit to His love. Nothing that man could do—even to the dastardly deed of murdering the Son of God—would stop that love. Therein God demonstrated His acceptance of those who had chosen to break their meaningful relation with Him. "God was in Christ reconciling the world [sinful man and his entire sphere of existence] unto himself."

Now we move to the first segment of our 1970 motto. Of *this love* the believer is called to be an *agent*. As a new creature with the old gone and the new having replaced it, he now has a job. "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation. . . . So we are ambassadors for Christ, God making his appeal through us." That's just how forthrightly Paul speaks to the Corinthians (2 Cor. 5:18-20).

Is there any reason to suppose that we have less occasion to be ambassadors of Christ—*agent's* of God's love—than were the Corinthians? Hardly. This is as straightforward a matter-of-fact as anything else that relates to the life of faith in Christ.

So we have a job to do. We are called upon to present the love of God. But our task is different from that of the modern company agent. We don't offer a commodity as an impersonal thing. The love we have to offer is one demonstrated in our life. As agents of God's love, we offer our very selves and in this offering we, on behalf of Christ, appeal that men may be reconciled to God. That means action in life's arena!

Our world is torn apart, blinded, filled with hatred and ill-will, bleeding, and forlorn. Christ came to love men, to win them to himself—to heal and save them.
Will we be agents of God's love?

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:02 JANUARY 13, 1970

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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LIBRARY

c Snider's House by L. L. Fitzgerald

National Gallery of Canada

FLOOD TERROR

Hazel W. Hunrichs

With a set mouth and rebellion in his heart, but without a word, John Graham got up from the breakfast table, took his hat, and went out. His wife Ethel remained at the table, her coffee cup still in her hand. There were two red spots on her pale cheeks. If John would only express himself when something came up, she thought. How often she had wished this in their many years of married life together. And now it was over the question of whether to stay on the farm or go West.

Three of the four Graham children had moved to California, leaving only Frank on his Iowa farm near them. Now, Ethel wanted to sell the farm and move somewhere near the three families in the West. John loved the farm that had come to him from his father when he was a young man thinking about getting married.

Ethel gathered up the dishes and took them to the sink, but she did not immediately begin to wash them. Her hands were idle as she gazed out the window. The spring sun shone on the green fields in the distance, and nearby in the kitchen garden, vegetables were sprouting in even rows. It was a beautiful sight and her heart went out to John. How he loved every acre of this land, yet he was getting old and already several of the fields were lying idle, because he could not get sufficient help to plant and cultivate them, and he was not strong enough to do the work himself.

Then Ethel let her thoughts wander to the West Coast. It was three ye since she had seen all of the gran children, and she missed them bad It was a letter from their one daug ter, Barbara, which Ethel had read John at the breakfast table that h precipitated the slight crisis t morning.

Barbara had written: "Mom a Dad, I hope you will think seriou about coming to us out here to li We all want you; and the grandch dren are growing up hardly knowi you at all."

It seemed such a good plan as s outlined it to herself. Sell or lease t farm, settle in some town in Califor reasonably near the children. Th could buy one of those lovely l trailers so many older people w

ıe water now reached Ethel's chin as she knelt on the drain-
ıard. It still had not reached that far on the taller John.

ng in now. Visiting back and forth
h the families would be so nice in
years that they had left. True, she
ught, it is a big change in our
s, but it does seem the right thing
do.

Ethel was not one to nag. She felt
better to plant an idea, and then
it, keeping it alive only as oppor-
ity offered itself. Meantime, in the
vacy of her room she prayed ear-
tly for guidance in the whole plan.

The days went by, spring melted
summer and the harvests came
by one. John came in at night so
austed that he could hardly sleep,
rose in the morning unrefreshed
face another hard, long day. Ethel
little but her usually cheerful
carried anxious lines as she
ched her husband force his tired
ly day after day.

t was late August when John final-
brought things out into the open.
aybe you're right, Ethel," he said
morning as he got up and reached
his old straw hat. "The farm does
d more care than I can give it
. I've been thinking about it, and
first chance I get, I'll see that real-
te man in town and see what we
do about leasing or selling the
e."

ohn hesitated a moment, then, "I
ss that idea of yours about a big
ler might be a good one, too.
'll see."

ears sprang to Ethel's eyes as she
up and went to her husband, put-
a gentle hand on his shoulder as
pushed the screen door open and
t out.

hey finally decided to lease the
n with an option to buy. A young
ple whom they knew signed the
-time lease, and bought much of
furniture in the house.

thel had felt so sure that, some-
, her plan would go through that,
months, she had slowly been clear-
out the accumulation of years.
made a list of things they might
t to take with them. She was sure
the families would want a few
sures and these were also listed.
knew that they could dispose of
rest of the things when the time came to move. So, in less time than it would seem possible, they were ready to turn over the farm to the lessees.

They planned to spend a short time with Frank before leaving Iowa, and as the time came for them to leave the farm, Ethel's happiness in the pleasure they were going to have in the children and grandchildren in California outweighed the natural feeling of loss at leaving the farm with its many memories. John, on the other hand, became more and more quiet as he went about his work.

The trip to San Francisco in their comfortable car was uneventful. Once on the way, John's spirits began to rise, and Ethel was relaxed and happy as they traveled along.

It was as they were visiting their son Paul in San Jose that the matter of purchasing a trailer came up.

"You are sure, Ethel, that you want a trailer to live in?" asked John, as they began their hunt for a mobile home.

"Oh, yes, just see how compact they are, you can reach everything almost from one place," Ethel replied, and thought of the large, old-fashioned kitchen on the farm, with its many steps in a day. This looked so cozy to her.

At first, as John walked down the narrow corridor of even the ten-foot trailers, he felt that he must push out the sides of the trailer or he would suffocate. But, gradually, as they saw more and more trailers of every kind and make, he began to be reconciled, and could see the advantage of a mobile home. They finally decided to buy a forty-six by ten-foot trailer. In their trips around the state, they had planned to settle in a beautiful little city on the ocean, south of San Jose, but not too far from their families.

Settled in a comfortable trailer park, Ethel was supremely happy keeping house in her *dollhouse*. John, too, seemed to be content, doing occasional jobs of carpentry for friends they were making in the local church. If Ethel had occasional twinges of conscience that John was not as happy as he seemed, she kept it to herself. Frequent visits with the children and grandchildren added to their happiness.

John had never really accepted the new way of life as had Ethel. He always felt cooped up if he remained in the trailer very long. He was feeling this way now; three days of rain had kept him pretty much indoors. But it was cozy and comfortable in the trailer, and he knew he should be very thankful for its warmth and safety especially in the rain, so only a tiny sigh escaped him as he took up the evening paper.

There was a good smell of roasting meat in the trailer, but they could hear the rain pelting down over their heads on the roof.

Looking up, John remarked, "This is the third day it has rained, but I don't see any mention of floods in this area, here in the paper."

All evening, the rain continued. News on the TV gave little hope of it stopping soon, but they were comfortable so at their regular bedtime, they retired.

It was nearly two o'clock when Ethel awakened. She lay for a moment trying to place that strange gurgling sound that seemed to fill the trailer. She reached up and turned on the light, but it only flickered and went out.

"John," whispered Ethel, then louder, "John, John, wake up, I think something's very wrong."

John turned sleepily, but instantly he was wide awake. He sat up and reached for the light. Nothing happened. Ethel leaned over to the bedside table for the flashlight and turned it on.

Water, a stream of it was flowing into the bedroom from the corridor! It was already several inches deep, and seemed almost to be rising as they watched it.

John stepped out of bed and waded into the front part of the trailer, saying, "Stay there until I see what has happened."

Ethel sat up shivering in the chill December air. No light! No heat! And this flood of water in their beautiful, new trailer!

FLOOD TERROR

John came paddling back. "It must be the river in flood. Something must have broken loose."

John's voice was grim in the darkness, but he kept it under control.

"I can't see anything but water outside. It's already deep, too deep for us to get out of the trailer, besides the current is too strong. We'll have to stay here and trust the Lord to take care of us. Someone in a boat will get us out. I'll get you your clothes. Put on the warmest things you have. Where are they?"

Ethel's voice shook as she directed her husband where to find warm clothing, a sweater, and a coat. He had climbed onto a chair to dress as the water had risen perceptibly by this time. "We must get out to the kitchen," John said as Ethel, now completely dressed, waited for the next move.

"The hallway is deep because the bathroom door is closed. I'll open that and as the water rushes in, you wade out to the kitchen, I don't think the water will be over those boots that way," he directed.

Ethel stepped off the bed into the water. Then as the water in the corridor filled the bathroom floor, she waded out to the kitchen, murmuring a prayer that the Lord would save them, somehow. John followed her, quickly.

"Now, climb onto the table," he said helping her as he spoke. It was not a very large table, but it did accommodate them both, sitting with their legs crossed under them.

Leaning down, Ethel looked out of the front window.

"Oh, John," she gasped, drawing back. "Surely, there's no chance for us! Just look at that water out there!"

John was very solemn as he replied, "I don't know, Mother; it is just as God wills. Right now, you can see the way things are floating around out there that the current is so swift I doubt if a boat could stand against it."

Again, Ethel bent and looked out. Her breath came in a gasp.

"Oh, John, is that Johnson's trailer on its side, is that what I see?"

John was looking out a side window and did not reply, at first. Finally, he said, "Yes, that's Johnson's trailer, and it's turned over. Let's hope that they had more notice than we did and were able to get out in time."

John spoke with more assurance than he felt. He was watching, anxiously, the pallor that was spreading over his wife's face. She turned away from the window. She was breathing fast as she thought of what this could mean to them. She felt a great emptiness within her.

The water was deeper now. The seats by the table were awash. Then, slowly, the water lapped the top of the table.

"We must get onto the sink boards, dear, they are higher than this table." Stepping off the table, John lifted his wife and carried her over to the wide space between the sink and the stove.

"Thank you, John," Ethel said, kissing him as he gently placed her out of the water's reach. He climbed up beside her.

"The children are going to be very anxious when they hear of the flood," Ethel murmured.

"We'll phone them all the minute we get out of this," he promised.

John moved until he could act as a rest for Ethel and pulled her gently back against him.

"See if you can get a little sleep, my dear, the water may not go much higher."

But Ethel was much too tense and cold for sleep, though she rested back in his arms. John's eyes being on a level with the side window, could watch for any rescue boat that might come near. He did not mention that a small trailer had floated past on its side. There was no sign of a boat. Nothing but darkness and water.

Two hours had passed since they had first awakened. It was four o'clock by Ethel's wrist watch and still th water rose inside the trailer. It lapp at the sink boards, then it was ov them, covering the stove and filling th sink. The trailer trembled, seemed move a bit, but settled again. Joh had seen the trailer next to them ri and then slowly turn over, settli into the water. Fervently he pray that theirs would withstand this rushing water.

"We must kneel up, Ethel, dear said John as the water continued rise above them. They were bo shivering in the cold water, but they knelt on the sink boards, Ethe head barely touched the roof of th trailer while John's head bent at most uncomfortable angle.

"I've opened the ventilator so v will get air if the water rises to high," said John.

"Oh, do you think it will get th high?" Ethel's voice had a note panic in it for the first time.

"Steady, Mother, we'll take what th Lord sends. He's been good to us a these years; He hasn't forgotten now. If He means to take us, it w be together—though I would save yo if I could."

It was a long speech for John ar she looked up at him with deep lo and understanding. They had bee married nearly forty-one years, ar they had been good years.

Slowly, the water crept up the bodies. They had to steady themselv by grasping the curtain rods over th window. The water had reache Ethel's breast. She had been restir back on her heels, but now she mu kneel up straight or the water wou reach her chin.

Tears choked her now and flowe down her face. John drew her close

"I believe the Lord is going to g us out of this, somehow," he said.

"But how?" she wailed.

"I don't know how but I belie He will," he replied. The water ha now reached Ethel's chin as she kne on the drainboard. It still had n

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ached that far on the taller John. e leaned down and kissed her, tenerly. He didn't speak but both knew could be their good-byes.

John had never been articulate in ther spiritual or personal matters; e had been the chatterbox, but now was John, in his deep, slow voice, ho began to talk.

"Remember that day, dear, at the urch picnic when you fell in that ce? I ran and picked you up, and u were so embarrassed because your irt had flown up a bit. I think I ved you then, though it took me two hole years to tell you so. When Dad ve me that part of the farm and we ilt the first house; we were so ppy, weren't we?"

Ethel just nodded her head. But, she did so, she noticed something. e water was still at her chin. No gher! She didn't say anything. She nted to be sure.

John continued. "Then the chilen began to come. First, Roy. I n't think I ever was more proud in life than when I held him in my ns for the first time. Then Paul d Barbara, and last of all, Frank. had a good life with them. They re good children, as children go, d joined us in the church—all of m. Dear, we have a lot to be nkful for in that."

Time had passed and still the water ly reached to Ethel's chin. She ld be sure.

'John, the water has stopped rising, Lord is answering our prayers."

Yes, Dear, I know, I've been watch- it for some time and thanking the rd in my heart," John replied.

A reaction settled in Ethel, and a akness came over her. Slowly her d drooped, but she jerked up when water covered her lips.

'I can't seem to kneel up any long-' she whimpered.

'Ethel," his tone was stern and it etrated her confused state of d, waking her to reality. "Don't up now," he went on, "here, I'll d your chin and you brace your ds on my shoulders for awhile."

Daylight was showing at the ventir now. It was close to them but not quite over their heads. Occasionally a little water came through the ventilator as a wind-swept wave passed over the trailer, but their only source of air now came through this same ventilator.

John went on with his narrative as though there had been no interruption.

"Yes, Ethel, we have much to be thankful for. You were a good mother and wife. I guess I haven't told you very often but it was always hard for me to say these things, but I watched your patience many times."

Ethel had listened, at first, amazed, to John's low voice, saying things she had sensed in her husband through the years, but never before heard. Then it all became a part of this terrifying night.

Light came stronger through the ventilator but still the water did not recede perceptibly. Their watches had stopped so they had no idea of time.

Repeatedly now John leaned over to the ventilator and called, "Help, help," but there was no reply. So little of their trailer must be showing above the water, he thought, no one would believe that there could be survivors inside.

They listened for the sound of oars or an outboard motor, but so far, all was quiet in their corner of the trailer park.

Again, Ethel began to sag, her eyes to close, and again, John brought her back with a stern word, his hand firmly holding her head above water.

"Oh, please let me go, I'm so tired and so, so cold," Ethel begged, but John braced her against himself and held her close.

Even John was beginning to sag when, far away, came the *putt-putt* of a motor. It came closer. Shaking Ethel into full wakefulness, he leaned over and croaked through the ventilator, "Help, help."

Something grated against the side of the trailer, and a voice said, "This trailer is full of water, there can't be anyone in there."

Putting forth every effort, John leaned until he was right beneath the open ventilator. "Help, help" he cried.

There was an immediate response. "Anybody in there?"

"My wife and I. We are nearly exhausted."

"Hold on," came a cheerful reply, "get away from the ventilator, we'll have to chop an opening big enough to pull you through."

A sharp axe bit into the roof of the trailer. Soon a hole was made large enough to pull them through and strong arms reached down and lifted the partially-conscious Ethel to safety in the boat, where blankets were ready to receive her. Again, the arms reached in and drew John through.

It was two weeks before the Grahams were out of the hospital and resting in a friend's home. Again Ethel was hearing that quiet voice in the trailer that night, going over their life together, saying things she had longed to hear through the years.

"John, dear, would you like to go back to the farm again? If so, I'm willing to go. I think the Camerons would be willing to forego the lease if we asked them."

John shook his head.

"No, Mother, I think not, I couldn't do justice to the farm any more and it's in good heads. Shall we get another trailer?"

"It is definitely no to that, so far as I am concerned. I know you have never been really happy in one, now were you, honestly, John?"

Appealed to in this way, John sheepishly had to admit that, at times, he did feel a "wee bit cooped up" in one, but even at that, he would be willing if she wanted it.

Ethel was thoughtful for a few minutes and then she said, "John, do you remember that little house we saw for sale up on Jennings road on the top of the hill? I should say it was about three miles from the town, it had flowers around it and at the time we talked about how nice it was. I think the sign said it had about two and a half acres with it. If that is still for sale, why don't we look at it? Then we can decide if we would like it or not."

John smiled, "You know, Mother, I'd like that place just fine."

Hard choices for NCC in stormy sessions

William Klassen, Winnipeg, prepared the following report.

PREDICTIONS HAD BEEN that the General Assembly of the National Council of Churches meeting in Detroit in December would be a stormy session but how stormy, no one had foreseen.

It could have been predicted because, since the last meeting, James Forman had made his demands in terms of the Black Manifesto and it was clear that he spoke for a large group of black people in the United States. American Indians have developed a new militancy, there had been no major break in the Vietnam war, and the wasting of natural resources was continuing unabated. The urban crisis has reached serious levels, and the polarization of young and old has continued apace.

To be sure, the National Council of Churches could have evaded these difficult problems and entertained itself with the usual monotonous tones of ecclesiastical assemblies. Instead, the decision was made rather early that during these few days, the assembled delegates would listen to the poor and the downtrodden and the disadvantaged.

The first item of business of the Council was to listen to its general secretary who wisely saw the priorities of the next decade and called for new forms to suit the new energies of protest, need, and commitment that are springing up everywhere. After his important speech, we heard relatively little from the duly appointed committees and the official message was rejected, thus confirming that the message committee had indeed engaged in an exercise in futility.

Instead, we heard from the Women's Liberation Movement, the Indian Americans, the Black Economic Council, the Hispanic Americans, and from the youth delegation. A group of people known as Jonathan's Wake came with the conviction that the NCC is dead and that all should participate in its burial. The chairman was extremely fair in his dealings with all of these and seemed to be concerned only to let them have their say. Some delegates chafed when he allowed the discussion to continue on too long but they seemed to be oblivious to the fact that, as delegates, they were at liberty to move to terminate the discussion at any time they chose to do so.

The name of Jim Rubins stands out as the one person who, more than any other, captured the attention and the time of the conference. An active member of the Reformed Church in America, he offered the Assembly his draft card to hold in trust on the first day of the Assembly.

When the matter came up for action two days later, it consumed the greater part of the day and evoked the deepest feelings. At issue was not only the legal liability the NCC would thus assume but also the question whether the Assembly could in some way enter into the decision of this young man and help him wrestle with the issues.

After lengthy debate when the matter came to a vote, the affirmative votes for accepting the card appeared to have carried but it turned out later that they did not have the required two-thirds majority and therefore the issue hit the floor again in slightly different form. The more time the issue consumed, the clearer it became that the Council would open itself to legal charges of conspiracy and for many people, this was clearly what they desired.

Why should not the church risk its reputation and financial resources and stand with this young man? As one newsman put it, "Until the church or any denomination as such makes a test case of this matter and accepts a draft card from one of its members, all of its talk about identifying with its young men is hot air. Some denomination will have to be the first."

Rubins made a deep impression on the Assembly, mainly, because he seemed so transparently sincere in his efforts to find the right path but also because he submitted his position to the elders, whom he said he respected and loved. Even after they voted against taking his draft card in trust, he rose to thank them for the time they had given him, assured those who had voted against the motion th he bore them no ill-will, and pledge himself to continuing work in th church. A youthful protester of th highest order! His own denominatio al delegation supported him fully an some of them regretted that when h had offered his card to his own d nomination they, too, had to declin

Perhaps most moving of all we the testimonies of E. Dahlberg, wh spoke of his experiences in Worl War I on the same issue, and How ard Schomer, who spoke of his du ing the Second World War. Here we patriarchs who had crossed the sam bridge and now spoke to support hi and to invite the church to help hi down that lonely road.

There were other issues, in add tion to the legal ones. Some wo dered why he didn't take the consc entious objector position, but th marked a compromise for him wit the whole system. Others, who u fortunately never expressed their opi ion on the floor, felt that he was i effect asking the NCC to become church and this they did not wish t do. While they fully supported th young man's protest and would hav fought for it in their denomination meetings, they did not feel it wa proper for the NCC to act as a church

The young and blacks saw all thi as evasion and their response was t condemn the NCC as being guilty o the blood spilled in Vietnam by thei act. One young man enacted his dis gust by spilling a can of red paint o the table where the president and th secretaries sat in front of the whol assembly.

Throughout the numerous attempt to disrupt the proceedings, Presiden Arthur Flemming never once lost hi cool. The overriding impression on received was that the church is secure enough to listen to the dissente and does not need to resort to defensive measures of shutting off debate. It was truly a forum in whic the aggrieved members of the affluen society could have their say.

The results of all of this were clearly seen in the election results. For th first time, members of the youth dele

NEWS

ation were elected to the vice-presi-
ency of the council, and for the first
me a woman, Cynthia Wedel, was
ected president. Other measures
'ere taken to assure an adequate rep-
esentation of women, the young, and
y people on the General Board.

In one of the most remarkable
peeches of the Assembly, a black
oman social worker from Pittsburgh
bserved, however, that for these other
eople to really be able to participate
the affairs of the Council, more
r-reaching changes will need to be
ade. Her critique applies to all de-
ominations and the response of the
ssembly indicated not only that they
ppreciated her sense of humor but
so her point.

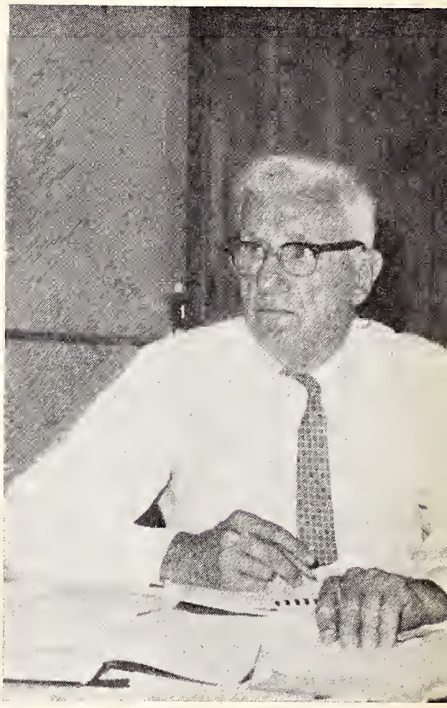
She observed that church bodies
sually meet at a time when it is next
impossible for lay people and young
eople in school to attend. She sug-
ested that church meetings be held
ver a weekend and that staff people
given compensatory time off for
e weekends they spend in committee
ork. Unless this is done, the work
the Council will continue to be
ominated by staff people from the
rious denominations, by the clergy,
d by the retired. If the church is to
ve a strong and biting witness in
r time, we will need to move away
om the practice of having those rep-
sent the church whose salaries are
id by the church and who, there-
re, are expected to promote the
urch because they are paid to do so.

Unfortunately, there was much at
e Council which served to further
larize minorities and it is apparent-
too early to begin to work toward
conciliation. Through all the din,
one spoke unequivocally for the
urch's commitment to change
rough nonviolence. Unfortunately,
e divisions between black and white
ere evident at many levels, even in
e election of officers. There were
ose who wished fervently and worked
ergetically to elect a black presi-
nt and/or black general secretary,
t the black caucus was apparently
t ready for this kind of compromise
d the white leadership was maneu-
red into a position where it could
hardly suggest a combination of black and white leadership. So a compromise was worked out and vigorous black spokesmen were elected only to the General Board. But the question still remains: When will the church be able to affirm again that "black and white *together* will overcome"? Until we have come to that point, it seems somewhat hollow to speak of the church as being an agent of reconciliation.

A beginning in this direction was surely made in the way in which the white leadership responded to the minority demands. If it can continue in that vein as it now appears that it will, then this form of Christ's church has a future. For the form of organization is now clearly second to the pressing needs which confront the church. For whatever future historians will record about the Detroit assembly, anyone who attended the sessions of business and worship could not help being struck by the vitality of the church even in its various divisions. The worship services had an astringent quality but they were truly pointers to the power of God.

Furthermore, when the church evaluates its work not so much in terms of the number of motions it passes or revisions it makes in its constitution but, rather, by the process which operates so that the various viewpoints within the church can be heard then it has recovered an essential element of its existence. For the church is, after all, first a people which is on the road; here on earth it is never a people which has already arrived.

Ominous as the problems may then seem, we can be guided by the conviction that God's greatness is most evident where people do not blind themselves to the seriousness of their problems but remain open to a candid exposure to problems in the conviction that while forms of the church may die and pass away, the Lord who reigns over it continues to work in the world He has created.


Lester Hostetler

Hymnal is historic event Again edited by Hostetler

Lester Hostetler, pastor, teacher, hymnologist, farmer, is a remarkable man.

The latest achievement of Hostetler's rich life was the publication last fall of the *Mennonite Hymnal*, of which he was coeditor together with Walter Yoder and Earl Maust of the Old Mennonite Church. (Both of the last two men died; Yoder before the Hymnal was finished; Maust after publication.)

Demand for the Hymnal has been so great that the twenty-five hundred copies of the first printing, including both round and shaped note editions, were sold out almost immediately. It is expected that two hundred thousand copies will be sold to participating churches.

At his own church, Salem Church, Kidron, Ohio, which he serves as interim pastor, he recently led the dedication service for the new hymnbook, personally conducting the singing. For him, the service of dedication marked the end of twelve years of work on the Hymnal.

Hostetler, recognized as an authority of hymnology in the Mennonite church, was also editor of the General Conference's *Mennonite Hymnary*, the handbook to that hymnal, and the *Youth Hymnary.*

The new hymnal takes the place of the General Conference's *Mennonite Hymnary* (published in 1940) and the Old Mennonite Church's *Church Hymnal* (first published in 1927). It is a significant historical event, first, because it occurs only once in a generation (every thirty years or more); and, second, for the first time, two major Mennonite conferences cooperated in the production of a hymnal.

Hostetler, as coeditor of the Hymnal, worked with about forty other people in its preparation. The songbook, he says, is "the distillation of the finest in many generations." Hymns were selected from four hundred thousand, ranging from the fourth century to the present. Included is the Catholic "Te Deum" and the recent favorite "How Great Thou Art." In addition, there are about twenty German texts and six nonwestern hymns from the Orient. Designed to please all tastes, there is music suitable for choirs, music students, teachers, and congregations.

Copyright fees for the hymns reached a total of $10,000, of which $1000 went for the one hymn, "How Great Thou Art."

But music for Hostetler is really a career within a career. Ordained to the ministry in 1915, he has served a variety of congregations across the United States and abroad. He was one of the first men of the Mennonites in the area—he was born south of Sugarcreek, Ohio—who ventured into educational preparation for the ministry. He attended Goshen College and graduated from Union Theological Seminary in New York.

After ordination in 1915 at Walnut Creek, Ohio, he served the church there until 1925. He also taught public school music and organized choruses and musical groups.

In 1925, he moved to the pastorate of the Sugarcreek church, which under his leadership joined the General Conference in 1928. He terminated his service there in 1933.

Having spent a short time in California during his Sugarcreek pastorate, he next moved to Upland, California, where he served until 1941. There again he organized choruses for the presentation of oratorios and conducted performances of Handel's *Messiah.*

His next church was the Bethel College Church at North Newton, Kansas, where he spent the years 1941-50.

During the postwar years, Mennonite Central Committee sent the Hostetlers, for a year, into the bombed city of Berlin to assist in a Neighborhood Center. Hostetler, with his wife, Charity, and thirteen staff members, organized a relief operation for the poor and homeless. Music, cooking, and sewing lessons all were designed to raise the morale of war victims. During this time, he accumulated material for his hymn collection and did research on hymnology.

Next, came the pastorate in Freeman, South Dakota, where he stayed until his retirement in 1957, which marked the official end of his ministry. He, of course, still is interim pastor of the Kidron Church.

He had thought of retirement a long time. Knowing that the ministry, as a rule, did not provide an adequate pension or retirement income, he had purchased a 59-acre farm just south of Walnut Creek in the depth of the depression. Someday, the cherry, apple, and peach trees and grapes he had planted would support him.

So, in 1957, after an absence of almost thirty years, the Hostetlers moved into the farmhouse, remodeled to their taste.

He has developed his own way of marketing the fruit. "Pick Your Own," he advertises, and eager pickers come from a wide area. This way, he does not have the expense of baskets, grading, labor, or marketing. His job is the mowing and spraying. And while he sells his fruit, he meets hundreds of new people. *General Conference News Service.*

In booming Hong Kong
Breaking the poverty cycle
By assisting 380 families

Mennonite Central Committee energies and resources in Hong Kon concentrate on serving 380 familie in assistance programs.

These families are the easily forgotten people in this booming, exciting metropolis. Their homes are i precariously perched hill-climbin squatters' huts, temporary roofto shacks, tiny cubicles in subdivide run-down buildings, or in the better-known concrete people boxes officiall known as resettlement estates.

They provide an easily exploite source of cheap labor for the growin industries that are putting Hong Kon on the economic map of Southeas Asia. They build and service th crowded pleasure domes, hotels, restaurants and shops so well-known t the international tourist.

But a closer look at the lives o these unnoticed thousands crowde into Hong Kong, adjacent Kowloon and the burgeoning satellite industri towns reveals a daily struggle to feed clothe, educate, and house their families. Faced with the ever-presen threats of illness, loss of employment and inflation, it is surprising tha more do not give up in despair o seek escape in drugs, drinking, o crime.

Unexpected expenses or loss of income brings the unpleasant choice between pulling children out of school to earn extra income assembling plastic flowers or tightening belts even tighter in the hope that one or two of the children can complete their education and find employment that will enable the family to break out of the poverty cycle.

It is in these situations that MCC programs have been able to help some families by providing cash grants or loans to enable them to keep their children in school, meet unexpected medical needs, buy a sewing machine or introduce the client to some other agency that can help. Periodical distribution of school kits, blankets, soap and health kits to client families are additional assistance rendered. Increasingly, attempts are made through group meetings and individual family visits to meet not only physical

concrete people boxes in Hong Kong.

social but also spiritual needs of
families receiving assistance. Three
erienced Christian workers visit
nes and call group meetings for
cational purposes and to provide a
e of community. Several outings
weekend camps have given city
dren a taste of the country many
hem seldom see. Relative to the
gering social needs of Hong Kong,
efforts are insignificant. No mir-
s are happening but people are
g helped to a little better life and
respect, in the name of Christ.
he reading room-library-recreation
n, begun last year in the former
kitchen, continues to be popular
children who come for a quieter
e to study their lessons or play
es, borrow or read books and
azines. Four evenings a week, two
ups of children are assisted in
studies in English. Two other
ings, Sunday school and youth-
meetings for the community are

sponsored in the same facilities by the Mennonite Mission staff.

Early last year, it was decided that the Eastern Mennonite Board of Missions would be invited to join in appointing Bruce Jutzi's replacement. With the availability of the Everett Metzlers from Vietnam, the Eastern Board Hong Kong staff jointly assumed responsibility for MCC Hong Kong for the next two years. Bruce Jutzi, former MCC director, is remaining in Hong Kong to continue Chinese cultural and language study.

Hosting official and unofficial visitors passing through the Colony, purchasing supplies for Vietnam Christian Service and MCC personnel or projects in the area, coordinating MCC program with sister public and private agencies, keeping atuned to developments within the Middle Kingdom: these have also been part of the activities of the Mennonite office in Hong Kong. *MCC News Service.*

Racial barriers restored After hurricane aid work

The federal response to hurricane Camille has revealed that the United States Government is not prepared to deal adequately with the human consequences of major natural disasters, say two private organizations.

"Federal officials have taken little or no action to combat racial discrimination in Mississippi in this disaster, and in some significant instances have contributed to the problem," says a report which was prepared by the American Friends Service Committee and the Southern Regional Council, on the basis of local investigation.

No effort was made to involve the poor and the black in planning either for emergency relief or long-term reconstruction.

The governor's emergency council, a group of ten white businessmen concerned primarily with economic development, was designated by President Nixon in September as the agency through which all federal assistance to the disaster area must be coordinated.

"A great opportunity to build anew has been lost, and federal money is being used to rebuild old patterns of discrimination and inequality," says Barbara Moffett, an executive of the American Friends Service Committee.

Congress should ask itself what agency of government ought to be in charge, in the event of disasters. At present, responsibility rests with the Office of Emergency Preparedness, an agency which is responsible for preparing the nation for the consequences of military attack and which concentrates on rebuilding structures.

Responsibility for individual human care is delegated to private agencies, primarily the American National Red Cross which operates without public oversight. As a result, no federal agency is responsible for seeing that aid reaches the human victims of disaster.

The poor and the black suffer the most in any disaster, but often get the least aid. Since there is no minimum standard and aid is given on the basis of previous standard of living, they receive the least.

"No real effort was made to in-

RECORD

form the poor of those forms of aid available to them," an investigator reported.

In mid-September, the two organizations sent a team of four professionals to Mississippi and Louisiana to investigate reports that the poor and the blacks were being discriminated against in hurricane relief. The report contains the major findings of this team which conducted 230 interviews with private citizens, public officials, community leaders, and organization representatives. Their work has subsequently been supplemented by further investigations in the area and in Washington.

Among findings of the group are these:

The Department of Justice did virtually nothing to combat racial discrimination in Mississippi after the disaster. At one point, Vice-president Spiro Agnew rebuked an official who said that segregated school districts would not get emergency aid.

Emergency housing brought into the Camille area by the Housing and Urban Affairs Department arrived slowly and in inadequate quantities, the research team found. HUD staff made no imaginative efforts to get out word of its availability. Not until two months after the hurricane were the terms made clear under which the public could obtain such housing.

Virtually nothing was done to assure fair hiring among postdisaster government contractors. The bulk of physical cleanup work after Camille was done by private contractors working for the Corps of Engineers. No attempts were made by the Corps to assure nondiscrimination in hiring.

"The Executive branch should cease current funding of programs which further or support discrimination by race or which fail to represent fully all segments of the population, including the poor," the report recommends.

The American Friends Service Committee is known for its efforts to improve the quality of community life by eliminating racial and economic barriers throughout the United States, and for its relief work abroad.

The Southern Regional Council has been concerned primarily with the creation of equal opportunity for all peoples. Both organizations have a long history of involvement with the states affected by Camille.

The NAACP Legal Defense and Educational Fund contributed to the findings of the team and has endorsed the report.

Calendar

Jan. 16-18 — Mennonite Central Committee of Canada, Virgil, Ont.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Deaths

C. Kirk Buchholz was born Dec. 27, 1959, and died Dec. 24. His parents were Mr. and Mrs. LaVerne E. Buchholz, First Church, Hillsboro, Kan.

Peter P. Dirksen, First Church, Mountain Lake, Minn., was born Nov. 3, 1885, and died Dec. 18.

Opal King, sixty-six, Topeka (Ind.) Church, died Dec. 8.

Katie Enns Klassen, was born Mar. 4, 1886, and died Nov. 26. Reported by First Church, Hillsboro, Kan.

Stella Entz Klassen, First Church, Hillsboro, Kan., was born Sept. 24, 1888, and died Dec. 20.

Cornelius H. Kopp, Bethesda Church, Henderson, Neb., was born in Russia on Feb. 22, 1883, and died Nov. 30.

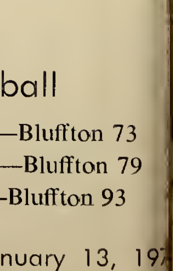
Gustav W. Regier, Emmaus Church, Whitewater, Kan., was born Nov. 5, 1890, and died Dec. 3.

Katherine Siebert Regier (Mrs. Isaac C.), Bethesda Church, Henderson, Neb., was born Apr. 10, 1894, and died Nov. 19.

Workers

John and Zella Penner, Bethe
Church, Henderson, Neb., are se
ing a voluntary service assignm
working with housing rehabilitat
in Fort Wayne, Ind.

John Powell, formerly of Wichi
Kan., became executive secretary
the Urban-Racial Council for
Mennonite Board of Missions, E
hart, Ind., in November. Origina
from Hissop, Ala., he graduated fr
Tuskegee Institute in 1964 with
bachelor of science degree in soc
science. He spent the next four ye
in Detroit, where he taught at
inner-city junior high school, engag
in community work, and later
vocational counseling for the st
welfare department. He also serv
as associate pastor at the Detr
Mennonite Church. In 1968, he
sumed the pastorate of Tenth Str
Church in Wichita, and helped
establish a voluntary service unit
that community. The main functi
of the Urban-Racial Council is
help the Mennonite Church beco
relevant in working with the pro
lems of the urban poor. The Coun
is composed of representatives fr
Mennonite interracial congregations
including black, Spanish, and Pue
Rican.



John Powell

College basketball

Dec. 29: Wabash 82—Bluffton 73
Dec. 30: Earlham 91—Bluffton 79
Jan. 3: Urbana 114—Bluffton 93

LETTERS

arriages

onell Rae Dalke, First Church, and *ebra Ann Martin,* Saint Teresa's tholic Church, both of Hutchinson, n., on Nov. 29.

Ardell Epp and *Diane Schroeder,* Nov. 28, at Good Shepherd Church, oux Falls, S.D. Reported by Bethes- Church, Henderson, Neb.

Robert William Esau, First Church, atrice, Neb., and *Barbara Sue Pen- r,* First Church, Reedley, Calif., at rst Church, Hillsboro, Kan., on c. 20.

Larry J. Friesen and *Beverly Mae iesen,* on Nov. 28, in Bethesda urch, Henderson, Neb.

Gerald G. Goertzen, Mennonite ethren Church, and *Bernice R. Pan- itz,* Gospel Church, both of Moun- n Lake, Minn., on Dec. 20.

Arthur D. Ortman, Church of God, nkato, Minn., and *Delores L. iesen,* Gospel Church, Mountain ke, Minn., on Dec. 23.

Darryl Harry Regehr and *Eliza- h Louise Loewen,* both of Gospel urch, Mountain Lake, Minn., on v. 28.

John Spoelstra and *Karen Kroeker,* Dec. 6, at Bethesda Church, Hen- son, Neb.

Larry Subbert and *Janet Patton,* h of Bloomington, Ill., on Dec. 20. ported by First Church, Normal,

ACTUALLY, I THINK HE DOES LOOK JEWISH!
NN
G. FRAZIER

Not for complete exemption

Dear Editor Shelly: In the last *Mennonite* (Nov. 11, p. 682) are two very timely letters concerning the draft resistance. I most heartily agree with them. I only write to give them the attention they deserve. In reading them the following thoughts come to me.

1. It was because we were included in the draft that we were looking for some alternative service. Thus the alternative service had its beginning because we were included in the draft. The privilege was granted unto us because of our humble pleading to be exempted from regular service. The government has, I am sure, watched us in our voluntary service. Not only that, my judgment is, it found it so effective that it instituted a similar work, the Peace Corps.

2. If we were given a wholesale exemption from the draft, would we have enough influence among us, both old and young, so as not to draw resentment upon us from those in regular service? Would we be able to continue our voluntary service? Would it not be more than we could handle? We know enough about human nature to answer these questions.

3. Coming now to ask for total exemption from the draft, our approach might be judged differently from when we asked for exemption from military duty. We might be judged as proud and dictatorial, having gained our first point we are now demanding our second point. We might even be in danger of losing what we have.

4. I am writing this as an endorsement of the articles written by Graber and Siemens. I hope that the report in the *Wichita Eagle* rests upon a lack of information and misunderstanding. If the Conference has passed the resolutions reported, I am afraid we are inviting unnecessary problems. *H. D. Epp, Henderson, Neb.*

Protest burning children

Dear Maynard: I was sincerely saddened by the reading of two letters, those of Curt Siemens and W. W. Graber, in the Nov. 11 issue of *The Mennonite*. To me, these two letters speak so eloquently the voice and words of a compromised and accommodated *established* church, that has become much too comfortable in a sick society. I thought both letters perhaps overreacted to the Western District resolution dealing with support of those who chose not to cooperate with the admittedly evil draft system—for I had not read into these resolutions quite as radical a position as do these two brethren.

These letters said many things, but none more forcefully than the implication that we are not going to listen to the younger voices in the church. This is indeed a tragedy, for contrary to Graber's letter, I feel that we are thus tuning out the very voices that are so desperately crying to save the church. For if I read Jesus correctly, a radical life is the very foundation stone of His church. If the Mennonite Church is going to die, it will not be because of the disturbing voice of youth, but rather it will come as a direct result of our desperate passion for self-preservation. This is in direct obedience to Jesus' universal principle "those who seek to save their lives, will lose them."

Siemens indicates that this resolution puts the Western District Conference churches "among those radical minorities." I'm not at all sure that this is true, but if it is—Praise the Lord! That's what Jesus was—a radical minority! The Mennonite Church has been such at times, too, even as late as World War I. For contrary to Siemens' statement, that present conscientious objector provisions by selective service came because Mennonites "requested" it, these provisions actually came because our Mennonite young boys broke the law to gain them!

Breaking the established laws of the land is a serious thing—as Peter and John discovered. But when it comes to the point where we must obey God rather than man, then that difficult choice must be made. And if we find it impossible to accept such a witness, then I'm not sure we are yet ready to understand the Christ.

For if the Mennonite Church finds it easier to identify with its wealthy members, who send their sons or their tax dollars off to heap flaming death upon the poor Vietnamese, than with the idealistic youth in prison, whose only crime was a refusal to kill—this would seem to me a real tragedy. Perhaps the time is now here, and indeed far past, when we should condemn burning Vietnamese children with napalm, as vigorously as we condemn the burning of draft cards!

While I have not myself taken the position of total noncooperation with the draft system, I will certainly support young men who, because of conscience, must take that position. So with due respect to my friends, Siemens and Graber, on this point, I find myself in rather total disagreement with them. *Walter Neufeld, Box 143, Wayland, Iowa.*

Make love spill over

Dear Editor: I began writing with a desire to condemn Von Gunten for even attempting to justify American military efforts on Christian grounds [Discussion, Dec. 9]. "He can't really believe that it is Christian to kill people to make sure that the survivors will have the chance of becoming Christians?" And to ask Wedel where I can pick up a copy of the Eternal's instruction book on sex [Letters, Dec. 9].

However, as I reflected a while longer, I thought that maybe this wasn't the best approach, either, that maybe I should just say a little something about love. If we could all begin to exhibit a little love on a local level, not talking about "outagration quotas" and "one-way tickets" to other countries, then maybe, just maybe, this love might begin to spill over into the bigger sphere of life. And then, maybe, we wouldn't have to worry so much about who is Christian and who isn't. Just a thought. *Hans Houshower, Route 2, Bluffton, Ohio.*

Placed on the firing line

Dear Mr. Shelly: I felt today, upon reading Mrs. Ziegler's article "Parents are Sex Educators Whether They Know It or Not" [Dec. 2], that a word of commendation would be in order. Finally, perhaps, some of the opposition to sex education, so strongly expressed today, can be shown to be the ridiculous product of twisted minds that it is. I also commend Mrs. Ziegler for being willing to place herself on the firing line to tell things exactly as they are. A word of warning, however—be prepared to absorb some of the inevitable slanderous comments that naturally will follow. Certainly, a few fearless crusaders will see fit to protect the youth of America from resultant corruption. Prepare yourself, because from here on, your life will be under constant study until they find something to spread about your character.

It is a sad state of affairs when a few people are so blind that they fail to see the harm being done by the constant haranguing concerning sex education. If such people would open their eyes and pull their heads out of the sand they would realize that the attitude about sex that is so prevalent today has been caused by the picturing of a natural and beautiful act of love such as this as being unspeakably obscene. Such an attitude can only lead to unhealthy and perverted ideas about sex being formed in the minds of youth. *Russell Groves, Rt. 2, McPherson, Kan. 67460.*

Holy Spirit working at me

Dear Editor: As much as I look forward to receiving my *Mennonite* every week, I must say I am, at times, very disappointed in it. Is *The Mennonite* published merely for the purpose of relating to Christians, or is it supposed to relate in some way to a non-Christian witness? If the latter is true, I, perhaps through my own ignorance, have failed to recognize this.

I belong to the Inter-Varsity Christian Fellowship here on campus and am so very thankful that the Lord l
me to this group. (Incidentally, *Wi*
magazine played a key role in my d
cision to attend my first I.V. meeting
It was here where I, for the first tim
actually realized what a Christian rea
ly is and how a person becomes
Christian.

I didn't find this in *The Mennoni*
and no matter how hard I try I st
can't.

In Inter-Varsity, I am experiencin
the fellowship of people who are tru
alive in Christ. They each, in differe
ways and at different times, had
personal experience with our Lo
Jesus Christ. There was an evide
change in their lives and their go
now is to live for Christ and for Hi
only.

I, myself, had a conversion exper
ence during my first year here
UNI. Nothing fantastic or astoundin
and yet I realized my life was mea
ingless without Christ and I tru
wanted His presence in my heart. I'
had my days of great conflict an
depression, and yet I am never deser
ed, never left alone. Christ comfor
me and patiently draws me to Him.

If I had read an article such as th
when I had been in high school, ma
be I would have realized much soon
how the Holy Spirit was working
me and why.

I urge all of you who are in Chri
to please write in and share yo
experiences. There are many who hu
ger for this message, young and o
alike, who might happen to pick u
The Mennonite sometime and giv
themselves to Christ because of som
one's testimony.

Again, though, I do want to em
phasize how much I do enjoy readin
The Mennonite and it does contai
many good articles. But I feel it ha
the responsibility and capacity to hol
these guidelines out to non-Christian
in a personal way.

I hope I haven't offended anyon
personally by this letter; that isn
my objective, but I sincerely am grate
ful for this opportunity to sound ou
Barb Jabour, 4111 Campbell Ha
University of Northern Iowa, Ceda
Falls, Iowa.

evolutionaries— hristian style

ighton Ford

E CANNOT IDENTIFY our gospel th the past and oppose all change. od is not tied to seventeenth-cen- y English, eighteenth - century mns, nineteenth - century architec- e, and twentieth-century cliches. od is constantly prodding us as He l the people of Israel and saying, trike your tents and move on!"

The naive approval of revolution an equally foolish mistake. There those who would recast Jesus into patron saint of guerrilla fighters, l see the church's task as being e handmaiden or waterboy of rld revolution."

One theologian lists the various inges going on in the world and icludes, "God is in all these revolu- is." I think it's fair to reply: How you know? How does one know ether it is God or the devil at work revolution?

esus told of a house where one non was cast out and seven more ne in. A revolution that takes place a spiritual vacuum will open the or wide for the invasion of the nons!

Communism is a prime example. should repudiate the efforts to ple evangelism with a crude, sword- ling anticommunism.

Yet we cannot blind ourselves to brutalities that have marked the imunist movement. This ruthless- s is more than the excess of a ing revolution. It is the direct out- wth of an atheistic doctrine which ies the system and dehumanizes 1.

close link has been forged be- en sexual rebellion and political version. There is something de- iic about the obsession with the cene. The sex of the sixties is sick. a symptom of spiritual rebellion, man's attempt to tear down his tionship with his Maker.

ime recently noted that four-letter ds have become a tool of protest inst the Establishment. The *Play-* philosophy of sex as recreation is ost outdated; it is now sex as olution. If we ignore this connec- between sexual and political an- iy, and go around patting all the radical revolutionaries on the head as God's secret agents, then we are spiritually blind, theologically naive, and politically stupid.

The abuse of drugs is another part of the anarchist rebellion. Herbert Marcuse, the oracle of the New Left, has called for a fight to legalize marijuana as "a means of total opposition."

Faced with these realities, the Christian cannot blindly approve all revolution. There is really only one course open to us: neither to be total resisters nor total rebels, but to be revolutionaries—Christian style!

Charles Malik, the distinguished Christian statesman from Lebanon, has said that the "West is afraid of being revolutionary."

Is he right? If so, then we are traitors to our Christian heritage. History's greatest revolution began not under a red star in Petrograd in 1917, but under the star of Bethlehem two thousand years ago in the cradle where God invaded history. In Jesus Christ, God began the great reversal. Human categories were turned upside down and the proud and the humble, the mighty and the weak, the rich and the poor switched places.

The early Christians were a band of revolutionaries, Christian style. The book of Acts gives us a series of glimpses of them scattered in the cities of the Roman Empire.

At Jerusalem, you see an economic revolution! "All who believed were together and had all things in common" (Acts 2:44, RSV).

In Antioch, you see a social revolution! "In the church at Antioch there were prophets and teachers, Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul" (Acts 13:1, RSV). They were two Jews, two Africans, and a Roman aristocrat! All races and classes had become beautiful in Christ!

In Corinth, you see a moral revolution! Corinth was a cesspool of evil

Rhodesian police arresting infiltrators: "The Christian cannot blindly approve all revolution. There is really only one course open to us: neither to be total resisters nor total rebels, but to be revolutionaries—Christian style."

and perversion. Yet Paul, writing to the Christians in that city, catalogs the vices of Corinth and then exclaims: "And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11, RSV).

At the end of the book of Acts you see Paul in Rome—a spiritual revolutionary at work! "And he lived there two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ" (Acts 28:30, 31, RSV). When these Christians showed up in Thessalonica their enemies paid them a backhanded compliment and said, "These men who have turned the world upside down have come here, also."

One of our main failures in evangelism has been undersell. We have made the gospel seem cheap, tame, and dull.

We ought to be saying to the students and the people of the world, "We, too, are revolutionaries! We, too, want to see things changed. But we believe only one revolution is big enough, and deep enough, and powerful enough to change the world. It will take everything you've got—but come join Christ's revolution!"

Ponder those pictures of the early Christians. What impressions do you get? Here was a revolutionary God, releasing revolutionary power through a revolutionary community, in revolutionary action. These are still the essential ingredients in the Christian recipe for revolution.

"The great fact is revolution," says Harvey Cox. With respect for Cox's view, we do not start with revolution. The great fact is God! Not the word *god*—but the God who is really there.

"I believe in God the Father Almighty, maker of heaven and earth." We gladly confess that faith. But do we also believe in God the Father Almighty, the *shaker* of heaven and earth? Or have we lost our poise because, somehow, we feel that our world has gotten beyond God's control?

K.P.

(Perhaps)
the most important thing
you'll ever do
is the thing
you're doing now
necessitating
the best effort
and integrity
you can offer—
necessitating
that you do it
as unto God.

Cups of cold water
fill Zion's sparkling streams.

Pollyanna Sedziol

When those early Christians were arrested for disturbing the peace, they lifted their voices in prayer and quoting their Bibles said, "Sovereign Lord, who didst make the heaven and the earth, and the sea and everything in them, who by the mouth of David . . . didst say by the Holy Spirit, 'Why do the Gentiles rage?' "

According to the Psalm from which they quoted, when men rebel against God's authority, "He who sits in the heaven laughs;/ the Lord has them in derision."

These early Christian revolutionaries had implicit confidence that their God was at the master controls of history. Rebellion against His rule was bound to fail. He laughed from heaven at the empty posturings and vain plans of those who set themselves to topple Him from His throne. The rushes and changes of history were under His supervision. When Jeremiah saw the vision of the seething cauldron, the Lord said, "Look. *I* am calling . . . the kingdoms of the north . . . and they *shall come*."

Heathen nations and kings were His personnel. If the Jews would not carry out God's plans, then He would use the heathen. He calls Assyr "The rod of my anger, the staff my fury" (Isa. 10:5, RSV). He d scribes Cyrus, the heathen king Persia, as "his anointed" (Isa. 45

Assyrians, Chaldeans, Persians! Vi lence, tumult, upheaval! All of th permitted by the God of the Bibl He is not dead. He is not sick. He not asleep. He is the Lord of histor who is working out His purposes year succeeds to year. He who ma Cyrus His unconscious tool is n dismayed by Mao Tse Tung! Th God will take the wild rage of t ghettos, the apathy of the suburb the unrest on the campus, the nigh mare of Vietnam, and weave the tangled threads into the fabric of H plan.

When the first Christians prayed this God, the place in which th were gathered together was shak (Acts 4:29-31). Shaken by the Lo of hosts who said through Hagg "Once again, in a little while, I w shake the heavens and the earth a the sea and the dry land; and I w shake all nations, so that the treasur of all nations shall come in, and I w fill this house with splendor" (Ha 2:6, 7, RSV).

When we see our world shaken never before, it is not a time to d spair. It is a time to watch God op ing doors that have never before be open! A black Ph.D. who is worki in the New York ghettos told me the upheaval which is coming in t inner city. Then he made this signi cant comment: "The present revol tionary ferment in the city, when pe ple have come to the end of th resources, is a perfect opportuni for preaching the gospel."

In a day of revolution, evangelis must begin with a new vision of t revolutionary God who is shaking nations so that their treasures m come in—so that from every peop and tongue and tribe and nation m come the parade of precious live human treasures, redeemed by t blood of the Lamb, and giving glo to God!

This is the second in a series of fo articles.

MEDITATION

ialing the upward look

E PSALMIST MANY centuries ago looked up to God as his source
help. That was before the days of the telephone, automobile, and
dical center.

Ve are living in an age when we can get just about all the help we
d by lifting the receiver and spinning the dial. The sources of help
ilable are varied and numerous, all within calling distance.

f the party called cannot deliver, we hop into the car and go after
We have the means of going anywhere in the world for what
want.

When our bodies fail to function properly we turn ourselves over
modern medical center. The skilled physicians and surgeons
ore the ailing body to health. We have learned to do so many
gs for ourselves that some would say we do not need God any-
re. Many there are who live as though God is no longer needed.

he telephone company advises, if you are looking for something
your fingers do the walking." Look through the yellow pages,
the listing of persons or business who offer what you are interested
nd call the nearest one. If you need assistance call the operator
information. Thank you, Mr. Bell, you are most helpful; but tell
Operator, what number do I dial to find peace of heart? What
d of contractor should I call to repair a broken home?
here a surgeon somewhere who can replace a crushed spirit?

)id someone say "we do not need God anymore"? I say, with all
modern science and technology, we do need God as much as man
r needed Him. The needs of the soul cannot be met without God.
do not get peace of heart at a peace-table conference. We cannot
h away the guilt of sin in a bathtub. We cannot lift our spirit by
ing up our boot straps.

Ve need very much to do as David, "look up" and find in God the
rce of our help. He alone can remove the guilt of sin. Only the
ice of Peace gives peace of heart. Only the spirit of God gives
life to our spirit.

he experience of David tells it like it is in our lives. "When my
it is faint, thou knowest my way! In the path where I walk they
e hidden a trap for me. I look to the right and watch, but there is
e who takes notice of me; no refuge remains to me, no man cares
me. I cry to thee, O Lord; I say, Thou art my refuge, my portion
he land of the living" (Ps. 142:3, 5).

ime and again, we are confronted with situations when only the
ard look meets our need. It may be the simple daily need of
g honest with all whom you meet or it may be the crisis need of
ching over a critically injured child. The faint spirit and the lonely
find their refuge in God.

he hymn that best expresses my thoughts on the upward look is
one by Samuel Longfellow. I commend it to you and suggest you
norize and sing it often: "I look to Thee in every need, and never
in vain,/ I feel Thy strong and tender love, and all is well again;/
thought of Thee is mightier than sin and pain and sorrow are./
ouraged in the work of life, disheartened by its load,/ Shamed by
ailures or its fears, I sink beside the road;/ But let me only think
hee and then new heart springs up in me./ Thy calmness bends
ne above, My restlessness to still;/ Around me flows Thy quicken-
life, to nerve my faltering will;/ Thy presence fills my solitude; Thy
idence turns all to good."

Norman A. Geissinger

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COVER

Winter scene in Winnipeg.

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Leighton Ford, an associate evangelist for the Billy Graham Evangelistic Association, presented "The Church and Evangelism in a Day of Revolution" to the Congress on Evangelism at Minneapolis last fall. His article this week is the second part of a four-part adaptation of that paper. Copyright 1969, World Wide Publications, 13 S. 13 St., Minneapolis 55403.

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Telling it like Marie

People in Paris milled about in the streets and threatened to riot. The queen of France wondered why they were discontent.

"Because they have no bread," one of her ministers told her.

"Then let them eat cake," said the queen, according to a story that has attached itself to the name of Marie Antoinette.

This tradition assumes that the royal family had grown so rich that it no longer understood the needs of the people in the streets. This kind of isolation from the needs of her citizens brought on the French Revolution during which Marie was killed by the people with whom she could no longer sympathize.

That happened about two hundred years ago. Since the French Revolution, politicians have grown more sympathetic to the needs of hungry people. Or have they?

A recent issue of the Newton *Kansan* reported that the local county commissioners had decided to discontinue their sponsorship of a community action program that provided services and information for the poor and underprivileged of the county. One of the reasons given for ending the program was that its workers have been "soliciting people for welfare."

This saying will not go as far as Marie Antoinette's. But what it lacks in literary flair it makes up in its distillation of the heartlessness expressed by the rich North American middle class (that's us) toward the poor and neglected of our towns (often referred to in our conversations as *they*).

I know it is popular to sneer at the government aid known as welfare. Yet other forms of government aid such as crop support programs and oil depletion allowances are held in honor. We all want to be friends of the farmers and we all like to be acquainted with the man who owns an oil well. We wouldn't think of offending them by hinting that it is improper for them to receive help to advance their businesses. In fact, if they didn't know how they could get such aid, we would feel we ought to tell them where to go to get the information they need. Friendship would expect no less.

Would we assume that it is proper for a drowning person to be allowed to drown because he does not know how he can be saved from drowning—such as yelling for help? Therefore, if a poor person does not know he is qualified for help, shouldn't someone tell him? Wouldn't a county commissioner who is county commissioner for all the people and not just those who elected him want to be the first to go and tell him that he can get help?

It has become almost pious and patriotic to believe that poor people will be corrupted by help that is given to them. But no one would dare hint that farmers or oilmen are hurt by government aid. It only makes them better farmers and oil field developers. Let's not follow a double standard in our thinking about government aid. Rather, as far as the poor are concerned, let's go the second mile and do all that we can to help them.

This does not mean that we need to feel the present welfare programs are adequate. They aren't. Rather, we should give our support to the kind of reforms suggested by President Nixon that look forward to providing for each deprived person a minimum income.

Enlightened self-interest suggests that we can do no less even when you consider only the cash-and-carry aspects. All the people in our state benefit from the money poured into our communities through government aid to farmers and aircraft manufacturers and through tax benefits to oilmen, to mention only a few of hundreds of programs. (Canada has similar programs.) This money enters the pockets of the merchants, teachers, preachers, doctors, barbers, and others. The money given to help the poor does just the same. (I'm sure a dollar spent at the grocery store from a welfare check does just as much good for the economy of a town as a dollar spent by an aircraft worker.)

But the religious dimension works in favor of the poor who are among those that Christ calls His brethren in Matthew 25:40. Our piety will be measured not by our sarcasm about welfare but by our sympathy for the unfortunate. I want to live in a town that has a little more tenderness for the unfortunate.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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THE LOCAL CHURCH IN GOD'S REVOLUTION

THE LOCAL CHURCH IN GOD'S REVOLUTION

Leighton Ford

LET'S ASK OURSELVES some questions and answer as honestly as we can. Have we lost faith in the power of God to change men?

Paul went to the power centers of his day saying, "For I am not ashamed of the gospel: it is the power of God" (Rom. 1:16). Do *we* think that *man's* power is all we have?

The church stands with all mankind at a common crossroad, sharing a common concern: which way do we go to make a new world?

There are some who say, *"Learn*—education is the way."

Some say, *"Earn*—economic development will solve our problems."

Some voices are crying, *"Burn*—society is so corrupt we must destroy it."

There is truth in all of this.

But Jesus Christ says, "Turn. Be converted. Put your trust in God. Seek first His will. Then you can be part of the new world God is making."

Most revolutions fail because they are not revolutionary enough. They fail to grasp the heart of the problem, which is the problem of the human heart. So these revolutions are aptly named: they revolve! They throw out one set of sinners and put in another.

I believe it was Churchill who once said that the root error of communism and all utopianism was an over-optimistic view of human nature. Every revolutionary movement must come to grips with the fact of sin. What we need is a more radical, more revolutionary revolution which understands that before there can be real revolution there must be genuine repentance.

Christians are often accused of undue pessimism in always harping on sin. Yet, paradoxically, only when sin is faced as a moral reality is there hope! If the human dilemma rises from a wrong combination of chemicals, or from psychological factors beyond man's control, then man is just programmed wrong and we should abandon ourselves to evil.

But if the cause of our dilemma is rebellion against God—then there can be an answer from God's side.

Our gospel claims that almighty God came into human history to liberate human nature. He came to do for us what we could never do for ourselves. By the supernatural birth of Jesus Christ, God has begun a new humanity into which we may enter by a new birth. By the death of Jesus Christ for our sins, God has made it possible to wipe the slate clean, and to free those who believe from the crippling paralysis of guilt. By the risen life of Jesus Christ, shared with us through the Holy Spirit, God enables us to shake off our moral failure. And, in the community of forgiven and redeemed men, God gives us a place where we can foretaste the new wine of God's new world.

This Christian conversion is so revolutionary because it is so complet When a man meets Jesus Christ, Go begins to heal all his broken relation ships, to put him right with God an with himself and with his fellowman

Today, when our churches are being torn apart between the so-calle soul savers at one pole and the so called social reformers at the other, it absolutely imperative that we keep i view the completeness of the gosp and resist the temptation of both extremes.

When Abraham Vereide, founder o International Christian Leadershi died last May, someone described hi vision in terms that should be tru of the entire church: "For him, scheme to reconstruct society whic ignored the redemption of the individ ual was unthinkable; but a doctrin to save sinning men with no aim t transform them into crusaders agai social sin was equally unthinkable."

Our evangelism must insist th conversion is a beginning, not an en Too often, converts keep looking bac to what happened when they wer converted, instead of what happen next.

We have sometimes said too blith ly, "The best way to change the worl is to get men converted." That stat ment has an important kernel of trut but it can be misleading. The ne birth gives the potential for person ity change, but the change does n take place automatically. Conversio must lead to Christian growth.

At this point, we must be realisti in the expectations we have for soci change that results from personal co version. Let's be very wary of sayi that the preaching of the gospel wi solve all of society's ills. In the fi place, there is no biblical warrant f believing that will happen. And in th second place, we know that there ar Bible belts where the gospel is preac ed and people are converted, b where there are built-in structures an attitudes of prejudice that change ve slowly. That does not mean peop are not converted, but it does me that the Holy Spirit has a great d of work to do, in all of our hea and minds *after* conversion.

he church, as we know it, is often our biggest ng-up in evangelism.

Meanwhile, we can give ourselves in joyful abandonment to the task of making Christ known, because the gospel of Christ is God's revolutionary power! What a revolution is taking place in our world today as Christ invades human personalities! Is there any other system in the world that can match transformed lives against those that Christ has touched? Think of a gang leader, like Tom Skinner, who will tell us how Christ changed him into an apostle of love. Think of a wiretapper, like Jim Vaus, who has followed Christ into youth work in ghettos. Think of addicts, whom Christ has redeemed from the roller coaster of the drug scene to a spiritual trip which never ends!

Bob Dylan had a song called "Blowin' in the Wind." Its theme was a sad lament for man's inhumanity to man. How many years must a mountain exist before it's washed to the sea? And how many years must some people exist before they're allowed to be free? To these questions he can only reply cryptically that the answer is "blowin' in the wind."

A Christian university student has written another version of this ballad: "How many miles will a people tread/ Before they lift up their eyes?/ How many tears will they shed as they go/ Before they turn to their Christ?/ How many deaths will they die alone,/ Before they find new life?/ The Spirit of God is blowin' in the wind,/ The answer *is* blowin' in the wind!"

On the day of Pentecost, that strong, driving wind of God came upon the first Christians and "they were all filled with the Holy Spirit and began to speak in other tongues, as the [Holy] Spirit gave them [power of] utterance" (Acts 2:4). God communicated revolutionary power through a revolutionary community.

Here, I must confess, I come to my biggest question mark. How does the church—especially the local church and its evangelistic program—fit into God's revolution?

If we take the New Testament seriously, evangelism apart from the church is a contradiction. The Lord added to the church daily such as were being saved, says Acts 2:47.

Yet we all realize that the church, as we know it, is often our biggest hang-up in evangelism. There is a widespread disillusionment, almost disgust, with the church. The brightest and most sensitive of our youth, too often, turn from the church, accusing us of having as our theme song, "I Believe in Yesterday," and of being irrelevant to the realities of the twentieth century.

The radical activists would scuttle the church and say, "Get into the world where the action is." Evangelicals have often taken the same route. Feeling bottlenecked by the apathy of certain churches, they simply bypass them and channel their evangelistic concern through a host of specialized organizations. God has blessed these efforts, but sadly, there has been an unhealthy sense of rivalry, on occasion, between these movements and pastors and churches.

It is no adequate response to this age of revolution to turn the churches' evangelistic responsibility completely over to specialists. Too often, we have talked of missions and evangelism as if they were adjuncts of the church's life, optional activities to be supported by those who are interested in that sort of thing. In truth, mission and evangelism are the heartbeat of the church, for the church lives by the Spirit of its Lord who said, "As my Father sent me into the world, so send I you." (See Jn. 20:21.) When the church ceases to evangelize, it ceases to live.

We need to wrestle with the question of what sudden and radical change is needed so the churches themselves can be the agents of revolutionary evangelism. The issue is not, primarily, one of numbers. We can expect that the Christian church will always be a minority movement, as Jesus predicted. So we must measure evang listic success by the quality as w as the number of the converts.

Could anyone have predicted th the tiny handful of disciples at Pent cost would eventually conquer t mighty Roman Empire? There we only 120 of them, among an estimat 4 million Jews in Palestine alon

So-called "minority movements ha always turned out to be the m crucial . . . for they cast the shad of the future" (Sydney Harris). Re ly, the crucial issue is not, "How b is the church?" but, "What is t church?"

In the Bible, the basic idea of t church is not buildings or progra or budgets, but *people*—God's r deemed people. At the very beginni of Jesus' ministry, His strategy w to gather a group of men who wou continue, deepen, and spread H work. Out of all His followers, H chose twelve into whom He cou pour His life. What distinguished the men?

First, they had a personal comm ment *to* Christ. The third chapter Mark tells us that Jesus "called . . those whom he desired; and th *came to him*."

Second, they had a unique fello ship *in* Christ. They included men different temperaments, like impetuo Peter and quiet John, and of vari political persuasions, like Simon t Zealot, a member of the resistan and Matthew, who worked for t Roman forces of occupation. Befo they met Jesus, Simon would glad have slit Matthew's throat! But wh Christ accepted them, they accept each other.

Third, they had a clear mission *f* Christ. Jesus called them to "be wi Him" in personal fellowship, so Ma says, but also to "be sent out preach and . . . cast out demons," make Christ known by word and de (Mk. 3:13-15).

This is the third in a series of fo articles.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptur and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Gener Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.00, one yr.; $7.50, two yrs.; $11.00, three yrs.; in U.S. and Ca ada; foreign, $4.50 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

NEWS

A something-for-everyone summer

HIS YEAR'S SUMMER service and idy programs for youth will have nething for everyone.

The number of options has in-ased to include new programs in arts and the communications me-i. The number of people taking part summer programs may increase to o hundred in 1970.

Programs are being worked out operatively by George Lehman, vol-tary service director; Darrell Fast, retary for peace and social con-ns; and Jake Pauls, director of ith work.

'The thrust of the summer service ogram is threefold," says Lehman, untary service director for the Gen-l Conference Mennonite Church's mmission on Home Ministries. "The t goal is to help the young people become meaningfully involved in ne type of service to people."

The second goal, Lehman says, "is help them to really consider the portance of Christ with regard to ir own goals in life, their pattern living, and the relationship to peo- around them. The combination of vice and study has in the past been y helpful because the discussions out Christ make the service more aningful, while the experience of ng to serve tends to open the door young people to think about the aning of following Christ."

The third goal of the summer serv- program, according to Lehman, to provide meaningful group liv- experience. To many young peo- the acceptance they found in a nmer service experience is a large in the comprehension of God's for them."

The summer program for youth has n divided into two categories: the gram for high-school-age young ple from sixteen to eighteen; the gram for college-age and older ons.

high school students

eventeen different programs for i-schoolers are being projected for summer of 1970, each lasting two our weeks. Several programs in-ing experience in the arts and communications media are new.

Beatrice, Nebraska. Volunteers will do recreational work with residents at the Beatrice State Home, a state institution for twenty-three hundred mentally retarded. This program of Tender Loving Care will be under the supervision of the director of recreation and her staff.

Blackfoot, Idaho. Volunteers will work under staff supervision at this state hospital for mentally ill.

Bloomington, Illinois. A number of girls are needed to assist in the hospital as Candy Stripers or in the Child Care Center for employees' children. There are plans to have four groups, each staying two weeks, the first unit to arrive late June and the last unit to close late August. Applications should be sent directly to Mrs. Murray Mitchell, Director of Volunteers, Mennonite Hospital, 807 North Main Street, Bloomington, Ill. 61701.

Denver. Volunteers will work at the State Home and Training School, a state-operated institution for retarded persons, located in Wheat Ridge, a suburb of Denver. A variety of work assignments is available. After orientation, volunteers will be assigned to the recreation, physical therapy, occupational, home living, or other departments, depending upon interest and ability. This is a four-week program.

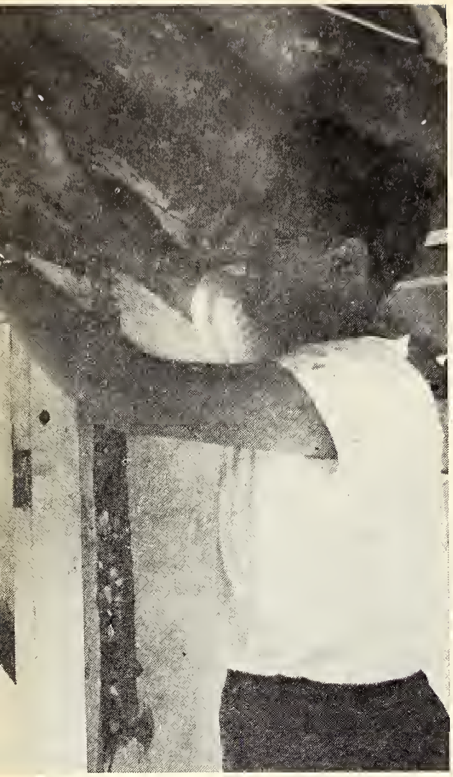
Fort Wayne. A newly formed not-for-profit housing corporation is looking for volunteer help to assist in general cleanup and construction work. The Housing Corporation has good support from the East Wayne Street Community Organization, the Maplewood Church, and the larger Fort Wayne community. Work campers will work under the supervision of an experienced contractor in rehabilitating slum housing.

Gulfport. Negro and white youth will work together in a cleanup and fix-up program at a Methodist conference center located next to the Gulf of Mexico. Work campers will also be expected to help in the kitchen, and in the dining hall as waiters and waitresses during mealtime.

Minneapolis. Work campers will assist in the Play Corps Caravan of Pillsbury House, supervising recreation in vacant lots in the neighborhood around Faith Church. Additional assignments will be planned according to interests, needs, and available time.

Reading, Pennsylvania. Volunteers will work with patients in physical therapy at the Wernersville State Hospital, outside of Reading. All work responsibilities will be person-centered. Work campers will live in staff quarters on the grounds.

Upland, California. The Upland Boys' Club is providing a broad-range program for the boys of this city of thirty thousand. Most of the participants are Mexican-Americans, and volunteers will work with some



of the potential leaders in the Boys' Club on an intensive one-to-one basis in a leadership training program.

Vancouver. Under the Board of Parks and Public Recreation, City of Vancouver, the volunteers will operate a day camp program for about twenty retarded children. Activities will include crafts, camping, singing, nature hikes, and other activities.

Winnipeg. A summer recreation program for children of Indian and Metis families in downtown Winnipeg will be the main focus of the work camp. This would include crafts, games, sports, and field trips, with an attempt to involve parents in program visitation. Some physical work projects may also develop. Depending on the interest expressed, the locations and unit projects may be changed somewhat at a later date.

Bike hikes. Last year's fifty-miles-a-day bike hike went really well. Location for the 1970 hike has not been established, but it will probably be in the midwest of the United States.

Coffeehouse training. Location is the Partly Dave Coffeehouse, Elkhart, Indiana. Volunteers will actually serve in an existing coffeehouse, study its philosophy, and learn how to start one back home if they are interested. Dates are July or early August.

Drama pilgrimage. Youth usually want to see the *truth* enacted, and also act out the *truth* themselves. The drama pilgrimage will give young people an opportunity to present ideas, concepts, and situations via stage. After working together for approximately a week, the group could move into various communities to present their thing in a park, on the street, or in some building. Following the presentation, the group could relate to the audience in an attempt to listen to their response. Location is undecided, but could possibly be Saskatoon or Winnipeg. The time is three weeks in July.

Music-worship pilgrimage. Youth are seriously asking what worship is all about. Worship and a relationship with Christ has been much talked about as a great experience, but few have experienced it, thus leaving them with a sense of guilt or emptiness. This music-worship pilgrimage should give the participants an opportunity to explore and experience worship. Another dimension that youth enjoy is travel. The pilgrimage group would experience about a week together and then begin traveling to various General Conference churches, spending about two days at each. In this way, the group could share their worship experiences with the local congregations and encourage them to become more creative. The location may be in Kansas, Oklahoma, and Nebraska. The time will possibly be three weeks in June.

Peace education and confrontation. This work camp, brand new this year, will center on an honest look at the peace position, and stress involvement and discussion with people not necessarily sympathetic. The location might be Denver.

TV spot research. Have you ever wondered what it would be like to get involved in house-to-house research concerning television watching habits? The Mennonites have been putting out some good one-minute spots for TV use. Your research would consist of finding out what people think of the spots. The location could be Seattl

For college students

Programs for college students an post-college-age persons last all summer. There are four categories: internships, a service-study seminar, mission-service opportunities, and inne city projects.

Internships. Internships include stipend of up to $600 and last a summer. Five programs have been developed and another three are sti on the drawing board.

San Jose, California. One person needed to work in peace educatio with the local Fellowship of Reconcil ation. Last year this included visitin ministers and trying to persuade the to put peace materials on their info mation racks. This year, who knows

Washington, D.C. One person needed to do research in the area draft history, in cooperation with De ton Franz, Mennonite Central Committee's representative in Washingto This program could be used for co lege independent study credit.

Kansas City, Kansas. Crosslines an interdenominational work that embraces the total needs of men. Eac summer, the organization sets up recreational and educational progra for the inner city. One Mennonit would be a part of a rather divers group of participants.

Vancouver. Last year, one perso worked with Mennonite congregatio in trying to help them to becom aware of and involved with the nee of people around them. This is bein considered again for this summer.

Do your own thing. The voluntar service director will award up to $60 to one person who draws up the be service proposal for next summer an is willing to work at carrying it ou This is a new feature this year. Wri for guidelines before getting starte

Service-Study Seminar. Tentati plans are being made for a profess from Bethel College, North Newto Kansas, to work with a seminar grou for six to ten weeks in a study pr gram for six hours of college credi e topic for study is "The Draft, ome Tax, and Defense Spending." e emphasis will be on the study of interrelationship of the three fac- of the topic and on getting in- ved with trying to communicate material to people. The seminar begin soon after school is out spring and run till the middle of gust. The location has not yet been ermined. Expenses will include sportation, room and board, and of the tuition. The total cost of program is being subsidized, so it will be cheaper than six hours regular college credit—and much e interesting. The total number articipants is limited to about ten.

ISSION-SERVICE OPPORTUNITIES. re will be at least six places at h volunteers are needed as part of nonite mission projects. The po- ns are available on a room and d plus $5.00 a week basis, but volunteer must provide his own sportation.

rizona. Volunteers will help teach tion Bible school in cooperation a staff that includes a number Hopis. The project lasts for ap- imately four weeks.

orth Gulfport. In this predomi- ly black community, volunteers work in vacation Bible school, ation for young people of North port, and possibly housing recon- tion. The area was hit by hurri- Camille. Time is flexible, from to ten weeks.

ouston. A new, exciting Menno- church is interested in having nteers work in its vacation Bible l and recreation program. The ly urban situation presents a challenge. The time is five weeks.

ntana. This is a four-week vaca- Bible school among the Northern enne Indians. It also may include ing as a camp counselor. Pro- is scheduled for the month of

iladelphia. The game- and story- became an exciting part of last ner's program in a neighborhood is 60 percent Puerto Rican, 20 nt black, and 20 percent white. This program includes tutoring, as well as recreational programs such as organizing baseball teams. This is an eight-week program.

Meadow Lake, Sask. This is a four-week vacation Bible school among Indians. The program starts near the beginning of July.

INNER CITY. Volunteers in the inner city receive room and board plus an allowance of $5.00 a week. They pay for their own transportation.

Peoria, Illinois. One or two single people or a married couple are needed to work with the program of a community recreation center. There may be a bit more money above the regular allowances.

Markham, Illinois. Three or four people are needed to assist in the running of an established year-round day care center. This would be a good place for those who like small children. Program runs from four to eight weeks, near beginning of summer.

Wichita. Last year, one volunteer was placed in the existing long-term voluntary service unit. Volunteers would work in a prekindergarten school or with a tutoring program. This program runs for the whole summer.

Fort Wayne. Volunteers here would work with a neighborhood center in its educational and recreational programs. There is also a possibility of working with the existing long-term unit in the area of housing reconstruction. The program runs four weeks, with a possibility of extending to ten weeks.

Time to make decisions

Plans at this point are tentative, says George Lehman, but hastens to explain, "That's a nice way of saying that if no one wants to do it, we won't try it." To help planners gauge interest correctly, young people are asked to indicate their preferences as soon as possible. Let your voluntary service director know of your interest. Address your letter to George Lehman, Voluntary Service Director, Box 347, Newton, Kansas 67114.

Limits set on 1-W salary Faith bias in Kansas act

In an action of questionable constitutionality, the State of Kansas finance council, headed by Governor Robert B. Docking, approved a restriction limiting all conscientious objectors working in state institutions to the minimum wage, regardless of skills or positions held within the institution. This means $1.60 per hour or $282 per month for a full work schedule.

The Governor reportedly said that if the conscientious objectors wanted pay commensurate with their skills that they should serve in the armed forces.

The November vote of the council was 6-1 with Lt. Gov. James DeCoursey casting the one vote against the action. He was quoted in the *Kansas City Times* as saying "It seems to me that we are saying nobody ought to be a conscientious objector, as he is allowed under our legally constituted system."

But Governor Docking held to his argument that there should be some sort of penalty for refusing to serve in the armed forces.

The action will have the effect of placing all conscientious objectors at Kansas state institutions under the title "conscientious objector" instead of the name of the position which they are in, thus automatically placing them at the bottom of the pay scale of that institution.

It is alleged by some that this is nothing less than economic discrimination on the basis of religious belief, and that it could have a chilling effect on the free expression of one's religion.

The largest number of those who will be affected are employed at the University of Kansas Medical Center in Kansas City, where ninety-seven conscientious objector employees comprise nearly half of all conscientious objectors performing alternative service in Kansas. The pay restriction includes those who are presently employed at higher salaries, as well as all conscientious objectors to be employed in the future by Kansas State institutions. *National Interreligious Service Board.*

Pea and cornmeal manna Saves children in the Congo Victory in the hunger war

Dr. John K. Miller has won a bold battle against kwashiorkor, lack of dietary knowledge, and his medical colleagues. Miller is a Presbyterian missionary in the Congo and kwashiorkor is the malady that befalls those who are dying of starvation. Its incidence is so high in children in the Bulape area of the Congo that a youngster under five has only a fifty-fifty chance of reaching adulthood!

Two years ago, Miller set out to combat it. He's not the flaming crusader type, but obviously, in his quiet way, knows how to stick to his guns against uneven odds. He laid out a plan based on what he thought were simple, even self-evident, principles. Seeing to it that they were not violated became another story!

The first principle maintained that the foods used to combat kwashiorkor must be limited to those normally available to and known by the people concerned. No powdered milk from abroad or foodstuffs brought in from another region.

The second principle held that teaching must have priority over therapy. In this, Miller had to run herd on the hospital staff to prevent them from giving vitamin pills and blood transfusions. (These were given, of course, where death might occur.) Mothers of starving youngsters had to be convinced that a faulty diet was the cause of their children's illness and that a corrected diet only—not hospital magic—could make them well again, and keep them well. This could only come about through a program focused *primarily* on teaching the mothers, not on keeping temperature charts on the children.

The third principle contended that the program must fit the area where it is used. To that end, Miller set up his kwashiorkor unit in a building apart from Bulape Hospital. At one end of it was a kitchen, similar to the ones the mothers knew in their homes with village-style cook-fires and pots and pans.

The main food the mothers cook is one that Miller concocted himself. It has no name but it consists of two foods in the area, cornmeal and peas. Separately, the amino acids in these two are incomplete but, when mixed together, they combine to form an almost complete protein. In a no-meat, no-milk community, any protein food emerges as a kind of manna.

"Then," says Miller, "the educational aspect began. We had to teach mothers that this combination was better for their babies than manioc pap."

The mothers brought their listless, red-haired (a kwashiorkor symptom) children to the hospital without the faintest idea what was wrong with them. They did not suspect the diet, because the children were well-fed with manioc. And manioc has been the basic diet of the young for years and years. And for years and years, the young have died, because manioc has such low nutritional value. But the mothers, lacking scientific insight, didn't make the connection. Thus, some of them thought their children were victims of witchcraft.

Any mother who brought manioc into the kwashiorkor unit was fined. Once the child was admitted, a regimen began. The mother was required to follow the menus prescribed by the staff, and the staff was required to work chiefly with the mother. Four meals, rather than the usual one or two, were prepared and served daily. In addition to the corn-pea mixture (always mixed together), each child received half an egg, manioc greens, and fruits and vegetables as available in season.

Essentially, little else was done. No health lectures, slides, movies, or flannelgraphs were used. The women could not take them in. But "only an idiot" as Miller says, could fail to get the lesson as sick, swollen children began to return to normalcy.

Mothers and children stay at the kwashiorkor unit from four to eight weeks. At first, the child's hemoglobin count goes up and, then, slowly his weight. His hair reverts to black and his lively spirit returns.

When they return to their villages, the mothers tell the other women in the village what they have learned. As the word spreads and more and
more families begin eating a mor
nutritional and balanced diet, Mille
predicts that the terribly high chil
mortality rate will fall. A reductio
is already apparent in a fifty-mile rad
us of the Bulape kwashiorkor unit. I
bespeaks another victory in the fig
to eradicate world hunger. *Presbyt
rian News Service.*

Biafra team evacuated Plans pending for new try

Dr. Linford Gehman and nurse Ma
tha Bender, Mennonite Central Com
mittee volunteers with the Quake
Mennonite Service team in Biafra, a
safe and enroute to the United State

Friday, January 9, Gehman an
Bender cabled the MCC headquarte
in Akron of their safe arrival in Sa
Tome, the island off the coast of N
geria/Biafra from which the eme
gency relief flights originated durin
the past two years.

Monday, January 12, Biafra a
nounced its surrender to federal N
geria.

Prior to Christmas, the feder
troops pressed from several sides o
Biafran held terriotry. On Christma
Eve, the Quaker-Mennonite Servic
team crossed the Imo River to Obiz
Christmas morning, the bridge w
blown up and Ihie, the village fro
which the team last operated the
clinic, fell to federal troops.

During the past week, feder
troops continued their attacks again
Biafran defenses. Gehman and Bend
evacuated only when it was obvio
that the collapse of Biafra was im
minent.

On Sao Tome island, there still r
mains a month's supply of food whi
was to have been airlifted to Biafr
The Mennonite Central Committee h
both foodstuffs and money on ha
for any expanded emergency reli
program that might develop and is
contact with the U.S. State Depar
ment, the American Friends Servi
Committee, and the Christian Counc
of Nigeria to learn how it can be
respond to the situation. *MCC Ne
Service.*

ollege studies revolution
urth Bluffton interterm

st spring, the students and faculty Bluffton College voted on the topic evolution!" for the 1970 all-campus erterm study during January.

First off-campus speaker was War- Eason, professor of economics at io State University, speaking on ne Classic Revolution." He was owed by David Silver, artist in idence at Brandeis University, aking on "How Long Ago Was 34?"

Other speakers included Karl Hess, mer speech writer for Barry Goldter and the Republican party; liam Rusher, publisher of *National view*; C. Norman Kraus, professor religion at Goshen College; Ralph op, prominent scientist and author; Miss Ti-Grace Atkinson, founder the Feminists and Human Rights Women, Inc.

A lecture-concert, from the seminar the arts in revolutionary times, present "Beethoven's Music" on . 27. Final convocation speaker be Paul Simon, lieutenant gover- of Illinois, speaking on "The New itics."

Students and faculty will be study- daily in a specific seminar area, sen from such topics as: the arts a revolutionary time, China in olution, green revolution (agricul-), nonviolent revolution, revolu- in evolution, revolution in the litional church, Utopian experints, the inner revolution, and the erican revolution revisited.

everal upperclassmen will be per- ning approved independent studies on and off campus during the rterm. Credit received by students this three-hour course is given pass or fail basis.

Drama students will present the "1984" during the final week of interterm, Jan. 27-29.

revious interterm topics have been e City," "Freedom and Order," "The Poor," running each year e 1967.

New ideas for missions
Survey of three continents
Change is word of the day

Change is the watchword of the times. It is also the watchword of mission work. And some of the changes and innovations are exciting.

One of the exciting developments in South American missionary work is the decentralization of church leadership training. Mennonite workers have been experimenting with it in Colombia. Margaret Ediger was charged with the responsibility of investigating the possibilities. As a result, Bible training classes were started at Anolaima, with students from Cachipay and La Mesa also attending. Classes are held in cooperation with the now decentralized Medellin Seminary, a Presbyterian school.

Theological Education by Extension, a book edited by Ralph D. Winter and published by William Carey Library, tells about the development and philosophy of decentralized theological education.

Based on the premise that traditional modes of theological training were not meeting the needs of Latin American churches, decentralized training brings the seminary to the student instead of asking the student to go to the seminary. In this strategy reversal many problems solve themselves. A students does not need to leave his job to get a seminary education, but can support himself and his family while he studies; the church and mission are freed from the burden of seminary building programs because the regular church and Christian education facilities can be used; and the student, instead of getting his training in a foreign environment, can stay with his own church and serve it while he studies.

By decentralizing, many more interested people can get a theological education and thus become leaders of their churches.

At present, General Conference missionary Glendon Klaassen and Armando Hernandez, chairman of the Mesa Direktiva (Colombian Mennonite church conference), drive from Bogota to Anolaima every Friday evening to teach seminary extension classes. When George and Margaret Ediger, now studying at Mennonite Biblical Seminary and Goshen College, return to Colombia, they will take responsibility for the seminary education.

In Paraguay, the seven German-speaking Mennonite colonies are active in mission work among their Indian neighbors through the Mennonite Missions Committee, an inter-Mennonite organization founded in 1963. Subsidized by the General Conference Mennonite Church and the Old Mennonite Church of North America, the missions committee has twenty-four workers under its auspices.

Robert Unruh, who first went to Paraguay in 1951 as an agricultural worker, says that education, family planning, and development work are high priorities in Paraguay. A side effect of Christian missionary work by Mennonites has been the increase in the Indian population. Unruh explains that in 1951 the Indian population in a certain area numbered sixteen hundred. Today it is eight thousand. The reason for the population increase is that the gospel has deprived the Indians of their traditional method of population control. Formerly, they practiced infanticide after the first two or three children, but now they have large families.

Bruno Epp, on furlough from Brazil, reports thirty-five conversions as a result of prison evangelism. Follow-up work with these men is carried on when they are released from prison.

One of the thrilling developments among the Mennonite churches in Japan is their vision for sending mission workers overseas. During the summer of 1969, Hiroshi Kaneko and his family, members of the Old Mennonite Church in Hokkaido, were sent to Quito, Ecuador, where he is working with the HCJB radio staff, taking special responsibility for the Japanese language program.

Before leaving Japan, the Kanekos visited all of the Mennonite and Brethren in Christ churches in Japan. All responded enthusiastically to this project and pledged support. To coordinate this, the South America Evangelizing Cooperative Association was organized. The General Conference's Kyushu Mennonite Conference pledged about $350 in support—$175 from the conference budget and $175 to be raised by special offerings.

In Taiwan, where much of the General Conference's mission endeavor centers around medical work, the Mennonite Christian Hospital in Hwalien is now considered a training center for interns and residents. The nursing school connected with the hospital will be upgrading its curriculum. Sue Martens, who last summer earned a master's degree in nursing education and is returning to Taiwan this month, will convert the three-year nursing program to a four-year course. Nursing students, instead of getting mostly training in bedside nursing, will, under the expanded program, also get training in supervisory and administrative work.

Famine is one of the problems India faces constantly because so much depends on the monsoon rains. Through TELARC (The Economic Life and Relief Committee), General Conference Mennonite missionary Jake Giesbrecht works to prevent famine.

By digging wells and building dams, he tries to demonstrate that a second crop, wheat, can be grown successfully during the dry season. TELARC also acts as a service agency which makes pumps on tractors available for irrigation from existing ponds to assure a rice harvest when the monsoon rains fail. There are plans for more dams to be built in the future.

In the Congo, Africans are increasingly taking leadership positions. The Congo now has forty-nine African preachers in the Evangelical Mennonite Church. Eleven students are currently training at the new Ecole de Theologia Evangelique in Kinshasa (ETEK), among them is a woman student, for the first time.

Of the eighty missionaries serving under the Congo Inland Mission, forty-eight belong to the General Conference Mennonite Church.

As churches face the challenge of missions in the seventies, change may well continue to be the watchword. *Herta Funk for General Conference News Service.*

DISCUSSION

What should we be doing for peace?

The following statement was prepared by Mrs. D. P. Ewert, Hillsboro, Kan.

I have felt called to work for peace since I was twelve years old. It was then that World War I broke out. I saw how, overnight, perfectly decent and respectable people became possessed by hatred that was frightening. Those of German descent and pacifist beliefs became the innocent victims. The pulpits of America were used to spew forth this venom until you wondered whether you were in enemy territory. Now fifty-five years later, this inner compulsion for peace has become deep and a driving force in my life.

I'd like to begin my brief thoughts with the words of Archbishop Camara of Brazil in a letter to the students of Paris: "I respect those who, according to their conscience, feel obliged to choose violence, not the easy violence of those who are armchair guerrillas, but the violence of those who proved their sincerity with the sacrifice of their lives. We Christians are on the side of nonviolence which is absolutely not a choice of weakness and passivity. Nonviolence is to believe more in the strength of truth, justice, and love than in the strength of lies, injustice, and hate."

To overcome communism we must change the conditions on which it thrives, which is poverty, ignorance, oppression, despair, and war.

As long as we do nothing to right these conditions we contribute to strife at home and elsewhere. Ministering to man's needs in all areas is not only realistic but also biblical. These are the conditions against which God's prophets cried out in the Old Testament and it is the cry today of those with prophetic insight.

The church's mission in society is to be its conscience. If it is silent, there is neither light nor direction. When Hitler was raving in Germany the church lost its voice and the light went out. You know the tragic end.

I'd like to point out three areas in which peacemaking is urgently needed. In all, prayer is the undergirding and propelling force.

First, we need a persistent and ruthless search for truth and reliable information. Truth is the first casualty of war. War cannot live on truth. It flourishes on suspicion, prejudice, and lies. No one ever has a corner on truth. It requires constant searching, sifting, reading, and listening. God is truth. And in the light of His teaching, our experience, and gathered evidence we determine the truth. Ignorance *by choice* in 1970 in America is a sin and inexcusable.

If the American people had had a knowledge of Vietnam's history and the truth of how we got mired in there, the present depth of our involvement would have been halted earlier. . . .

Today, the Pentagon has reached its controlling hand into Congress, the Executive Department, industry, labor, the universities, and the life of every able-bodied American boy. Our universities get heavy government subsidies for weapons research. And the brilliant students are siphoned off at fabulous salaries as technicians to develop deadlier weapons — missiles, poison gasses, deadly germs, bombers. The sciences for productive and enriched living are overshadowed by this emphasis. Does it surprise you that the young are rising up for a voice in decision making?

Another fact. Today $67 out of every $100 in federal tax money is spent for destruction. Two dollars and fifty cents goes for the impoverished millions who give most of it back in exchange for goods and weapons. Only $1.84 of this $100 is spent in restoring our crumbling cities. These figures were used by Republican Senator Mark Hatfield before the Congress on Evangelism recently. All this is truth which we dare not avoid.

Today, the Near East is boiling dangerously. We can begin peacemaking by studying the history of Israel and the Arab countries and not taking sides. There is so much wrong and so much right on both sides. Read the latest eyewitness account of the Arab refugee camps in Jordan in our *Missions Today* and *The Mennonite*. Then, refresh your memory of

Jewish liquidation in Germany. cts now reveal that high-level apals to our government to intercede on deaf ears.

We must plead with our Administion not to supply arms to any side a conflict. The truth is, we are the rld's biggest merchandiser of weaps. Silence by the church feeds ev- conflict.

Second, we must seek to bridge the ism between youth and adult. We /e largely created the environment which our young have grown up. been a period of hot and cold rs. And since we have never sufed the destruction we've inflicted ewhere, we have prospered tremenisly. Life has virtually smothered and our children in affluence. We longer know the difference be- en what we need and what we nt. In the adults, it has spawned onsistencies that make no sense to young. They see better than we that what we say often is not what do. We insist on remaining secure unchanged. They feel insecure h no signs of change. War's biggest rifices are made by them in giving and careers. The church has large- ost its appeal. Sex and drugs don't sfy.

Ve have much to repent of before ith can listen. A parent sermoniz- on the evil of drugs with a stock liquor in the refrigerator and ooz- with tobacco odor will not find a ening ear. For now we know the ntific judgment on liquor and to- co.

n Kansas, a new angle has been oduced on the marihuana issue by sports and gun clubs. This weed good cover for the birds. Will we ose the birds or our young people? ere penalties and condemnation is the answer. Our response must be sistent, constructive, and compasiate. We must tell our young, more example than word that hard work, ect, tidiness, and order still are essary virtues and that violence er brings peace. As adults we not ignore the fact that injustices to grow ripen into violence. And too must share the guilt.

Third, the outreach program of the church requires stronger support and deeper penetration into poverty areas, racial reconciliation, and penal service. Mennonite congregations still have segregated hearts toward other races, the poor, and other church groups.

This outreach could take many forms. Training centers could be set up in our church schools with experienced and skilled personnel in charge. Our local churches could become feeder stations for volunteers who have been taught and inspired through an updated program of teaching and parental encouragement.

Supporting this vast ministry must be congregations willing to deny themselves—goods, services, luxuries, and pleasures, to a reasonable degree. Let us begin measuring our giving by what we keep for ourselves. What about the General Conference million-dollar fund for poverty?

Even now, we should have plans to move into Vietnam on an enlarged scale to restore that country, once the hostilities cease. In the Near East, we have recognized leaders who could confidently offer their services to governments in reconciling the hostile forces. The reservoir of goodwill built up by the Quakers and Mennonites through their long period of humanitarian service is an essential ingredient in today's peacemaking.

Merely skimming off the fat of our land and lounging in its privileges, as we have been doing, is missing our calling as Mennonite people. Sacrifices are necessary, and we must move more aggressively toward righting the wrongs of war, race, and poverty.

If we can march for war, we can *walk* for peace, if we feel led, willing to take abuse and religious condemnation, as the Bethel College peace group did. Their voice was heard. Did we do all our consciences permitted us to do?

I would rather spend my energies promoting peace and fail than move with the tide and increase the guilt which must ultimately bring judgment. In all my efforts, however, I shall always try to respect those of differing views.

THE MENNONITE HYMNAL

The cooperative efforts of the Old Mennonite Church and the General Conference Mennonite Church has produced a hymnbook of great literary and musical worth. The committee charged with the responsibility of compiling the hymnbook should be congratulated for their competent work. The hymnbook is a must for every congregation and home in the Mennonite consituency.

The overall content of hymns, chorales, and gospel songs is excellent and will continue to foster the fine tradition of good congregational singing. New tunes of nonmetrical and modal character, as well as folk tunes of other countries, gives the hymnbook new life. These new hymns will be useful to those congregations who wish to enhance their services and are willing to put forth the effort to learn them. The layout of the hymnbook is excellent and the editing shows much time and meticulous work by the committee.

There seems to be an abundance of tunes and texts from the fifteenth and sixteenth centuries and little attempt made to include those that are relevant to the twentieth century. Should not we be pioneers in hymnology as well as keepers of hymns? The use of unfamiliar texts with familiar tunes as well as different texts with the same tunes is confusing. Smaller congregations will find several hymns difficult to sing because of the high tessitura. These could easily have been placed in a lower key. The rationale for the use of "Amens" is not consistent and one wonders why they were not eliminated completely or used after every hymn.

The hymnbook is truly a fine contribution to the hymnology of the Mennonite Church and will be appreciated more as it finds its place in our religious services and family worship. *Earl W. Lehman, Bluffton, Ohio.*

RECORD

Marriages

Dennis Dunahee, Graymont Baptist Church, Chenoa, Ill., and *Patti Streid*, Meadows (Ill.) Church, on Nov. 29.

Linus Eiger and *Marilyn Pankratz*, Bethel Church, Mountain Lake, Minn., on Dec. 27.

Larry Eikenberry and *Valerie Devier*, First Church, both of Bluffton, Ohio, on Dec. 17.

Larry Dean Friesen, First Church, Aberdeen, Idaho, and *Donna June Prell*, Downy Avenue Christian Church, on Dec. 28.

Charles H. Huffman, Methodist Church, Columbus Grove, Ohio, and *Jayne Anne Herr*, Ebenezer Church, Bluffton, Ohio, on Dec. 21.

David Jantzen, Jr., First Church, Beatrice, Neb., and *Cheri Janzen*, Faith Church, Newton, Kan., Dec. 29.

Alfred Koop, United Mennonite Church, Vineland, Ont., and *Elizabeth Gortson*, Bethany Church, Virgil, Ont., on Jan. 2.

Michael G. Orr, Stanford Presbyterian Church, and *Delores Arbogast*, Carlock (Ill.) Church, on Jan. 2.

Gregory Olson and *Janice Ediger*, on Nov. 7. Reported by Inman (Kan.) Church.

Jerold Robert Chrisman and *Anna Marie Norder*, Friedensberg Church, Avon, S.D., on Nov. 30.

James Schwartz, Bethlehem Church, Bloomfield, Mont., and *Becky Olson*, American Lutheran Church, Watford City, N.D., on Dec. 27.

Rene Stucky, First Church of Christian, and *Mary Sue Jantz*, West Zion Church, both of Moundridge, Kan., on Dec. 26.

Ministers

Herbert Miller, pastor of Zion Church, Kingman, Kan., since 1966, has resigned to accept a call to become pastor of the Walton (Kan.) Church on Mar. 1.

Melvin D. Schmidt, pastor of First Church, Halstead, Kan., from 1967-70, has resigned to accept the pastorate of the Lorraine Avenue Church, Wichita, Kan., June 1.

Films

The Pleasure Seekers: a Surf Odyssey. When the surf is down at Malibu, two young pleasure-seekers decide to set out on an adventure to find the perfect beach in this new Family Films production. They head for the Far East, at each stop asking directions to the beach and surf: a family in the slums of Tokyo, a leper in Taiwan, people who have lived all their lives in junks in the Hong Kong harbor. They pass by hungry children, masses of people living in sickness and squalor, human beings who seem destined to lives of hopelessness. They pass through a United States military cemetery in Bangkok, and they joke about abandoned war equipment on the beach at Okinawa. Purpose of the film is to help viewers become sensitive to human needs, and to lead them as Christ's servant people to involve themselves in helping to meet those needs. The film is recommended for use with junior highs, senior highs, and young adults, although it can also be used with adults. The 20-minute film is available from Audio Visual Library, Box 347, Newton, Kan. 67114. Rental fee is $16.50.

College basketball

Jan. 7: McPherson 92—Bethel 87
Jan. 7: Central State 67—Bluffton 54
Jan. 10: Tabor 70—Bethel 60
Jan. 10: Bluffton 63—Malone 61
Jan. 13: Bethel 87—Bethany 70

Schmidt

Calendar

Aug. 14-21, 1971—Fresno, Calif General Conference.

July 18-23, 1972—Curitiba, Brazi Mennonite World Conference.

Pacific

Jan. 23-25—Aberdeen, Idaho, Fir Church, missionary conference, Palmer Becker, speaker.

Deaths

William Ackerman, Meadows (Ill. Church, was born Feb. 9, 1890, an died Dec. 29.

Peter C. Albrecht, Salem-Zio Church, Freeman, S.D., was bor Dec. 13, 1903, and died Jan. 1.

Martin W. Doerksen, Inman (Kan. Church, was born Feb. 18, 1891, an died Oct. 16.

Gerhard P. Ewert, First Churc Hillsboro, Kan., was born Nov. 5 1887, and died Dec. 29.

Tracy Lee Flickinger, son of Mr and Mrs. Elmer Flickinger, Fir Church, Pretty Prairie, Kan., was bor June 7, 1969, and died Dec. 14.

Mrs. Elbert Gossen, First Church Aberdeen, Idaho, was born Sept. 22 1911, and died Dec. 14.

William Hildebrand, United Church Vineland, Ont., was born in Russia o Aug. 30, 1881, and died Dec. 28.

Susanna Tieszen Hofer, Huttertha Church, Sioux Falls, S.D., was bor July 9, 1908, and died Dec. 17.

Jacob J. Loewen, Bethel Church Mountain Lake, Minn., was born Dec 3, 1911, and died Dec. 20.

Nettie Nusbaum, First Church Bluffton, Ohio, was born July 7, 1892 and died Dec. 28.

Donetta Plett (Mrs. Vernon), Faith Church, Newton, Kan., was born May 26, 1935, and died Dec. 28, in an automobile accident.

Margarete Winsinger Sangals (Mrs. Gustav), West Zion Church, Moundridge, Kan., was born July 10, 1898 and died Dec. 31.

Anna Schultz, First Church, Mountain Lake, Minn., was born Apr. 5 1888, and died Dec. 29.

Lydia Winkler, Ebenezer Church Bluffton, Ohio, was born Sept. 18 1893, and died Dec. 20.

LETTERS

here is our separation?

ᴀʀ MR. SHELLY: I am writing about news article "A Loud Call for ce on Earth" [*The Mennonite*, . 9].

first, would like to give a hardy n to Levi Siebert's letter in the . 9 issue of *The Mennonite*. We l more people of this kind in our nonite Church, who believe in ver and a desire to win the lost Christ.

n this news article, "A Loud Call Peace on Earth," I see 350 Mennites were in the march on Washon. This makes my heart feel sad, ee our people marching on Washon. Where is our separation? Can walk together except they agree? ny were there who were not born n people. Should we be with them ching on Washington?

can remember, in World War II, people did not act in this way. y did all they could by prayer working for the government in y ways.

e must remember there will not peace on earth brought on by . We will not have a true peace the Lord Jesus Christ rules and ns on this earth for one thousand s (Rev. 20:3).

he Bible says, "And ye shall hear ars and rumors of wars; see that are not alarmed; for this must place, but the end is not yet" 24:6). So as the second coming hrist draws near, we will see wars hear of wars.

believe our concern should be to ell the lost about Christ and lead to a saving knowledge of Him, marching on Washington telling what to do. Pray for them.

would like to ask this question in ng. How many of the 350 Mentes who marched on Washington ld be willing to go to Washington, York, Philadelphia, Chicago, and r cities of the United States passout gospel tracts and holding t meetings telling men and womf their need of Jesus Christ? *Earl er, Harleysville, Pa. 19438.*

Apt to lose perspective

DEAR EDITOR: Whatever a person chooses to do and in whatever way he chooses to act is his own right and privilege as a free individual, provided he acts within the framework of law and order guaranteed by the Constitution of the United States and the federal and state laws.

When a district conference, a member of the General Conference, takes an official action, it affects the whole membership of the General Conference. I refer to the action taken by the Western District Conference in Wichita, Kan., at their annual meeting held in October 1969. I specifically object to the paragraph, "recognizes total noncooperation as a witness compatible within the historical tradition of the Mennonite Church." . . . Since when is this the position of the Mennonite Church?

Allow me to reminisce just briefly and bring to the attention of our younger generation some of the concerns and accomplishments of our former leaders.

I vividly recall the triennial session of the General Conference held in Reedley, Calif., in August 1917. The great concern of the leaders assembled at that conference was, how can we counsel and help our young men who were being drafted. A small group of leaders went before the Selective Service Board and stated our historic stand against war. At first, the Board showed a surprise that there existed such a group, but soon lent a sympathetic ear to our group and the government granted a noncombative status for our young men.

By, the time the second World War came, some changes had been made by Selective Service. The conscientious objectors had a choice either to serve in the armed forces or do work of national importance, designated by the government. Some of our young men chose to do work in state mental hospitals. By their quiet ways, they demonstrated that there is a better way to deal with the mentally ill and have aroused a national consciousness towards mental health.

Now, by making an official declaration, the Mennonite churches of the Western District have declared themselves to "total noncooperation."

Has this group put in jeopardy the work of the last fifty years done by our sincere leaders and granted to us by a sympathetic government?

All the privileges we enjoy were given to us by acts of legislation. These same privileges can also be removed by the same process.

When emotionalism takes the place of common sense or reason, we are apt to lose our perspective. *Reinhold Ewy, 16572 E. Lincoln Ave., Parlier, Calif. 93648.*

More polarization coming

DEAR MR. SHELLY: In regard to Fred von Gunten's discussion article in *The Mennonite* dated Dec.9, I disagree with him on a few things.

As a result of fighting in Vietnam, he said, the country would be open to Christian missionaries, which may be true, but I equate this with a statement made by one of our combat troops in Vietnam. "We had to destroy the village in order to save it."

Maybe there isn't as much partiotism now as in World War II and the young people rebel because the assertions of our leaders have so often been false. . . .

We have been told that we were fighting in order to let the Vietnamese determine their future by democratic elections. Yet it was our government in 1956 (according to President Eisenhower's memoirs) who gave support to the Diem government in refusing to hold elections, because Ho Chi Minh would have won.

The longer troops are left in Vietnam, the more polarization there will be in our society. I think dissent will increase; also the pressure to suppress dissent will increase.

Furthermore, I think that anybody who attempts to justify our intervention in Vietnam communicates without much meaning unless that person is in danger or was in danger of losing a son or a loved one in this war. *Raymond Baer, Box 37, Summerfield, Ill. 62289.*

Why did you tell us to love?

Lord, we don't really know what love is.
Despite all our professions of piety
we weary so quickly of the strain of giving
when there is no response
no publicity
no flattery
no reward.

We are so easily perturbed by reproach
so readily offended by misunderstanding
so surely depressed by defeat and
so certainly embittered by blame.
We are so conscious of our worthiness
that we find it difficult to take the second place
and impossible to take the twentieth place.
We are so adept at cultivating our detached aloofness
lest others come near enough
to see through us, or
to take advantage of us.

It is obvious, Lord, that
we don't really know what love is.
Why did You tell us to love, Lord,
when You know what happens to those
who let go of themselves?
When You know that the whole world crowds in
upon those who indiscriminately open their lives
to a few?

Why did You tell us to love
when You know how costly it is?
When You know that those who risk it
are often exploited and
eventually crucified
(for betraying the common good)?

Why did You tell us to love our brothers, Lord,
when they don't seem to deserve it
to need it
to want it?

Why should we go out of *our* way
when all others mind their own business?
Why should we make fools of *our*selves
when all others cultivate their respectability?
Why should we love strangers, Lord?
Why can't they work out their destiny without us;
why should we expose ourselves indiscreetly;
why should we sacrifice ourselves indiscriminately?
Why should we love our enemies, Lord?
Why violate the law of nature?
Why contradict our sense of justice?
Why offend our national honor?
Why jeopardize our security?
Why sacrifice our inalienable rights?

Why did You tell us to love, Lord?
Deliver us, Lord,
deliver us
from the illusion of believing only in ourselves
from the prison of living only for ourselves.

Deliver us
from the futility of saving ourselves, and
from the farce of justifying ourselves.

Enable us, Lord,
to become real persons, that is,
faithful persons,
hopeful persons,
loving persons,

so that we might know the way of eternal life,
so that we might live the law of true life,
by participating in Your life
through sharing our life in Your name.

(*The above prayer was used at a convocation service at Mennonite Biblical Seminary, Elkhart, Indiana, on January 29, 1967.*)

Material for this page provided by Women's Missionary Association.

EDITATION

e label that sticks

GE IS A BIG thing, these days. The President of the United States,
nayor of Chicago, the provost of Brigham Young University, the
bishop of Canterbury, the premier of Manitoba, the high school
cipal of Pretty Prairie, the shoe salesman in Preston, the manager
esteds—just about everyone looks out for his image. Some people
institutions are having a rough time with their images about now,
those deputized citizens called policemen. The church has strug-
with its image, too—tied to the past, out of touch, part of the
lishment, more interested in self-preservation than Christ-
formation.

age is a confusing thing. The image we seek to project does not
ys jibe with our self-image, it does not necessarily come through
we calculate, and it seldom reflects what we are, in actual fact.
ecting our image can be one of the most confusing and frustrating
rs. I have this problem as a Christian. It seems that it isn't enough
rry that label, and further identification is necessary.

ike to be called an evangelical. The evangel, you see, is the good
of God's love and forgiveness. The evangel speaks of Jesus Christ
g and caring for persons. The evangel points to the cross of Cal-
, where the sins of men crushed the Son of God; and the empty
, where the suffering victim became Victor. I believe in Jesus
st. I love Him—often feebly—but I love Him. He is the center of
ive change in persons and society. For every Christian, Jesus
st has deep, personal, significance. Sure, I'm an evangelical! That
says something vital about being a Christian.

id I like to be called a conservative. Many things, straight out of
ast, are worth conserving. The heritage of Christian homes, the
ess of Christian worship, the relevance of the Bible in history,
ower of Christian love, the sacrifice and service of Christian men
women—all these and much more are worth conserving. There is
acy that faithful men in every generation have grasped and
d on. I cannot be faithful to my Lord, to my church, to my
y, unless I become a vital link in the chain of Christian thinking
iving that spans the generations. I want to be conservative enough
cognize and to transmit what is enduring.

t I like to be called a liberal, too. The *American College Dic-*
ry defines liberal as "favorable to progress or reform, as in re-
us or political affairs." It is not adequate to do things the way
were always done. Times change and the church must change,
-its worship, its organization, its methods, even its language. The
geless cannot become relevant unless there *is* change. So I want
a liberal, sensitive to now, guided but not bound by tradition,
to new ideas, willing to change. In fact, the presence and power
us Christ free us for change. I want to be that kind of liberal.

me of my friends have trouble with these words—evangelical,
rvative, liberal—and they conjure up the wrong images. And,
to think of it, can I be all of these, all at once, all the time?

see, these words have their limitations and each label describes
part of me. I still prefer that word Christian, for it seems more
sive and less encumbered: ". . . in Antioch the disciples were for
rst time called Christians" (Acts 11:26). That one label that has
these many years. It's all right to describe people, to delineate
points of view, to characterize their predominant things. But let's
r and cautious with the labels. I want to be a Christian, first,
hen an evangelical, conservative, and liberal. And don't forget that
many more things, even radical in some ways. *Ralph K. Weber*

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CONTRIBUTORS

Leighton Ford's article is part of his Congress on Evangelism paper, "The Church and Evangelism in a Day of Revolution," which is adapted here as a four-part article, the third being presented this week. He is an associate evangelist of the Billy Graham Evangelistic Association. Copyright 1969, World Wide Publications, 13 S. 13 St., Minneapolis 55403.

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Life, death, and organ transplants

J. C. Wenger

It is time for the Christian church to give thought to organ transplants in human bodies. At this point, to be sure, such transplants have not been too successful, because of the way the body tends to reject the tissue of another human being. Sooner or later, science may find a way to overcome the rejection mechanism. In that case, such transplants might conceivably become rather common. Would this be good or not?

I would suggest that it is no more evil to transplant a heart or liver from a person who has just died than it is to take blood from a human donor and inject it into the vessels of another person. Would not a human donor find some satisfaction in the hope that his own death might contribute to the precious extension of the life of a young mother or father—persons who are needed to rear their family?

At the same time, it is important to realize that death is not a tragedy in every case. In the case of an aged Christian pilgrim, hopelessly ill in body, and increasingly feeble in mind, death may come as a blessed relief from distress and misery. This kind of death may be viewed as a normal part of a great cycle. Many things have their cycle: the rising and setting of the sun, the passing of the seasons, the rise and fall of nations. In the case of the human family, God's beautiful cycle involves birth, growth, maturation, marriage, child-bearing and rearing, old age, death, existence with Christ, the resurrection of the body, and eternity in glory. The rhythm of day and night takes a scant twenty-four hours. The cycle of the seasons involves a calendar year. The human life-span on this planet may involve threescore years and ten or a century or more. But the progress of the cycle cannot be stopped, nor should the Christian wish to try to stop it, for it is even better on ahead. With such a faith, it would seem wholly within God's will for each of us to do what we can to enable the overcoming of disasters which cut short the normal life-span required to rear a family and to make a mature contribution to the kingdom of our Lord. This would include the donating of blood (which we now all accept); the treatment of cancer by surgery, X rays, and cobalt; and the donating of eyes at death to make possible restoration of sight through corneal transplants. But is there any good reason to stop at that point? Is a heart or kidney transplant any different from the foregoing?

Every Christian family ought to make acquaintance with God's great cycle of life and death a part of its Christian education. We should prepare our children for the coming of younger siblings into the home; explaining on a child's level, God's marvelous plan for each baby to grow up in a home with a loving mother and father. We should prepare our children, likewise, for the homegoing of grandparents. The burial of these who pass on is a grand opportunity to underscore once again God's glorious plan of salvation from sin and its consequences.

What will be the nature of the resurrection body? Scripture stresses three truths about our bodies of glory: In some sense, there will be a relation of continuity as between our present bodies of humiliation and our resurrection bodies of glory. The resurrection body will involve total newness—like a new head of grain is totally new, although continuous with the one which is planted in the earth. It is often asserted in the Scriptures that we shall have resurrection bodies like unto Christ's glorious resurrection body—not a natural body adapted to this material earth, but a body adapted to the glories of the heavenly realms.

We will not look to the public school or to the university to instill a full-orbed Christian faith in our children. Rather, we will seek to enable our little ones from their tenderest years to perceive the relevance of Christian faith and compassion to all of life. Daddy takes a twenty-dollar bill to a neighbor whose buildings were damaged in a storm. Mother helps care for the sick in a friend's home. Big brother donates blood when the minister needs a transfusion. Would not an organ transplant be just as much an expression of love and concern, should our life be cut off in one way or another?

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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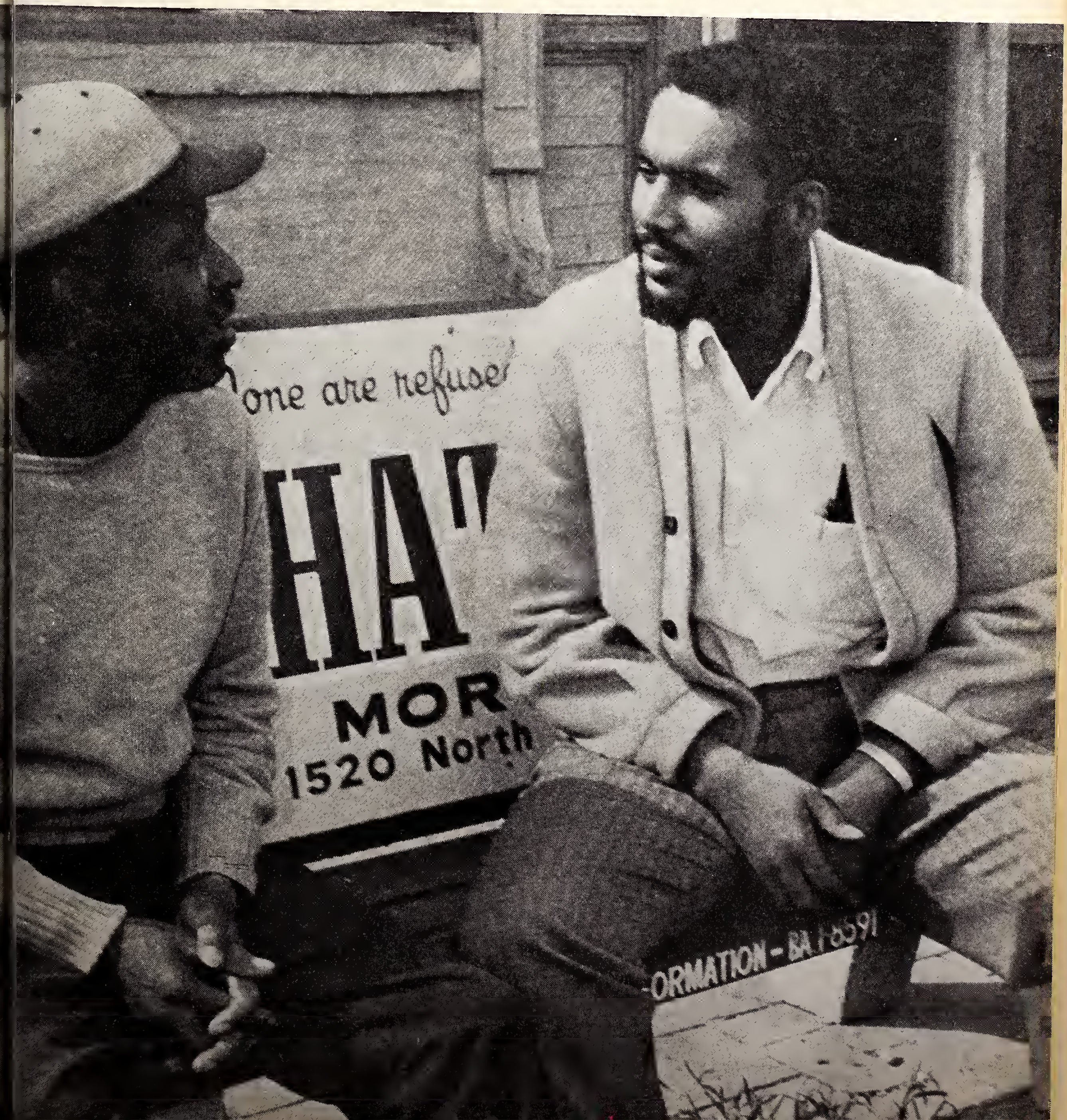

the strongest sermon

rances Frank Gootee

HEN MY NEW neighbor, Betty, moved in, my fe turned to conflict. I invited her for coffee. e hit it right off. The conversation turned to ligion. Carefully, not knowing her religious eference, I welcomed her and her family to in us at church the following Sunday.

"Oh, I don't believe in God," she said easily. None of our family does."

Shocked, I stared at her, groping for the right ing to say. She went on to explain, but my mind osed her out. I just couldn't listen.

But after I returned home I found myself ask- g, "How effective am I as a Christian if I can- ot share my ideas, my feelings? How effective n I as a human being? How can I communicate nd know that what I say has been received?"

I reasoned. Communication is a slippery thing. ometimes we talk and talk and talk and fail to ommunicate. Sometimes we don't say a word, ut succeed. Sometimes we listen with our whole lf and fail to comprehend.

Puzzled, I decided not to close Betty out of my e. She seemed a fine person. I liked her. Per- ps I could be God's instrument of faith to her. ow pride comes before the fall!

As we spent more time together, Betty had me inking in circles. I saw no danger to my faith. I as frustrated by my inability to share what I ew so well. The result was always the same, endly impasse.

"There has to be a God, Betty, how else can u explain the beginning of all creation? How n you explain that each civilization reasoned od's existence in one way or another?"

She smiled softly. "God is an idea man cooked to save himself from himself, a way to pull nself above his own mean ways. How does any- e really know God exists?"

We continued for hours, always with goodwill d mutual respect. I felt flustered like a child gaged in a he-does-too-he-does-not kind of en- unter, and I would go home determined to d a way to communicate.

But the time came when I decided there was future in our discussions of God and religion. Betty lacked faith, I could not provide it. I well enough alone. Instead of directing my- f so carefully toward words and active listening and selected reasons, I simply relaxed, comfortable in my own mind. After all, God did not send me alone to save the world.

A strange thing happened. After a couple weeks, Betty began to probe, to bail. Slowly. Cautiously. "Aren't we going to talk about the Big One beyond the sky today?" she'd tease. Although her words might sound disrespectful, her tone never was.

I shrugged. "There's no point. You are sure of what you know and so am I." We went on to other topics. I relaxed.

My children played with Betty's children. From time to time, my Glen and Bill brought home questions and I dealt with them. I encouraged religious tolerance. I had no way of knowing what Betty's children learned. Then, one day, she came over bristling with anger.

She stepped inside the front door, pale, and forced control over her tone. "I'm sorry, Mary Jane, but you just have to stop your children from telling mine about God. Mine want to pray at meals and act out Bible stories. What are you trying to do?"

"Nothing."

"Oh, yes you are, this must be some sort of scheme. My children are beginning to believe in God."

"It's natural to believe in God," I said calmly, "and the only thing I've taught my children in regard to yours is religious tolerance."

She stared unbelievingly at me for a moment, then shook her head slowly, not wanting to accept whatever thoughts she had. Before I knew it, tears came to her eyes. "But it's not right. I spend my days reading, searching for truth, and I'm so alone, and you don't do anything, yet you're so at ease with yourself."

I didn't reply. There was no need. Reason and faith had spoken for itself. In time, Betty realized it, too. They come to church with us regularly now. I am stronger.

I learned that effective communication consists, not in well-thought-out arguments or on-the-edge-of-the-chair listening, but in simple honesty in the way I live.

For Betty, the strongest sermon was none at all.

Encounters along the pilgrim way

Gaining their dream home God gave dissatisfaction

"Where are you?" This is the penetrating question God asked Adam and Eve after they had eaten the forbidden fruit. It is a valid question which God continues to ask of us all.

Where am I?

Am I where God wants me to be?

One year ago, we moved into our dream house, an old home we had spent months in remodeling, ourselves. At that time, we thought we had found happiness and security. Today we find ourselves living in a tiny oriental home God has prepared for us, seven thousand miles away in Japan. And perhaps for the first time in our lives, we are experiencing the excitement of depending on God each day and discovering His faithfulness.

Just as in the Book of Acts, we see how the Holy Spirit separated and sent forth Barnabas and Saul for a special work, and countless other Christians down through the centuries. So we believe He is moving in the hearts of men and women today.

We are amazed at the patience God has with us. He began to put a restlessness in our hearts just at a time when most young families would begin to feel contented and secure. This feeling of dissatisfaction caused us to look for a more meaningful relationship with Christ and with one another.

God knows perfectly well what is in man. He gently carried us to the point where we realized some changes needed to be made in our thinking. Where were we really placing our life values and security? In a home, a steady job, a comfortable routine in a pleasant community? Or in Christ as we professed?

It wasn't until we could pray, "Lord we can no longer trust in ourselves—You show us Your will and help us to follow You," that things began to happen.

We experienced an infilling of the Holy Spirit that carried us through the following months of radical changes which were necessary to strengthen and prepare us for foreign service. This involved some real struggles, to be sure. It meant letting go of our home, a good job, and leaving family and friends. But we can now look back and praise God for all these changes because we have learned that true inner peace and happiness are only possible when we are living according to His plan for our lives.

It is an exhilarating experience to step out on faith and see the Holy Spirit take over. He seemed to lift all the former desires and anxieties from us and replace them with higher aims. Discipleship is costly; but the yoke of Christ makes it possible and exciting. We began to find more meaning and satisfaction in prayer and Bible study. And along with the change in our relationship to Christ came the desire to become more involved with people in meaningful encounters.

Many Christians long to experience God in a personal daily walk and to know He is sufficient for all our needs. We used to feel like that, yet, in doing so, kept a firm hold on a few worldly securities—just in case. But is that faith? The Scriptures say no man can serve two masters. It is one thing to profess faith in Christ and talk about what He does but it is all pure theory and lip service till we take Him at His word and give Him complete control.

We had been trying to serve God and mammon and found life frustrating and unsatisfying. It was only in confessing our hypocrisy and seeking a deeper knowledge and experience of Christ that we began to discover the unlimited depths of His love. Every day should and can be an adventure with Him.

Carl and Sandra Liechty

Fred didn't need religion But liked cornmeal mush

When Mr. and Mrs. Fred Smith moved next door we welcomed them as usual. But this time, we had a special interest in the new neighbors, for we knew that Mr. Smith had a long-standing antagonism toward religion. Although retired now, he insisted that Christians had treated him badly on his job and that they always took advantage of any situation. Moreover, he was a proud man, able to take care of himself, and didn't need religion.

We decided that we would be as kind and considerate as we possibly could, helping them in any way and simply wanting to be their friends. It become sort of a family project.

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Our son cleaned the snow off their walks in the inter, for we knew that both of the Smiths had eart problems. The first winter, his efforts seemed go unnoticed, but the next winter, the snow-eaning was done again. This year, appreciation was own and, occasionally, tips were given. During e summer, we usually had extra lawn fertilizer to are, or more fruit than we could use. Soon, the niths began to give us some of their garden pro-ice, and we enjoyed many pleasant backyard chats ith them. Mrs. Smith was always glad for a listener her health or family problems. She was con-rned about her husband's attitude, but could do othing about it.

The months and years passed and we became od friends. Several times, we spoke to him about s relationship to Jesus Christ but he was not inter-ted and we feared our friendship might become ained. As he grew older, it became necessary for my husband to look after some of their business matters, and our son helped with odd jobs that needed to be done.

One day I happened to mention that I had cooked cornmeal mush, for frying. "Oh," sighed Mrs. Smith, "Fred would love that, but I haven't the pep for such things anymore." From then on, I cooked a double batch and took some over to them.

Time passed on and nothing seemed to change very much, but we kept on trying to be thoughtful and kind. As I look back, it seems that we could have done much more than we did. Mr. Smith suffered a severe heart attack, but God spared his life. We thought we detected a mellowing in his attitude. A year later, Mrs. Smith died of a heart attack and we were sure that she had been ready to go.

Fred Smith became a lonely, old man. None of his family lived in our community and he tried to fend for himself. His children tried to find a house-

keeper for him, but he was fiercely independent. One day I went over and found him in the kitchen trying to cook cornmeal mush! Needless to say, I made some for him, and tried to comfort him in his loneliness. I felt the opportunity had come to speak again about his soul. "Fred," I said, "you can see Anna again. She's in heaven with God, and you can go there, too." As simply as possible I tried to explain that he needed to have his sins forgiven, and that Christ had taken them upon himself on the cross. No answer.

Our church had a minister to the elderly and I asked him to call on Fred, explaining the situation to him. A second time, I had the opportunity to speak to Fred, and again he made no response—but he listened. Then, before I left, he brought out an illustrated Bible storybook and showed me a picture of Christ on the cross. "I've been looking at that for hours," he said.

Several days later, the minister came to our house, quite excited. "Fred is a different man! Something wonderful happened." It is impossible to describe the thrill which went through me.

Another heart attack soon after this took Fred's life. The years of simply caring about him had been so worthwhile. *A Mennonite homemaker.*

God seemed on a vacation
People too busy to give

My generation is on the run. Many of us are slipping through the church door marked EXIT and are not looking back. Nobody gets through to us—as if they really cared. Somehow, the church does not seem to be working at the things that really make a difference.

Now don't slam the receiver down. This is not a manifesto on the evils of our time. I would like to tell you, as one of your children, that there may still be hope.

Moving into town four years ago, I found myself in a new church environment. This turned out to be anything but a pleasant experience. The rituals were totally empty without the feeling of community. It seemed that one could not worship without the bulletin and one could not communicate musically in anything other than the famous chorales, of which I knew virtually none. However, had I been able to push away the masks and find the real Christlike people, none of the newness or strangeness would have led me to believe that God had taken a vacation.

So why am I still connected with God? Because I found the church; not by sitting in a pew, not by going to Sunday school, not by becoming involved in the church program, nor in worshiping the kind of God who does not affect my brother's life or mine. I found the church in a small group of people who cared. Through their influence, I was introduced to some revolutionary help and then could come back to their accepting circle to share and care with them. In this real community, they were truly interested in my concerns. It was hard to believe!

Some of the members of that group had to become committed enough to spend time with me. This is where the church flunks. It is not that no one says, "Hi," on Sunday morning but sometimes you hurt too much for a hi to satisfy. I needed someone who was brave enough to hear me say, "I cannot find any meaning in life at this point"; someone who was not at committee meetings planning evangelistic and social action activities; someone to say, "I am comfortable around you even though you find it so painful to be with anyone right now"; someone to say, "I will call you up and take you to coffee because I know you are too afraid to reach out."

Our problem is that helping a dying person to find life again is not a game played while living like the Joneses. It demands a part of us that many of us say we are too busy to give. Many others of my generation are looking for what I almost missed. If they do not find you, the small group that cares, they may never find God, who came to live with us. *Ann Wenger.*

Tragedy shattered her life
Found love in prayer group

From experience, I know that God is a real God.

A great personal tragedy shattered my life. This led to my being hospitalized eighteen months ago for deep depression. After treatments, psychiatry was advised.

But, last October, I gave it up and decided to rely completely on God's help and prayer. To my prayer sessions which I had established years ago, I added a long list of other people who had urgent prayer needs. I also joined a Wednesday night prayer group. Here I witnessed a degree of kindness, profound sympathy, empathy, understanding, concern and love not found anywhere, and at times beauty ineffable.

I still have a long way to go to reach that peace mind, joy, and contentment I long for. But I feel m on my way, the right way, God's way. I am vare most of the time of the presence of God now." *oretta Foster.*

elt unaccepted by church
ler rebellion intensified

y childhood left me with an ambivalent attitude ward Christianity. But my later experiences influ- ced me to develop as a person and a Christian.

My childhood never allowed me to develop as a rson. My feelings of uneasiness at home and in nday school gave me a predominantly quiet, for- rn temperament.

On the other hand, I did become excited about hristianity during my preteen camp experiences. ere I first felt as if I was appreciated and here I gan to develop as a person.

Throughout my youth, I failed to grasp the dy- mic power and purpose of Christianity. My at- mpts to find fulfillment in the Christian life were ly too disheartening. Early teen camp experiences tensified the rebellious attitude I felt toward my urch for not accepting me. I believed my efforts live a Christian life were sincere, but I merely undered in the many activities that promoted hristian living. My teachers, as well as other adults, om I had not learned to appreciate as dynamic hristians, added to my confusion. I also met many hristians whose dynamic faith inspired me—but I self failed to grasp that power they revealed. The sery I felt increased in my desperate attempt to d happiness. At the end of high school I hated e. However, the influence Christian activities had me up to this point kept me grasping for Chris- n truths.

Now in my post-teen years, the Bible school I at- d has been a forceful influence on my personality d my spiritual growth. The Bible-centered studies luence my thinking, but it is the instructors' vic- ious characters that convince me of the truths y teach. Fellow student relationships, however, ve influenced me the most.

My ambivalent attitude of childhood and youth given way to a feeling of peace in my present ermination to give of myself and become God's trument. I am determined that my weaknesses ll become the strengths that reveal God's power. *len Guenther.*

Atheist meets a Christian
They talk and find faith

Sometime ago, I helped a young man with his draft problems. After having helped him, he told me about one of his school problems.

He was enrolled in a Bible class and found it difficult to understand two of his classmates. They claimed to be Christians and were always ready to say, "Christ is the answer to every problem."

He said that he was not a Christian but would not be able to live with himself if he lived as they did.

Then he added, "I'm an atheist."

I said, "That's interesting. Tell me what it means to be an atheist but do not try to convert me and I will tell you what it means to be a Christian and I will not try to convert you."

So he told me what it meant to be an atheist. He did not believe that there was a God, neither a judgment nor a resurrection nor life after death.

Then, I told him what it meant for me to be a Christian.

After having exchanged ideas for a while, I asked him if I could ask him a few questions, to which he agreed.

"From what kind of a home do you come? Was it a good home?"

He assured me that he came from a very good home. His mother had died when he was four years old and his father had died two years ago.

I said, "You will not remember your mother too well but you should remember your father. Did you love your father?"

He assured me that he did.

I then asked, "Do you still love him?" and again he assured me that he did.

I told him that I could not believe that he still loved his father. He tried hard to convince me that he did. I listened to his convincing words.

Then I said, "I can't see how you can love someone who does not exist anymore. You told me that you did not believe in God, nor in life after death. How can you claim to still love your father who does not exist anymore?"

He thought a moment, then said, "I never knew that we believed so much alike." *H. B. Schmidt.*

Hunger stalks land of milk and honey

Delton Franz, Mennonite representative in Washington, wrote the following report.

ONE MOTHER TOLD the Citizens' Committee on Hunger: "There was no food in the house and I didn't want them to go to school hungry and then come home hungry, too. I felt that if I kept them home with me, at least when they cried and asked for a piece of bread I would be with them and could put my arms around them."

It was planned as a nutrition conference but ended up as a hunger conference.

The three-day White House Conference on Food, Nutrition, and Health, convened at Washington's swank Park-Sheraton Hotel in December, was attended by three thousand invited delegates. At least twice that many had demanded the right to attend. The invitation to nutritionists, academics, health technicians, and food industry executives who were invited left out the poor—blacks, Indians, Mexican-Americans—who are most affected by hunger.

Senate investigations and the hearings on hunger conducted by Senator McGovern had clearly documented the extensive degree of hunger and malnutrition in the United States. Growing public and congressional sentiment called for eliminating this unnecessary scourge in the midst of plenty.

The Administration had to come up with a convincing presidential message on hunger in America. The White House Conference conceived last May was not intended, however, to focus on the sensitive issues of poverty-caused hunger so much as the more refined subject of nutrition. But the minorities and the poor would not be put off.

Three hundred poor people were finally invited shortly before the conference began. Poverty organizations had challenged the Administration's ignoring representation from the hungry in a conference related to hunger. Conference delegates representing the hungry of Appalachia, blacks of Mississippi, and the Navajo Indians of Arizona challenged much more during the course of the conference itself. The eighteen-dollar per-day meal tickets provided delegates at the plush hotel conference setting were an embarrassment to the several hundred poor, whose families and friends back home had no more than eighteen *cents* per meal. The tickets were returned by many who preferred to eat a can of pork and beans in the hotel lobby.

Their presence, moreover, was decisive in moving the affluent delegates to virtually unanimous support of a strong five-point recommendation dealing more with the gut issues of real hunger than with the refinements of national nutritional standards.

The conference's priority recommendation, submitted to President Nixon, calls for:

Declaration of hunger as a national emergency, to be immediately responded to this winter with a crash program of food assistance. The President was urged to use the Disaster Relief Act to implement this request.

Eventual establishment of a $5500 annual income guarantee for families of four. The figure was based on the calculations by the Bureau of Labor Statistics of the cost of providing the basic necessities for a family of four.

Substantial enlargement of existing federal food programs, with free food stamps for those with incomes of less than one hundred dollars a month for a family of four. No family should have to pay more than 20 percent of its income for food.

Free school lunches and breakfasts to all preschool, elementary, and secondary school children.

The transfer of food program administration from the Department of Agriculture to the Department of Health, Education, and Welfare, and local administration of programs by the poor.

What has been the President's response? It now appears that the Administration will go slow on most of the requests made by the White House Conference. Whether the Administration will make serious effort to implement stronger food programs for the poor will depend largely on the extent of the push from the public. Nixon has promised to expand the current food stamp program to cover 307 counties that do not have them, though he does not possess authority to accomplish this by executive order. The President also ordered the fastest possible implementation of an increase in food stamp levels from sixty-five dollars to one hundred and six dollars a month for a family of four.

The President's previously proposed Family Assistance Plan, which would place a minimum income floor of sixteen hundred dollars for every family of four, should also be recognized as an indication of his interest in eliminating poverty. While this amount is far from the $5500 recommended by the White House Conference, it does, at least, come as the first major presidential proposal dealing with welfare reform.

What should be the response of the religious community to this national shame and moral wrong—hunger in the midst of a land overflowing with milk and honey?

As an unofficial delegate, sitting in with the Religious Action Task Force, I took special note of the principal recommendation to the churches:

"The chief task of the religious communities with regard to hunger and malnutrition is to call upon our constituencies to exert their influence on shifting this nation's priorities toward the elimination of poverty-caused hunger. The influence of the religious communities can be brought to bear on the legislative process in the reform and expansion of present programs."

A noteworthy example is the excellent Food Stamp Bill passed by the Senate (S 2547). A similar bill is needed in the House Agriculture Committee. Seven out of the ten congressmen representing the most populous "Mennonite districts" voted against an increased food stamp program for the hungry last year while supporting increased funding of the war in Vietnam.

Is part of our Christian response

hunger to communicate to Con-essmen the moral responsibility of r society to assure every child an lequate diet? Are we accountable r the stewardship practiced by our vernment in the use of our tax oney?

Meanwhile, the effects of decades inferior education, economic exploitation, and lack of employment op-rtunities continue to leave ten mil-n citizens in perpetual poverty. *CC News Service.*

00 Hong Kong huts burn CC aids 15 families

ore than 5700 people in the Kow-on section of Hong Kong were left meless December 2, as a result of ur fires during the day. The main e, believed to have started when a rosene stove overturned and ex-oded, destroyed 50,000 square feet densely populated squatters' huts in i Hang Sai village, a basement fac-ry, and the interior of a resettlement tate flat.

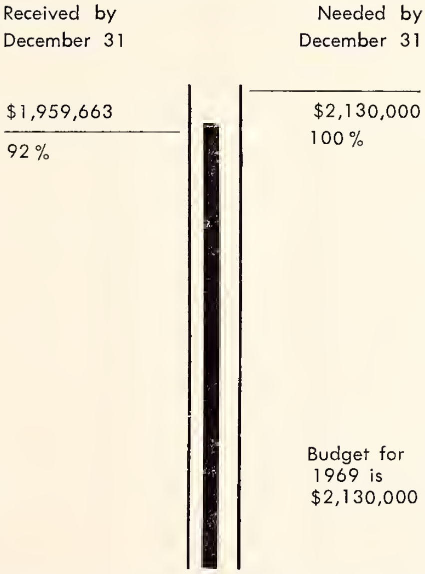
Everett Metzler, MCC Hong Kong rector, reported that the largest of e fires leveled four hundred squat-s' huts, and the families lost every-ing. Fifteen Family-Child Assistance AC) families who were receiving ennonite aid were among those who ffered great losses.

The Hong Kong government is at-npting to help the fire victims by ving all those who are willing to settlement areas. Unfortunately, the settlement areas, Kwun Tong and un Wan, are five to seven miles from eir former homes. This has caused oblems in transportation and has ought a disruption in the schooling the children.

Many private and governmental encies have been giving assistance to people, but there is still great ed. FCA helped each of the 15 fami-s by giving them money grants and ditional loans to buy items needed their new homes. The loans and ants amounted to sixty-five dollars r family.

FCA is a project of the Mennonite ntral Committee which enables poor families in needy countries to continue living together as a family unit. The aid given supplies financial support for school tuition and books, medicines, and ways to help families become self-supporting. *MCC News Service.*

Conference gifts hit 92% 99.7% for overseas mission



Many of you have been eagerly waiting to hear how the General Conference ended the year — financially speaking. Ninety-two percent of the overall budget was received. Commission on Overseas Mission received 99.7 percent of budget; the other two program commissions and the seminary received 78.6 percent. This equalization was possible because many of you indicated on your contributions that the money was to be used where most needed.

The budget for 1969 was simply too high. Overall giving increased about 10 percent compared with 1968. It is, of course, difficult to keep a budget from going up, because inflation is hitting the Conference hard, especially in some of the foreign countries. Nevertheless, the 1970 budget was not increased over that of 1969, and if giving continues to increase, we should reach 100 percent of budget in 1970. *Wm. L. Friesen, Conference Treasurer.*

Wires in Toronto home By MDS repair service

It was one of those frame houses built in Toronto's early days. The owner, an immigrant alienated from his family and just released by the hospital, sat in his bed and complained of chest pains.

Hydro had cut off his electricity a few weeks earlier. It was restored on promise of immediate repairs to his wiring which consisted of a network of fraying extension cords draped over walls and furniture. Dust gathered on the ancient "knob and tube" wiring, strung across the ceiling.

This was the situation that confronted two Mennonite Disaster Service volunteers, Henry Rempel, an electrician from St. Catharines, and Emmanuel Brubacher, a farmer from Beamsville, Ontario. They were joined by another electrician from London, Ontario, a friend of the owner's family. In one day, the house was rewired with adequate light and convenience outlets. A local realtor paid for the materials. The elderly owner beamed as he expressed his gratitude.

On the same day, but for another family, Isaac High and Ralph Snyder built a veranda railing to meet Toronto's minimum standards bylaw.

These are only two situations faced by MARS-MDS volunteers. MARS stands for Maintenance and Repair Service.

Some homes, owned by mothers with children from which fathers have deserted or separated, need repair desperately. Roofs are leaking, plumbing is broken, electric wiring is condemned. The high cost of skilled labor and materials makes it virtually impossible for low-income families to own and maintain older homes, especially if there is no handyman husband around.

Ed Yoder, an MCC volunteer attached to MARS, is trying to line up volunteers for these houses. Communities have been asked to contribute tools. A full-time volunteer carpenter is being sought to supervise repairs.

Toronto has contributed $3300 to MARS. This money has helped to purchase a truck for hauling tools and supplies. *MCC of Canada News Service.*

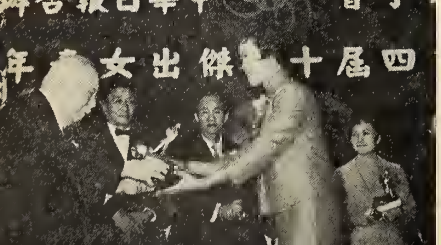
Taiwanese woman cited for work with blind

In November, at the Mandarin Hotel in Taipei, Taiwan, Ruth Chen was awarded a golden phoenix in honor of being named one of the ten outstanding young women in 1969.

The International Lions Clubs of Taipei and the *China Times* sponsor this annual event when ten young women selected from all walks of life are honored for their achievements and contributions to society. The selection committee is composed of prominent leaders in government, business, and educational circles. This year's committee was headed by the Senior Advisor to President Chiang Kai-shek, Mr. Wang Yun wu.

At a large public gathering, Mr. Wang presented the awards to the young women. When he presented the golden phoenix award to Miss Chen, a special citation was read, honoring her for her contributions in social work and as "a friend of the blind." A free translation of the citation reads as follows: "Miss Ruth Chen is a young woman who has a profound religious faith and enthusiasm for social work. She has served as a secretary for church organizations, has been director of an orphanage for blind children, and is currently superintendent of the Huei-Ming School and Home for Blind Children. Her home situation was not favorable; as she struggled for an education, she did odd jobs in the school, and later she received church aid for further education. In 1963, she attended the teachers' training course at Perkins School for the Blind, and specializes in the work of educating blind children. She assisted a blind girl, K'e Yen-Chih, to attend university and arranged for her to go to the United States for further training. She seeks the welfare of the blind."

Ruth Chen receives the golden phoenix.



Ruth has been working with blind children since 1957, first as the director of the blind children's orphanage sponsored by Christian Children's Fund and the *Christian Herald*, and then as superintendent of the Huei-Ming School and Home for Blind Children operated by the *Hildesheimer Blindenmission*. There are 151 children in this institution which not only provides a home for blind children but also schooling through junior high school. The school for the blind is noted throughout Taiwan for the musical performances of its students.

Ruth graduated from the kindergarten teachers' course at the Taiwan Theological College before starting work with Christian Children's Fund in 1954. She attended Bluffton College for a year in 1962-63, after which she took the teachers' training course offered at the Perkins School for the Blind, affiliated with Boston University. She returned to Taiwan in 1964 to continue her work with blind children. In the summer of 1967, she again attended Bluffton College, completing her work for a bachelor of arts degree, and also did some postgraduate work towards a master's degree.

Ruth is an enthusiastic and winsome Christian and a leader wherever she goes. She was one of the leaders who was instrumental in establishing the Ta-Tung Mennonite Church in Taipei. Since the home and school for the blind moved to Ta-Ya Village in Taichung County, she has been very active in the Ta-Ya Mennonite Church and is a member of the church committee. At the annual meeting of the Fellowship of Mennonite Churches in Taiwan in the summer of 1969, Ruth was elected as a member of the fellowship's education committee. *Hugh Sprunger, General Conference News Service.*

13 Christian hospitals Work together in Taiwan

Eleven of the head nurses and supervisors from the Mennonite Christian Hospital in Hwalien, Taiwan, have participated in a three-day workshop for nurses and nursing supervisors. The same workshop was given three times, once each in October, November, and December, so that the supervisory nursing personnel could be divided into three groups and one third attend each session.

The workshop was held in Taipei at the Taiwan Sanitarium and Hospital under the auspices of the Coordinating Committee for Christian Medical Programs in Taiwan. Lectures and discussions covered such subjects as evaluation of personnel, interpersonal relations, communications, observations, methods of clinical teaching, professional ethics, nursing histories, and nursing care plans.

The Coordinating Committee for Christian Medical Programs in Taiwan is an interdenominational Protestant organization including thirteen members and also has a liaison with some of the Catholic hospitals. The purpose of the organization is for mutual assistance among the Christian hospitals. Its activities have included other workshops and seminars for chaplains, dietitians, operating room personnel, and business office personnel.

The organization also presents a common position to the government on certain questions. In the past, arrangements were made with regard to the licensing of mission doctors and nurses in Taiwan. The Chinese tax structure does not recognize the entity of a nonprofit hospital, and all hospitals other than government hospitals are assumed to be for profit purposes and are therefore taxed accordingly. This organization is trying to get recognition for the position of a nonprofit, nongovernment hospital, with appropriate tax exemptions.

The CCCMP was formed in the beginning of 1967. Dr. Roland P. Brown of the Mennonite Christian Hospital is completing his term as the first chairman of the organization. *General Conference News Service.*

Prices rise and spirits sag in Vietnam

aul Longacre, Mennonite Central ommittee Director for Asia, wrote e following report.

To the question, "What are the vil- gers in your area thinking and feel- g?" a Vietnam Christian Service olunteer said, "The Vietnamese are estless."

This restless feeling was the over- ding impression of my week in ietnam in November—my third visit nce leaving in mid-summer, 1967. he feeling was more apparent among e Vietnamese than among the for- gners, but felt among the latter as ell.

The predominant cause for restless- ess and constant subject of conver- ation was the tremendous jump in rices due to new taxes — gasoline oubled, luxury items almost doubled, nd food prices increased about 20 ercent. The taxes were imposed by e Thieu government to try and bring balance government income with xpenses. The taxes were intended to ise revenue among the more wealthy asses, but in fact, most of the cost as passed on to the consumers. gain, the poorer classes of people ere forced to bear the brunt of the ice raise.

With the inflationary economy, pro- ding enough rice for one's table is easy task for the majority of Viet- mese. Relief workers report that ore and more Vietnamese girls are rced into prostitution because of creasing economic pressures. The owing number of bars in Saigon and her towns throughout Vietnam give nple evidence of this.

Discontent with the price increase causing some political repercus- ons. The Thieu government is receiv- g the most vocal and intense criti- sm of its more than two-year life. ormer government leader, Duoug an Minh, called Big Minh, and sev- al political blocks within the Viet- m Senate and House are stirring e political waters. A group of mer monks, Cambodian Buddhists, t in front of the Palace for a week, manding special minority recogni- n, before they were evicted.

That there is a lull in the fighting—except along the Cambodian border—is not questioned, but its cause and meaning are. Various interpretations of the present scale of military activity are given: improved pacification of the American and Saigon forces, a decisive defeat of the National Liberation Front, a deliberate scaling down of the fighting by both sides, greater concentration on political activity by the NLF and North Vietnamese, a lull before the storm. The inability to interpret this lull and its unknown duration contribute to the restlessness. The feeling, "what will be next," is very evident.

The news of the My Lai massacre broke shortly before my visit. News articles about the massacre and world reaction to it appeared in the local Vietnamese newspapers. I did not sense as great a shock among the Vietnamese people at the news of the incident as was expressed in the United States and the rest of the world. I think the Vietnamese people have been shocked too much and too often to react strongly to this one incident.

Definitions of murder may be important for lawyers and judges, but for many Vietnamese who have experienced war with the rain of bombs, B-52 raids and rockets bringing death to friends and relatives, the precise manner of death for a few villagers is unimportant in the destruction.

Two hundred or five hundred civilians killed at My Lai is a small number when compared to the larger unknown numbers of civilian casualties that have been the war's toll. The Saigon government has reported that 9500 civilians are wounded or killed every month.

Many Vietnamese criticize both the United States Government and the United States peace movement for their somewhat cynical attitude toward Vietnamese suffering. The peace movement's focus has been on the cost of American lives and American dollars with almost no concern about the much higher cost to the Vietnamese. The government's reason for Vietnamization of the war is also understood to be because of the cost to America. This apparent lack of concern for the Vietnamese rings hollow to many caught in the conflict.

Nowhere was the feeling expressed that the war will end soon. To many, the Nixon administration's plan of Vietnamization is not an end to the war for the Vietnamese, but a continuation of it under a different form. Some US military personnel are being withdrawn, but the war with its destruction, social and economic dislocation will likely continue or possibly intensify.

The cry for peace and justice by the Vietnamese dare not go unheard. *MCC News Service.*

Mennonites will survive But the dream may melt

In 1954, the combined membership of the North American Mennonite churches stood at 202,209. By 1968, it had climbed 20 percent to 242,209. Clearly, our church will survive "well into the distant 2000's—product of a curious background and way of life," writes college student Mel Lehman in "The Mennonite Soul on Ice," one of the lead articles in the January *Christian Living.*

"But the real question is not survival of the Mennonite churches, but survival of the Mennonite dream," he continues. The Mennonite dream is pictured by seventeen writers (from Brethren-in-Christ, General Conference Mennonite, Mennonite Brethren, and Old Mennonite backgrounds) as a dream in real danger. Will the dream of a brotherhood of disciples, simple and nonconformed to the world be destroyed in the melting pot of America?

Highlights of the issue include Delton Franz's "1976: An Appropriate Mennonite Celebration"; and "Which Way for Community?" by Victor Stoltzfus pointing out the stark poverty existing next to many large Mennonite communities.

Chicago seeks ministers Among hard-core humans

If you were in Chicago recently, you might well have seen an advertisement reading, “We're looking for hard-core human beings to serve as priests, rabbis, and ministers.”

This, and the many other similar messages on radio, television, and public billboards, and in newspapers, magazines and other media were the result of a massive and unique effort planned by representatives of Protestant, Catholic, and Jewish faiths to confront the crisis of declining numbers of clergy. The Interfaith Committee for Religious Careers, a group of Chicagoans, planned and organized the project with the help of mass media and advertising specialists.

Among the groups reached by the project were persons who have influence on vocations, such as clergy, teachers, coaches, chaplains, parents, opinion leaders, official church organizations, and the prospects themselves —young people of all faiths who are capable of expressing concern for their fellowman through a life of dedication and service as a minister, a priest, or a rabbi.

The four major objectives of the program were to seek new ways to communicate the ministry to the contemporary world, to interpret the meaning of the ministry as a career to the general public, to encourage young people to consider a religious career, and to reinforce the dedication and commitment of seminarians in studies and of ordained ministers in active service.

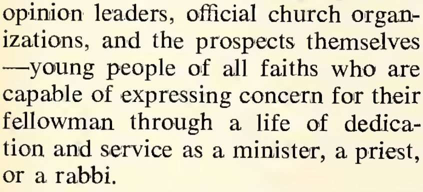
“Organized religion's response to the current generation gap is often less than encouraging,” says G. Douglass Lewis, Director of the National Cooperative Enlistment Project of the National Council of Churches and chairman of the Chicago project. “Too often there has been a reliance on ways and means of the past and a reluctance to face the future.

“Couple this approach with the current rise in theological debate and discussion, the apparent lack of understanding of the clergy's role, a lack of interest in institutionalized religion and negative press comment and coverage on a worldwide basis—and the ingredients for a decline in religious careers are all present,” says Lewis.

“The Interfaith Committee for Religious Careers is optimistic about the future roles which ministers, priests and rabbis can play in our society, and we are hopeful that our efforts will produce an adequate response by young people,” he said.

Persons in other areas of the country wishing to learn more about the procedures, methods, and successes of the Chicago venture are asked to contact Mr. Richard Barry, 221 North LaSalle Street, Chicago 60601. *Conference News Service, United Church of Christ.*

“Find the right direction for your life” is one of the themes of Chicago's religious careers campaign. Another theme is portrayed below.



Who's going to bring them together?

Overseas applicants rise Interest in missions high

The number of people applying for overseas service is increasing.

More qualified, well-trained people are applying for overseas service than ever before. Lubin Jantzen, candidate secretary for the Commission on Overseas Mission, says he is struck by the high academic and spiritual qualifications of the applicants.

An interesting development is that the commission was able to appoint three highly qualified older couples, for whom overseas service means leaving professions and homes. For instance, one doctor plans to give up his practice to take an overseas assignment in a mission hospital.

New workers are continually going out to serve overseas. During the past years, twenty-two new workers were sent out. Nearly the same number is preparing to go in 1970. Jantzen is corresponding with another thirty for service in 1971 and beyond.

The General Conference Mennonite Church, with a constituency of sixty thousand, had a total of 208 career, short-term, voluntary service, and 1-W workers as of last June, serving under the Commission on Overseas Mission. Of these, eighty-four are couples, thirty-seven single ladies, and three single or widowed men.

The mean age is forty years. Three-quarters of the missionaries are forty-five or under.

Missionaries are trained in a variety of fields. Of the 208 mission workers, 121 have either bachelor of arts or bachelor of science degrees, and seventeen have other bachelor's degrees; eighteen have master's degrees; twenty-five are registered nurses; one is a registered technician; fifteen are medical doctors; one has a doctor of theology degree; and one has a doctor of philosophy degree.

The mean years of service is ten years. Twenty-three have served twenty-one years or more.

Missionaries are constantly upgrading their qualifications. Of the twenty-nine missionaries home on furlough (thirteen couples and three single ladies), nine are presently in graduate schools. *General Conference News Service.*

RECORD

oor shut to Canada's PM
ennonites leave note

ennonites in Canada tried for al-
ost a year to arrange a meeting with
rime Minister Trudeau, but without
ccess. This is the first time since
illiam Lyon Mackenzie King took
fice in 1921 that the Mennonites
ave not had an audience with an
coming Canadian Prime Minister.

Mennonite Central Committee of
anada had made direct approaches
Mr. Trudeau's office and also at-
mpted to set up an audience through
o cabinet ministers, James Richard-
n and John Turner. After a final
tempt in December, Mennonites
ked Minister of Justice John Turner
deliver their brief to Mr. Trudeau.

The letter to Trudeau assured the
rime Minister of the Mennonites'
od wishes and prayers, touching on
wide variety of topics. It restated
e Mennonites' opposition to war and
eir alternative services, interceded
r Amish exemption from the Can-
la Pension Plan, expressed positive
action to Canada's opening doors to
aft-age American immigrants, com-
ended the Prime Minister for giving
tention to establishing official ties
ith the People's Republic of China,
ed for clearance to use surplus wheat
r humanitarian purposes, and en-
uraged the reduction of nonviolent
sistance to oppressive powers. The
tter was signed by D. P. Neufeld,
airman of the Mennonite Central
ommittee of Canada.

Reaction to the Prime Minister's
fusal to see the Mennonites came
om Dave Boldt, Saskatchewan Min-
ter of Highways and a Mennonite.
earing that Mr. Trudeau had re-
ived John and Yoko Lennon, but
t the Mennonites, he wrote a letter
the Honorable Otto Emil Lang,
skatoon's representative to the
ouse of Commons.

Claiming to be "humbly proud" of
s Mennonite association, Boldt out-
ned the work of MCC, told in what
gh regard the organization is held
other denominations, and testified
the Christian nature of MCC and
personnel.

He further stated that in the last
n years of public service, during
hich time he has spoken to numerous church groups, he has often encouraged them to send delegations, not demonstrators or pressure groups, to the provincial and federal government to let officials know how the Christian church stands on certain issues.

He expressed disappointment that the Prime Minister had taken time—more time than the Mennonites had expected—to see the Lennons but refused the MCC delegation. He hoped that in the future the Prime Minister would show better judgment, should Mennonites try again to set up a meeting. *General Conference News Service.*

Calendar

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Feb. 13, 14—Elkhart, Ind., Mennonite Hymnal Workshop, Mennonite Biblical Seminary.

Pacific

Jan. 23-25—Aberdeen, Idaho, First Church, missionary conference, Palmer Becker, speaker.

Western

Feb. 2—Hesston, Kan., Hesston-Bethel Cultural Series, "Camera Gunning Across Africa" by Cleveland Grant.

Marriages

Jerry Dyck, Menno Church, Ritzville, Wash., and *Myra Hughes,* Ritzville, on Dec. 13.

Betty Sprunger, Gospel Fellowship Church, Montezuma, Kan., and *Michael Fisher,* First Baptist Church, Crosbyton, Tex., on Dec. 22. Reported by Zion Church, Canton, Okla.

Richard Gregg Gentry, Bloomfield (Iowa) Christian Church and *Rebecca Lynn Reeves,* Pulaski (Iowa) Church, on Dec. 27.

Paul D. Kaufman and *Mrs. Frieda Flickner,* both of Eden Church, Moundridge, Kan., on Jan. 2.

John C. Oplinger and *Janet Smith,* Grace Church, Lansdale, Pa., Dec. 27.

Deaths

Isaac Balzer, Grace Church, Newton, Kan., was born Mar. 15, 1886, near Whitewater, Kan., and died Dec. 27.

Charles Walter Blasi, Pulaski (Iowa) Church, was born Feb. 7, 1905, in New Mexico, and died Dec. 2.

Horace E. Dettra, First Church, Philadelphia, died Jan. 5.

John J. C. Gehring, Eden Church, Moundridge, Kan., was born Feb. 26, 1886, at Moundridge, and died Jan. 4.

Lydia Miller Graber, Salem Church, Freeman, S.D., was born on Mar. 30, 1883, in Turner County, S.D., and died Jan. 5.

Mrs. Nora Stauffer Nester, Hereford Church, Bally, Pa., was born in Colebrookdale, Pa., and died on Jan. 4 at the age of 86.

Naphtali P. Stucky, Eden Church, Moundridge, Kan., was born Sept. 27, 1889, at Moundridge and died Jan. 11.

Hesso Veendorp, Leeuwarden, The Netherlands, was born Mar. 20, 1898, and died Jan. 8. He was curator of the botanical gardens at the University of Leiden from 1931-63 and the father of Gary Veendorp, a member of the staff of the *Mennonite Weekly Review,* Newton, Kan.

Ministers

David Neufeld will begin service as assistant minister in the Waterloo-Kitchener United Mennonite Church on Feb. 1. He has been a social worker of the Children's Aid Society in Ontario (1962-66) and served as a volunteer with Mennonite Central Committee in Vietnam and India (1966-69). He is a 1962 graduate of Canadian Mennonite Bible College and has attended Mennonite Biblical Seminary during the past year. (Pastor of the Waterloo-Kitchener Church is Henry Isaac.)

T. A. van der Smissen, North Newton, Kan., is serving as pastor of the First Church, Burns, Kan.

College basketball

Jan. 14: Bluffton 57—Findlay 51
Jan. 17: Bethel 76—KWU 73
Jan. 17: Wilmington 83—Bluffton 74
Jan. 20: St. Mary's 86—Bethel 65

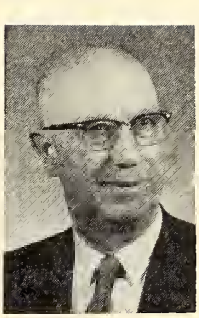
Workers

Bruno and Elizabeth Epp and their six children will return to South America February 20, after a three-month furlough in North America. The Epps, who first went to South America in 1954, will be returning for their fourth term under the General Conference Mennonite Church's Commission on Overseas Mission. In South America, Bruno has been active in youth work, having helped to found the Youth Conference of South America. He has been especially successful in leading young people's choirs. In the field of literature, he has been chairman of the editorial board that published the German newspaper, *Unser Blatt,* (now *Bibel und Pflug*), as well as editor of the paper.

Walter H. Foth, Cordell, Okla., began an appointment as estate planner at Bethel College on Jan. 1. This is a new service offered by Bethel College in which Foth will be available to counsel and answer questions individuals may have concerning their estates. He will not write up trusts or wills, but will aid in the planning of them. He is a former student of Bethel College and has been an attorney since 1931.

Lloyd C. and Esther Kauffman, members of the Salem Mennonite Church, Freeman, S.D., left Jan. 23 for a three-year term of service in Taiwan under the General Conference Mennonite Church's Commission on Overseas Mission. A farmer with thirty years' experience, Kauffman will do maintenance work at the Mennonite Christian Hospital, Hwalien. Mrs. Kauffman, having had experience in office work and supervisory capacities, will do secretarial work at the hospital.

Harry E. Martens was appointed to the newly created position of estate planning consultant for the Mennonite Foundation, Goshen, Ind., on Jan. 1. He will devote full time to assisting Mennonites with their Christian estate planning, and he will serve Mennonite institutions as a technical resource person and coordinator on matters relating to special and deferred giving programs. For the past ten years, he has been assistant to the president at Mennonite Biblical Seminary, Elkhart, Ind.



Foth

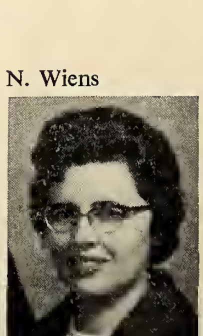
L. Kauffman

E. Kauffman

Martens

W. Wiens

N. Wiens



Lena Reimer, Gulfport, Miss., a teacher in the North Gulfport Elementary School since 1967, was cited by the American Red Cross for her work in the area of health and welfare following hurricane Camille. She was primarily involved in trying to locate missing persons, receiving over ten thousand requests for information on persons in the storm area.

Jonathan W. Sprunger, Cassopolis, Mich., will join the Upland (Calif.) voluntary service unit under the Commission on Home Ministries on Feb. 1, for a two-year term of service. A member of the First Church, Berne, Ind., he has attended Bluffton College, Bluffton, Ohio. His parents are Mr. and Mrs. Max T. Sprunger.

Stephen and Jeanette Stucky completed three and one-half years of service in the Manitoba communities of Manigotogan and Wanipigow in December. Their first two years were on a voluntary service basis and the remaining one and a half years they served under Mennonite Pioneer Mission, a program of the Conference of Mennonites in Canada. Stephen has served as general manager of the Wanipigow Producers Co-op, Ltd., while Jeanette has served as a teacher in the local school.

Wendell and Norma Wiens and their two children will return to India, after a three-month furlough, in early February for a second term of missionary service under the General Conference Mennonite Church's Commission on Overseas Mission. They first went to India in 1965. After a year and a half of language study, Dr. Wiens became superintendent of the Sewa Bhawan Hospital at Jagdeeshpur, working together with two Indian doctors. The Wienses are members of the Rainbow Boulevard Church in Kansas City, Kan.

Baptisms

First Church, Burns, Kan., Jan. 4: Beverly Stucky, Barbara Pankratz, Glenn Langenegger, Lyle Thiessen.

LETTERS

ent back my card

DEAR BROTHERS AND SISTERS: I must
ank you for your December 16 is-
ue; it helped me see clearly the game
was playing with the draft system.
have sent them back my card; I
an cooperate with them no longer.

Traditions of civil disobedience, of
orced migration, of martyrdom are
ften forgotten by today's prospering,
omplacent Mennonites. Understand,
e name Mennonite means but little
ore to me than the name American:
oundaries of nationality and bound-
ries of sect must all dissolve before
e pure light of Christ's love.

Perhaps alternative service *is* too
asy a response. In this day, when a
owerful challenge to the militaristic
stem ought to be voiced by all who
ppose the system of war, allowing
neself to be quietly sent off to hos-
itals and farms too often silences
d renders impotent the peace wit-
ess.

If one is *called* to work which the
overnment finds acceptable, will one
ot perform it voluntarily at God's
ommand? And if one is not called
such service, what then? Does the
overnment decide the paths my life
ust follow? Or does Christ?

I have felt a call, have been unable
stay away from it under any cir-
umstances. I would build a *different*
fe style, an alternative society, so
at my children may never know war
d conscription. My Lord tells me I
ust channel all my energies in this
rection, and in the direction of my
wn enlightenment ("be ye perfect").
all I refuse or postpone this call at
e government's behest?

Indeed, the American government
s been good to Mennonite consci-
tious objectors. They have burned
one at the stake—yet. They have
en so good that in gratitude many
ve allowed their voice of protest
be stilled, including me. But no
nger. The Selective Service *is* the
ilitary, and I will not let them run
y life.

Courage, Mennonites! Reply calm-
with prayer to the voices of co-
eration among you and within you.
emember that disobedience to man's
w is essential when God's law requires it. "If ye love me, keep my commandments."

A joyous Christmas to you all: May the Christ be born in every heart. His peace be with you. *David Rensberger, Box 716, Arroyo Hondo, New Mexico 87513.* Dec. 29.

Missing sentences

DEAR EDITOR: Regarding "The Church and Selective Service" (Oct. 28, page 646), I sincerely appreciated your inclusion of the Resolution on Christian Action adopted by the Western District Conference on October 11. I must point out, however, that there is some discrepancy between the resolution as passed by the Conference and the resolution as printed in *The Mennonite.*

As I understood the resolution as passed by the Conference, article five should read as follows: "Because we recognize noncooperation as a meaningful witness, we hereby state our willingness as a church to stand by, in word, spirit, and deed, those young men who freely choose this course of action. *We urge that the executives of the Western District Conference establish a special fund to be used for legal counsel for those noncooperators who need financial aid to defer expenses of legal aid."*

Likewise, article ten as passed by the Conference should read as follows: "We urge all churches and voluntary service units to increase their draft counseling activities in order that others, besides Mennonites, may become aware of alternatives to the military. *We urge that more money be allocated for the establishment and maintenance of draft counseling centers."*

In both of these instances it was the italicized portions (italics mine) that were deleted in your printing of the resolution. I think that in all fairness to the delegates, constituents, and executives of the Western District Conference, these deletions should be corrected—especially when one considers the practical implications of those deleted portions.

Now that we have *that* taken care of, what are we going to *do* about those practical implications? We proved on October 11, that we can *pass* controversial resolutions. Can we now prove that we have the courage and commitment to *act* on the basis of those resolutions? If the current debate over the Poverty Fund is any indication. . . . *Dale R. Schrag, 7603 Grandview, Arvada, Colo. 80002.*

Note: It seems that the resolution was circulated to the Western District delegates in two versions. The version given to us turned out not to be the official version, which reads as indicated above. Editor.

Nothing to apologize for

DEAR MR. SHELLY: I would like to take this opportunity to thank the many readers of *The Mennonite* who responded to my letter in the Dec. 9 issue, "No outagration quotas." It gave me a wonderful feeling to know that there are many who love the Lord Jesus and our beloved country and that I have nothing to apologize for as one correspondent asked me to, but failed to sign the letter so that I could correspond with him personally. The remarks were 12 percent opposed to what I had to say and 88 percent in favor, for statistics. *Levi F. Siebert, 11645 Fowler Dr., Northglenn, Colo. 80233.* Jan. 7.

Youth against war

Dear Editor: I am fifteen and do not look forward to when it comes my time to serve in this nation's *great* army. As of the way things are going now it looks quite likely that I might end up in that *great* country of Vietnam where an inhumane war now rages.

I must say that I am in support of peace moratoriums that are held. "Compared with the great revival eras of the past, the percentage of involvement of the young is possibly greater today in terms of total population than ever before and they are the most able and creative of our youth, thus destined for influence and leadership," so stated *Between the Lines,* a condensed, nondenominational, and nonpartisan magazine.

Washington officials have not escaped, many of their young are in "the movement." Secretary of Defense Laird's young son and wife were active in protests at the University of Wisconsin. Even Vice-president Agnew had to use family discipline to keep his daughter from joining the "effete snob . . . intellectuals."

I respect our President. He was elected by the people, although with the exception of eighteen through twenty year olds, who are supposed to be able to go to a foreign land and kill people, but who are not supposed to be able to vote.

Let us hope that, sometime soon, Mr. Nixon and Mr. Agnew will see the light. The light that will lead to the withdrawal of troops from a country involved in a war of its own. By the Geneva Convention, there is not a South Vietnam nor a North Vietnam, but a Vietnam as a whole.

Mr. Nixon has withdrawn some men to help bolster his popularity, but the amount has hardly made a scratch in the large number of fighting men in Vietnam.

Boys are born into the world and sent to school at five to gather knowledge. At age eighteen, high school ends. Some go on to college, some don't, but either way, once they're out into society, POW! . . .

During the Christmas season two years ago, hippies paraded with blown-up photos of napalmed Vietnamese babies and ghetto babies alternately with pictures of Bethlehem, amidst signs proclaiming that, "Every baby is a Baby Jesus." It is this new vision that has driven youth to march against war in Washington and other centers of political power, for modern war has become the supreme defilement of all life.

Note to John Birch Society: "I am not a communist." *Craig Baer, Summerfield, Ill. 62289.*

Accept revealed truth

Dear Editor: If I understand your editorial of Dec. 30 correct, then the purpose of *The Mennonite* is to aid in the search for truth.

Second Timothy 3:7 says, "Ever learning, and never able to come to the knowledge of the truth." The need of our generation is not for more searching for truth, but rather of accepting divinely revealed truth.

For that purpose, *The Mennonite* could certainly be more profitable. *H. A. Thiessen, Rt. 3, Newton, Kan.*

Jan. 9.

Hard to cut down on candy

Dear Mr. Shelly: I greatly appreciated William Klassen's article "How do Christians live?" (Dec. 30). As a young nurse working in Boston, I have found many opportunities to answer questions about Mennonites. Few people here have ever met a Mennonite girl who doesn't wear a prayer covering and dress different from most girls her age.

I really enjoy answering their questions and have found that often "moderation in everything I try to do" is my answer. Professor Klassen's article has just added great strength to my position.

Maybe the part about overeating will help me realize how my friends feel when I keep requesting of them to taper down on smoking. It's just as hard to cut down on chocolate candy. We now have a cutting down contest. *Judy Harris, 25 Sunset Dorm, 91 Parker Hill Ave., Boston, Mass. 02120.*

Jan. 8.

Growth from conversation

Dear Maynard: Your December 30 editorial has prompted my writing to give my encouragement and support for the contribution you are making It is also my view that growth comes from "conversation" rather than from restatements of "truth." You have consistently provided an important vehicle for conversation within the church.

It was helpful for you to share your view of the criticism leveled at you as editor. Projecting on the editor the anger and frustration often felt within the church seems predictable. This is particularly true for those who feel conflict is bad and should not be exposed. Accepting these feelings but continuing to keep communication open is an important contribution to the church.

Your view of risk-taking is also helpful. I assume the risk of alienating those who want only one point of view presented is great. I feel the greater risk, however, is in getting locked into a narrow propaganda role contributing to stagnation and irrelevancy. The church needs the kind of openness *The Mennonite* represents *Merrill F. Raber, 507 E. 4 St., Newton, Kan.* Dec. 31

America has her Eichmann

Dear Mr. Shelly: It is amusing for me as a foreign reader of *The Mennonite* how some of your readers are so convinced of America and her integrity (Dec. 9, Discussion, p. 746) Some of the shock that finally comes with the American atrocities is like a repetition of the German shock after World War II. America has her little Eichmann, too. Another similar blessed assurance of America's virtues I find in Mr. Siebert's letter (p. 747) when he thanks God for being an American "still the greatest country in the world where we have more freedom than any other country." I wonder how many countries letter writers know when they make these statements. *Adalbert Goertz, 22 Strickle Ave., Waynesboro, Pa. 17268.*

Dec. 18

Saving a neighborhood

VHAT IS IT like to be black, and poor, n the city?

It might mean living in a house here the soil pipe from the upstairs athroom leaks into the kitchen sink. he landlord refuses to fix it, and city all pays no attention to your comaint.

It might mean that, even though ou want to remodel your house and ave the skill to do it yourself, you annot get a loan because you live in high-risk area. So your house deriorates and the neighborhood looks orse.

It might mean paying rent for years n a house, making repairs because ou think the rent you pay is being pplied to the purchase price of the ouse, and then finding that the owner ot only is free to sell to someone se, but has done just that. So you vn nothing, and have lost all you ave put into the upkeep of *your* me.

It means that your streets are poor- lighted, that they are often unswept d unrepaired, that life is a constant, ustrating struggle.

But, most of all, it means that your ergy is spent in providing a place r your family to live. And as Wilbur ggs, president of the East Central eighborhood Association of Fort ayne, Indiana, says, "If you've got decent home, if you've got a place here you can be warm and lie down sleep at night, then, at least, you've t a fighting chance."

The East Central Improvement Corration, which grew out of the Neighrhood Association, is working in a ndred-block area of Fort Wayne to e a number of families decent mes. And in the process the intercial, low-income neighborhood is ing reclaimed.

When the corporation was formed 1967, $17,000 was donated by urches and individuals in the city; other $1000 came from the associon. The Lincoln National Life Inrance Company, whose home office in Fort Wayne, loaned the group 0,000 without interest. (Currently, company is granting interest-free ans up to $100,000 to the corporation.) Using this as working capital, the corporation bought several condemned houses, remodeled them, and sold them to residents in need of low-cost housing.

Adding the purchase price of a house, plus cost of materials and labor for rebuilding, makes it clear that it would be impossible to keep the final selling price in the $8000 to $12,000 range that is necessary if the program is to be a success. This is where the church comes in. Leonard Wiebe, pastor of the Maplewood Church, was present at the corporation's birth and made arrangements for young men in voluntary service to work, without charge, at salvaging the houses. They have been working in the East Central neighborhood ever since, along with men from the local church and groups brought in by the Mennonite Disaster Service. All these are only the workers; the plans and push come from those who live in the area.

"The voluntary service unit has been a godsend," says Biggs. "This free labor is the only thing that has made it possible to price the houses so they can be sold to the folks that need them." At this time, four young men are assigned to the corporation. Richard Krause, unit leader, does the bookwork as well as his share of manual labor. He and the other men have made the unit respected, to the point where Biggs comments with amazement that there has been no vandalism and only one minor theft, a stolen saw, in two years.

To date, ten houses have been purchased; four have been remodeled and sold, two more are finished and ready for occupancy as soon as the sales are closed, and four more are being remodeled.

Before-and-after views of the houses are amazing. Structurally sound, they are given new floors, walls, plumbing, and wiring as needed; sometimes extra bathrooms are added or an old porch is turned into a tidy kitchen to give more room. The results are homes anyone could be proud to live in. Little added touches like a panelled wall in a living room add little to the final price but make it clear that these are not just shelters for poor folks, but modern homes for those who want to live better.

Realtor shows a couple one of the refurbished homes in Fort Wayne.

Ten houses is a very small drop in the very large bucket of the East Central Neighborhood. But there have been many side benefits. The association has been getting existing city building codes enforced, finding low-interest loans for those who need them, sponsoring activities for children and youth, and pushing for new lighting, new play areas, and better schools. All of this seems to give the residents hope that someone cares, that they can make progress, that there is a reason for the struggle they call life.

What is happening in Fort Wayne can happen elsewhere. It only needs a few people who can no longer watch while others struggle. *Lois Rensberger.*

Editor, Willard Unruh, North Newton, Kan.

Workshops on evangelism

David Wiebe has led many workshops on evangelism in our congregations during recent years. Following are responses to one workshop which was held in the Hopefield Church, Moundridge, Kansas, last year.

BROUGHT MEMBERS CLOSER

I feel that the evangelism workshop held in our church last November was one of the greatest and most challenging meetings in the life of our church. A workshop gives much opportunity for audience participation. This makes everyone feel more a part of the service. I believe it brought our members closer together. We sat down and talked heart-to-heart about witnessing. We asked ourselves what are our hang-ups. We made a list and learned that many of us gave the same reasons for not witnessing like we should. We were reminded that living good Christian lives is important, but that we must do more—we must speak a word for Christ. We need not use any fancy words—just tell it like it is. I really feel that this week was a highlight in my Christian life and I think that we should plan for another such workshop in the future. *Mrs. William Schrag.*

GOD'S SPIRIT AT WORK

I am convinced this is a workshop where God through the Holy Spirit is at work. It is where God can and does speak through His Word and deeds to the individual person, the family, and the church. These should be united in the Spirit of Christ Jesus that they will be able to be a true witness to the great love of God and His mercy to all mankind.

Witnessing is telling others about our faith. We should speak or witness to others about something we have and possess. We cannot give something to others that we do not have.

"Tell it as it is," "I am listening," and other similar phrases were introduced. "Tell it as it is" is a great sermon in itself. "I am listening" refers to listening to the person's needs and then following God's direction in helping those needs. *Peter J. P. Schrag.*

MADE MORE AWARE OF FAITH

David came to our house as a houseguest while he was to be the speaker at our church. He went to church with us that harvest festival morning. The thank-you song we all learned is on our kitchen wall today, as I am in need of it as I ponder what the future holds for us as a family. I recall that Sunday evening around the dinner table, how we discussed some very important issues about understanding the whys of death in certain circumstances. The thought, "Death is more certain than life for all of us," stayed with me. The supper and dinner engagements we were privileged to enjoy as we provided transportation for David are somehow a source of strength in times of great need. This week with David Wiebe in our home somehow made me aware of what the Christian faith is and can be in our lives. *Mrs. Sam Stucky.*

YOUNG PEOPLE CAME ALIVE

Sermons and lectures usually don't move me because I can't relate them to my life. The evangelism workshops inspired me, especially when the young people met alone with David Wiebe. He seemed interested in me as a person. He appeared relaxed, and spoke and sang from his own experiences. The congregation, especially children and young people, came alive when he taught us a few new songs. I hope we can have more meetings of this type. *Jane Juhnke.*

which way to pray?

A channel of renewal— Faith at Work Conference

aith at Work is one of the channels
hich God is using today to bring
newal to His people and His church.
'ith its emphasis on people and rela-
nships, new opportunities are
ened for the Holy Spirit to enter
'es and transform relationships. A
ith at Work regional conference
as held in Wichita, Kansas, in Oc-
ber. A number of pastors and lay
rsons from our churches in central
ansas were in attendance. For me,
was refreshing to attend a confer-
ce where the emphasis was on rela-
nships, not religion; people, not
ograms; vulnerability, not defensive-
ss; involvement, not pronounce-
ents. I felt the heart of the confer-
ce was in the series of lay witnesses,
which persons shared areas of strug-
e and direction found in their Chris-
n life; and the discovery groups,
hich met after the larger group ses-
ns. Typical of the responses to
ese discovery groups is that written
me by one person after the confer-
ce, in which she states: "I will be
rever grateful for the whole ad-
nture. I feel as if for the first time I really discovered who I am and where I stand with Jesus. I really accept myself fully now as Jesus does. I am very grateful for this for I have wasted too much time running myself down."

Renewal such as found in a conference like this, cannot be written about adequately, but must be experienced to be known. I would encourage you to attend the next time you learn of a conference in your area. *Marvin Zehr, Moundridge, Kan.*

Electric excitement

Although we have not experienced, "Fire in Coventry," we did find "warmth in Wichita" at the First Mid-America Faith at Work Conference. We went with some apprehension, not knowing just what might happen. There seemed to be an electric excitement which lasted throughout the conference. In our discovery groups to which we were assigned, we shared with those from different denominations, backgrounds, and personalities—the computer programmer, the financier, the alcoholic, the minister's wife, the college professor, the attorney, the habitual drug user, the housewife. We noticed that the times of sharing were concerned with the ways that Christ was working in individual lives, rather than with merely discussing ideas about Him. Here we could begin to learn the meaning of loving, accepting, and praying for each other. The final session on Sunday morning was a deeply moving one. We feel that the Holy Spirit was at work there. *Mr. and Mrs. James Rinner, Newton, Kan.*

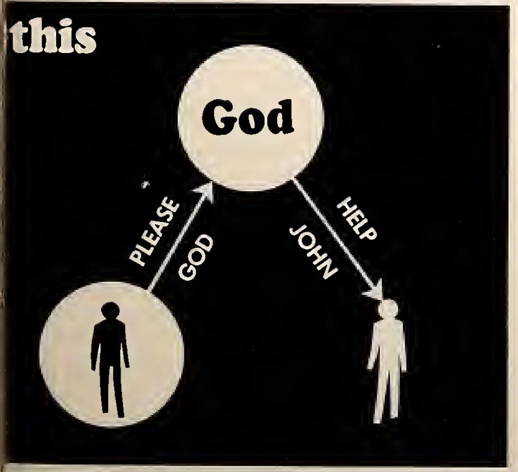
A wholesome atmosphere

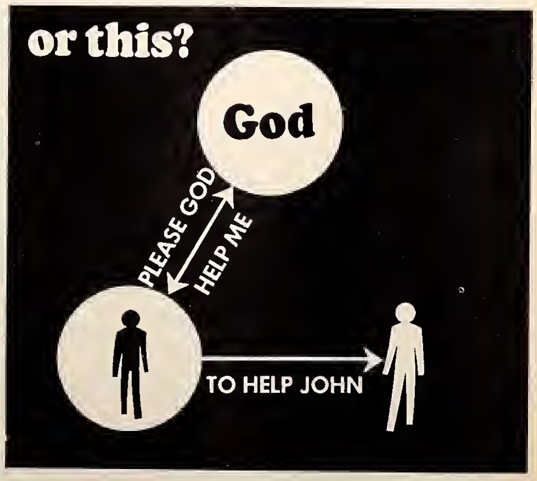
Almost from the time of arrival until the parting after the last session, one sensed a wholesome atmosphere.

When Ralph Osborne introduced Gert Behanna, he referred to her as "one who oozes with the Holy Spirit." This, I believe, also describes most of the conference.

The forthright honesty and obedience to the Lord emphasized by Gert Behanna's life and the emphasis on the liberty and oneness which is ours in Jesus Christ brought to us by Dr. Norman Grubb were a real help and inspiration to me.

The discovery group was a time of open sharing of problems, concerns, victories, and prayers, leaving us genuinely refreshed and encouraged. *Arnold Claassen, Newton, Kan.*





Revolutionary action in evangelism

Leighton Ford

If the church, today, is to be the agent of revolutionary evangelism, we must be clear that by the church we mean those who have made a personal commitment to Christ.

You can train people to be evangelists who have a motivation to share Christ. But if people lack this motivation no amount of training will help. What such people need is an encounter with Christ.

We ought to be considering seriously the question of what it means to have "conversion within the church." Why do so many students seem to abandon their faith when they go to college? Why do so many couples stop attending church when they move to a new city? And how do we help people with a second-hand faith really come alive in Christ?

It's also essential that the church be able to give a convincing demonstration of fellowship in Christ. Four hundred thousand young people went in mid-August to a music fair at Bethel, New York. Psychoanalyst Rollo May says that event "showed the tremendous hunger, need, and yearning for community on the part of youth."

Can these people find in your church and mine the thing that drove them to Max Yasgur's farm, the real belonging they were seeking? Are our churches Bethels where people are accepted and known as persons, whatever their bank account, or the color of their skin, or the length of their hair?

One night at the New York Crusade I looked down the row where I was sitting on the platform. On one side of me was a black friend and an Italian. On the other side was a Jewish Christian. And I thought: this is what the church should be—the place where black is beautiful, and brown is beautiful, and even white is beautiful—in Christ!

Then we also must understand that the whole church has a mission for Christ. By loving fellowship, compassionate service, patient suffering, and by sharing the good news of the gospel, every Christian has a responsibility to make Christ known.

Will we take in our churches whatever radical changes are necessary to mobilize the entire membership for continuous evangelism? If our churches are to become committed, caring, witnessing fellowships, then it will take at least two things.

1. A revolution in our patterns of ministry. All of us, pastors, teachers, evangelists, and laymen are going to have to understand that the church cannot afford to be made up of many spectators, who pay and watch a few specialists do the work of evangelism. We pastors and evangelists must see that we are not to do all the work. We are coaches. Our job is to build an evangelistic team.

What I am saying here is a commonplace. But the thing that concerns me is how few churches are doing anything about it! How many churches have a specific training program to teach their people how to give away their faith? Does yours? Why not? When are you going to start? How many of us pastors and evangelists are choosing twelve men as Jesus did, or even one or two, and equipping them for the work?

How many of you laymen are actually *insisting* that your pastor turn over some of his tasks to others, in order that he may give you this kind of training?

2. It will take a revolution of the structures of our church life. Jesus preached to the great crowds; He also poured His life into twelve men. In a mass society, I believe, there will be an increasing place for mass evangelism. The four hundred thousand youth at Bethel showed that it takes mass gatherings to make people understand.

But our emphasis will also have to be on small, intimate fellowships, or else people will get lost in the crowd. Inter-Varsity Christian Fellowship recently made a depth study of the effect size had on its college chapters. They found that, once a campus group passed thirty, there was actually a decrease in its evangelistic outreach. In a smaller group, everyone had a chance to participate. But as the groups grew in size, the sense of involvement was lost.

I wonder if this doesn't point up a real lesson for the churches? Small groups aren't cure-alls. In fact, without adequate spiritual leadership they can encounter serious problems. But I suggest that the church of the future may well be made up of many such small groups. They will pray and study and share their problems and encourage each other in witness and service.

One group might be made up of young couples; another of social workers; a third of Apollo astronauts; a fourth of converted hippies and motorbikers; a fifth of retired folk. All would come together on the Lord's day to break bread together, to sing joyous songs of celebration together, to listen together to God's Word, to share testimony of God at work through their lives, and then to scatter for another week of witness.

God's revolutionary power was released through the church in *revolutionary action.* Luke opens the book of Acts by saying, "In the first book . . . I have dealt with all that Jesus began to do and teach" (Acts 1:1). He implies that Jesus continued "to do and teach" through those He left behind.

This dynamic combination of deed and word characterized the apostles. Their words acted and their actions spoke! Acts is full of action verbs: they prayed, they spoke, they healed, they gave their testimony, they sold their goods, they went about preaching.

So we need to match our words with our deeds, and our deeds with our words. God will judge us by whether we let our convictions be translated into revolutionary action.

This must begin with witnessing where we are ("in Jerusalem") and doing what we already know.

Revolutionary action in evangelism will mean breaking some new ground. It will mean acting with other Christians from other churches. Our task to confront everyone with the gos- l, and no one church can accom- ish that job.

Think what it would mean in your ighborhood if the Baptist and the esbyterian and the Lutheran and e Bible Church sent out teams of sitors to say, "We've come from these churches to ask you to re- ive our Lord into your life and llow Him in whichever of our urches He leads you!"

Revolutionary action in evangelism ll mean taking the message to peo- e *where they are.* According to an d saying, the church should be "in e world but not of it." Well, I be- ve that evangelism should always be the church but not always *in* it! sus preached on farms, by the road- le, in boats, at dinner parties in the mes of sinners.

Those who are really touching people for Christ today are largely following His pattern. I think of Billy Graham going on the Mike Douglas and Johnny Carson shows to make sinner contact. I think of the inner-city block parties put on by the Cross-Counter work in Newark. A street is blocked off. Fried chicken is served. People eat and sing together. Then a man, chained to a wall, is dramatically released by a key labeled "love power," and tells the crowd how Christ has set him free.

The local church can take the gospel where the people are. Why don't you consider buying spots on the football game on Sunday afternoon? or having your choir put on its next Christmas program in the shopping mall? or renting a theater for your next series of evangelistic meetings?

Revolutionary evangelism will mean taking the gospel to revolutionary people. Most of our evangelism involves reaching the family and friends of those who are already Christians. Usually these are middle-class, respectable citizens. They need Christ! But, meanwhile, we have to think about the subcultures. Is anybody reaching out to the hippies in your town? the student radicals? the ghettos? the intellectuals? the motorcycle crowd? the rock crowd? the swingers in the apartments? Relating to these people will mean praying that God will call some Christians to be missionaries to these subcultures just as we send missionaries to Brazil or Thailand.

Revolutionary evangelism will mean earning the right to speak to lives bruised and battered by social up-

he church of the future may well be made up of many such small groups. They will pray d study and share their problems, and encourage each other in witness and service.

heaval. Can the gospel win a hearing, for example, in the urban ghettos, where militants wear buttons saying, "I hate Jesus," and where the Black Muslims say that Christianity is whitey's religion?

I asked this question this summer of several men who are giving their lives to the gospel in New York's ghettos. Each of them agreed, *love is the key*. One said, "It's not until love is felt that the message is heard."

Evangelism must be love with flesh on, what Bill Milliken calls tough love. We must echo Amos as well as Paul, Micah as well as Peter. Our message has got to combine the prophets, who called for repentance and justice, with the apostles, who called for repentance and faith in Jesus Christ.

What I'm saying boils down to this: As Christians, we have to be concerned both for love and justice. Love goes beyond justice, and only the saving power of Jesus Christ can produce real love. But love is not a substitute for justice, and since not all men are or will be converted to Christ, and since even we Christians have imperfect love, we have a responsibility to seek justice in society.

A Christian politician who seeks to pass laws that create guidelines for justice is doing God's work just as truly as a Christian pastor who seeks to win the lost to Christ.

William Wilberforce was converted to Christ as a young man in England. Then God put within his heart a burning passion to abolish the slave trade, and Wilberforce went on a campaign to wipe out the evil, not only by preaching the gospel but also by fierce debate and political action. Such action should not be confused with evangelism. Neither should it be separated from it.

Please note carefully: I am not saying that we can build a perfect world by our efforts. We can make some things better, but the new world will not come until Christ returns. Nor am I saying that the church should stop giving priority to evangelism and become a political lobby.

What I am saying is that God wants to give, through our lives as Christians a kind of preview, an advance demonstration, of the love and peace and justice which will mark His eternal kingdom. Then, when from a platform of love in action, we ask men to be reconciled to God, the church's message will sound off with the ring of truth.

Now, let's stop and think what we have seen: the revolutionary God who is shaking all things, and releasing His revolutionary power through His revolutionary people, in revolutionary action. The sweep of God's work takes my very breath away. It makes me ask, how can I be a revolutionary for Christ when God's plan is so big and my strength is so small? I am much more like Snoopy, daydreaming on top of the doghouse about fighting the Red Baron, than I am a daring revolutionary. I bow my head in shame when I contrast the tame Christian I am with the bold Christian I should be.

Is what we have been talking about "mission impossible"? Remember that Israel's slogan is, "A nation of unlimited impossibilities." Should that be less true of Christ's people in a day of such great challenge?

Are the demands too great? A leader of Students for a Democratic Society recently said, "For S.D.S. people, there is no summer vacation. We see ourselves working eighteen hours a day, forever. We're in this for a lifetime." Dare we have less of a reckless, joyful abandonment to the revolution of our God?

When our lives and our churches fail to meet God's revolutionary expectations, what has gone wrong? Is it not that we have failed to let the Holy Spirit, the master agent of God's strategy, have control?

God's revolution is going to go on, with or without you and me. But I don't want to get left behind. So this is my prayer: "Lord, start a revolution, and start it in me!"

Is it your prayer, too?

And this, from Ezekiel 21:27, is God's sovereign answer: "I will overturn, overturn, overturn . . . until he come whose right it is; and I will give it him!"

The spire

The sky is blue,
Clear;
Nothing penetrates its vastness
Save an antiquated steeple,
Daring to break the unifying line
That binds the sky
To earth

Morning's business briskly moves
The people on the streets
Seek their goal,
And have their place,
But it is not
Within the building topped
By the hollow spire

Even the dehydrating heat of
noon
Is not enough to slow their pace,
But were one to enter
That church building,
One would find the air within
Much too stifling
For activity of any kind

Evening's clouds
Are gathering now,
But lights come on
And life goes on
But in the shadow of the spire,
Where darkness deepens,
Nothing moves

Suddenly,
The clouds are split:
A bolt of light
From heaven strikes the spire,
Scattering fire along its height
And sending it
Flaming through the roof below

And now the rain—
Refreshing and reviving,
Pours through the break
And the people in the street
Dance around in joy,
Thanking God
For rains long overdue

Edwin Lorne Brandt

MEDITATION

ave your sprouts

HILE DE-SPROUTING SEED potatoes last spring, it occurred to me that e are in a position to learn some helpful lessons from the lowly tato.

How foolish a potato can be! He wastes so much energy sprouting the cellar when he ought to save his strength until he finds his way to the good earth of the garden. Just look how sad and shriveled he oks. He uses most of his ammunition shooting in the dark. Later, hen he ought to be ready to really live, most of his life has been asted.

But wait a minute. If you think the potato is foolish, what about ople? After all, the potato doesn't know any better; people do, or least they should.

As I pondered the problems of the potato, the words of Psalm 1:3 emed to have new meaning. This verse uses the symbol of a tree side the river ". . . that yields its fruit in its season, and its leaf es not wither."

That's the lesson the potato needs to learn. He's out of season. The routs soon wither and there is no fruit from these unseasonable orts.

One of the hardest lessons to learn in life is to discipline our ength and energy into those avenues which are most fruitful. From any directions the subtle temptation comes to "live a little," enjoy urself, let yourself go. Too many people have the idea that happiness to be found in the absence of restrictions. We want to be free to rout whenever and wherever we please. We belong to the NOW neration. Who cares about tomorrow?

But, alas, tomorrow eventually comes and when it comes, the disciplined life resembles the sprouted potato—spent and shriveled, th premature lines of stress and strain. The landscape of life is ewn with the wreckage of human lives who were interested in living ly for today. When tomorrow comes, they are too tired to cope th life.

It isn't easy to save your sprouts while everyone else in your basket sprouting. Imagine how inhibited and deprived the poor unsprouted tato must feel in these surroundings. All of us have had such oughts in our more selfish moments.

The enduring rewards of life belong to those who save their routs for the garden.

And what is this garden? It is the kingdom of God, the vineyard Christian living.

Perhaps we pride ourselves for being wiser than the foolish people o are reaping the harvest of undisciplined living. And yet too many our efforts are confined to our own private garden. Too often, we ver get beyond our own small basket.

It is highly significant that the fruit of the Spirit listed in Galatians s found in the larger context of Christian freedom. The "works of flesh" listed earlier are the expression of undisciplined living. Through faith in Jesus Christ, we are freed from the slavery and ndemnation of the Law. But we are not free to do as we please. ther we are free to live for God. It is the creative power of His life at produces fruit in our lives. This possibility becomes reality as we ide in Him.

O God, save us from the fate of the sprouting potato. Help us to use r energy to live for you, that our leaf may not wither and our uit may not fade.

Vernon Lohrentz.

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COVER

"Our problem is that helping a dying person to find life again is not a game played while living like the Joneses. It demands a part of us that many of us are too busy to give." See "Encounters along the pilgrim way."

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Which way to pray?

Palmer Becker

It is time to put out a new call to prayer to all pastors and members of the General Conference Mennonite Church and to all Christians everywhere; not merely a call to prayer for a new kind of personal piety but a call to a kind of prayer that will help all of us surrender ourselves to God's using.

Prayer is the heart of worship. Scripture is not central; for however indispensable and radiant, it is still Scripture—that which is written; the record but not the experience, the very Word but not the Presence. Preaching is not central; for preaching, however inevitable and kindling, is still preaching—the heralding, not the very Lord. Ritual and music are not central; for however necessary and vital, these are mere forms of expression. Fredrich Heiler has rightly written: "Not speech *about* God but speech *to* God, not the preaching of the revelation of God, but direct intercourse with God is, strictly speaking, the worship of God."

Prayer is also the heart of personal Christian experience. Christianity without prayer is impossible. Christianity without prayer amounts to little more than cold theology or forced good deeds. Prayer is a basic way of letting love come into our lives. It is *agape* love which is the distinguishing mark of the Christian. We are told that a person may be able to speak in tongues. He may be able to prophesy. He may be willing to spend his lifetime in voluntary service. But if he has no love, he amounts to nothing. That leads me to make one more affirmation.

Prayer is at the heart of true evangelism and genuine Christian social action. Christ is trying to get our attention, to offer us His love, and to cause us to be concerned about others. But most of us are too concerned with ourselves to notice, to hear, and to obey Him. Prayer is basically letting God, His love, and His purposes get through to us and to others. Perhaps, a different approach to prayer than is generally used would be helpful.

What is the best way to pray? Should we pray, "Please, Lord, *help John* with his problem"? Or should we pray, "Please, Lord, *help me* so that *I* can help John with his problem"?

Some of us in our prayers are telling God to help the President make a decision, to help a teacher relate well to the children in her class, to give a minister the words to speak, or to help Mr. Black find a house to live in. Such prayer may be helpful, but it may also be an easy way for us to get off the hook and to evade our responsibility. And isn't it a little presumptuous for us to take the role of being an adviser to God!

It would seem more appropriate to let God be *our* adviser and *our* helper so that we will be equipped in spirit and idea to help others.

When the disciples asked Jesus to teach them how to pray, He climaxed His lesson on prayer (Lk. 11:1-13) by saying that God will certainly give His Spirit (His love, help, and advice) to anyone who asks. If God gives us His Spirit, help and advice, we will want to be good stewards and pass what we have received on to someone else in need. And if God in Christ or through another Christian helps us, we will be able to help John, the President, the teachers, and all those in our immediate circle who need help.

Pastors, I challenge you to pray at least once each week for each member in your congregation, "Please, Lord, help me so that I can help. . . ." Members, I challenge you to pray that kind of a prayer daily for your pastor, the members in your family, and the persons whom you expect to meet. I believe that this kind of prayer is a first and crucial step to living a Christian life, to evangelism, and to meeting crucial physical needs in our world.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:05 FEBRUARY 3, 1970

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Pablo Picasso

Carroll H. Lee

the cup that kills

"THEY BRING THEM in here all the time—broken, maimed, or dead." The surgeon shook his head sadly. "It's nothing new—but I know how you feel—I lost *my* little girl!"

My wife and I stood in grief and horror, hardly able to comprehend the enormity of the tragedy that had befallen us—our precious daughter, on the threshold of young womanhood, struck down by the side of the road as she walked with her young sister and brothers!

While we waited for news from the operating room, news that could not be good, I talked with the police constable about the young man who had driven the fatal car. In my distress, I caught only snatches of what he was saying: Young idiot . . . full of liquor . . . didn't even stop . . . behind bars, now!"

Yes, not only there in that vacation city, but all across the country, they are being brought into hospital emergency rooms—the innocent victims of drinking drivers.

Another child was struck down only two blocks from where we stayed that tragic night. Some are only bruised and frightened, some are crippled for life; some, like our beloved Pat, pay the final price for another's irresponsibility! The United States had nearly twenty-eight thousand victims of drinking drivers in 1968, according to the National Highway Safety Council—twice as many as were lost in the Vietnam War.

None of the guilty drivers was charged with murder. Most never saw the inside of a jail. Few even made the front page of the newspapers. Recently, in my own neighborhood, an intoxicated youth who pulled out across a double line in the face of oncoming traffic and killed two innocent people, had his charge reduced when he came to court, and was given a nominal three months in jail.

Sometimes, the driver of the killer vehicle is an alcoholic—one who has a known drinking problem but is still permitted to operate a high-powered vehicle on the highways. This person is dangerous, an accident just waiting to happen. But, sometimes, he is much less obvious: a driver returning from a convention or a meeting of his service club, or simply from a neighborhood party. Perhaps he hasn't drunk *that* much—just enough so that he cannot find the brake pedal when the little girl follows a bouncing ball into the street, or when a boy, intent on getting to a little league game, swerves his bike out into a traffic lane.

Perhaps, the driver is a young person with a carload of teen-agers, who have shared a case of beer at a wiener roast and has his fledgling judgment impaired just enough to lose control in a crisis. All would likely protest before an accident that they hadn't drunk enough to bother their driving. Few are quoted afterward.

What are we doing about it—as citizens, as Christians, as a church?

In the Province of British Columbia, where I reside now, a Commission is holding hearings so that it can present recommendations to the Provincial Government concerning changes in liquor-vending legislation. The liquor advocates are out in force. Their briefs for modification or removal of restrictions are strong and well researched: lower the drinking age, leave liquor outlets free to stay open later at night and on Sundays; establish neighborhood taverns; sell beer and wine in grocery stores.

On the other side? Our own churc
did not present a single brief. Indee
opposition to free-flowing liquor h
been so negligible that one editor wo
ders why the hearings are necessar
in the first place, since the publ
seems to want the proposed change
This is a Province that last year so
$185,000,000 worth of liquor an
reaped a whopping $65,000,000 i
profits. It also has over twenty-fi
thousand known alcoholics and do
ble that number of problem drinker
The prevailing attitude toward chan
es in liquor laws, here and elsewhe
seems to be, "Ho-hum, so what el
is new?"

Perhaps some sense the danger an
are trying to arouse others to me
the crisis. I was interested to find th
following statements in a recent a
ticle "Our Annual Sacrifice" by Ba
bara Bagnell, *Observer,* November
which said, "We drive after drinkin
although we know alcohol is involve
in about half of all traffic accidents.

"If you remove from the road e
ery driver who has more than 0.1
percent of alcohol in his blood, the
fatalities will drop 50 percent."

"The average social drinker can b
dangerous, too."

"To cut the mortality rate is t
take strong, politically unpalatabl
measures against the drinking driver.

"Good for her!" I found mysel
saying several times. But let's go fu
ther. How about some sermons on th
dangers of drinking anything alcoholi
in our modern high-speed, high-pow
ered, high-tension society? How abou
some sermons on being filled with th
Spirit, not spirits? How about *doin*
something, instead of just talking
about those thousands of people wh
lose their lives to drinking driver
each year, and for the sake of thos
who have not yet been brought i
"broken, maimed, or dead"?

In Canada, the new impairment lev
el being introduced by the federa
government is a blood-alcohol read
ing of 0.08 percent, in place of th
previous 0.15 percent (and don't b
misled into thinking that impairmen
doesn't begin below this—for crimina
proceedings, the level must be beyon

If you remove from the road every driver who has more than 0.10 percent alcohol in his blood, then fatalities will drop 50 percent. To cut the mortality rate is to take strong politically unpalatable measures against the drinking driver.

e shadow of doubt). It can be
ached by two drinks of hard liquor,
three bottles of beer.

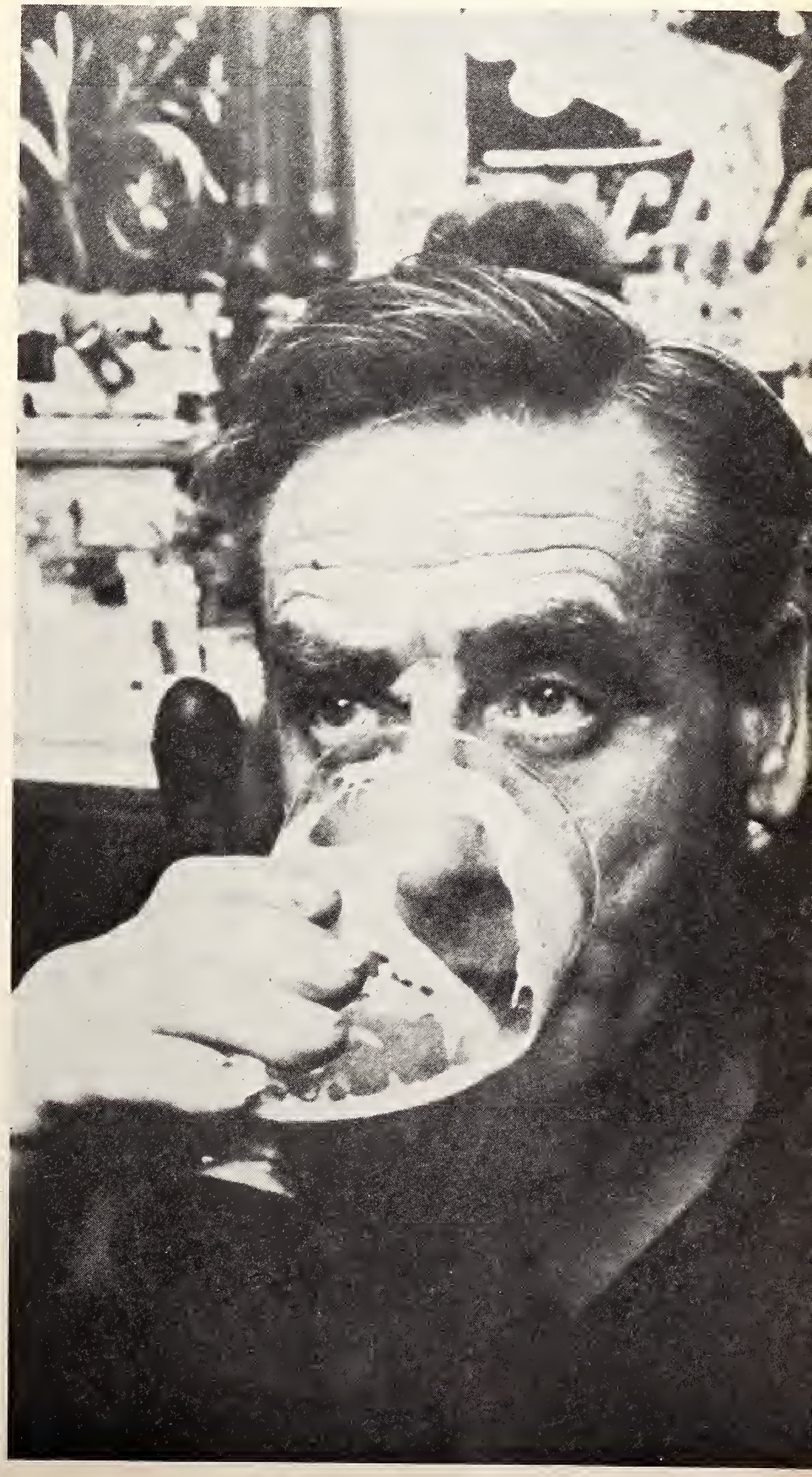
How many hosts or hostesses have
fered or *urged* a second drink on a
est, *knowing that the guest would*
driving home, later? How many
ke that second drink at receptions,
rties, or service club meetings, then
ive afterward? How many suppos-
ly good citizens show by the exam-
e they set in the presence of young
ople that it is socially expected to
ink at get-togethers, both formal
d informal? Can they expect these
me young people to use judgment
d control when they find themselves
youth gatherings where liquor is
ailable and no adults are present?

One legislator asks: "When we are
biting men around the moon, can
not stop this senseless slaughter?"

I think we can stop some of it—
t if we who call ourselves Christian
e to be part of the construction
ng, not the wrecking crew, we have
be ready to take a firmer stand
in we have in the past. Perhaps we
ll have to bring out and dust off
me ideas now considered old-fash-
ned, such as, "Drinking is a sin
ainst God because it is a sin against
n!"

Perhaps we will have to say some
nt things about the morality of
nking, and make some vital deci-
ns about brothers' keepers. Perhaps
will have to start challenging from
pit to street corner, and especially
social gatherings, the statement that,
here's nothing wrong with taking
lrink." We may have to risk being
ghed at, or scorned, but no one can
gh at those cold, terrifying statis-
—twenty-eight thousand killed by
nking drivers in *one year!*

know one thing; that when I read
still another child being run down,
have a vision of a golden-haired
dying beside the road while a
nking youth speeds away in a high-
vered car. I hope and pray that
h an experience never becomes a
lity for you. But, unless we do
nething purposeful, soon, none of
will be farther from this danger
n the next drinking driver!



Blacks oppressed in South Africa

At least five African political prisoners are among "the list of known cases of prisoners who died in 1969 under extraordinary circumstances in South African prisons," according to a special United Nations' magazine on apartheid just published in New York.

The magazine, entitled *Objective: Justice* and issued to intensify the dissemination of information on the evils of apartheid, names the prisoners as: Caleb Mayekiso, James Lenkoe, Nicodemus Kgoathe, Solomon Modipane, and Imam Abdulla Haron.

It says that Calbo Mayekiso was arrested in Pretoria on May 13 and that his death was reported on June 9, by the *Cape Times*. "According to official sources, his death was attributed to natural causes," the magazine claims.

Mayekiso was an outstanding trade unionist and a leader of the now-banned African National Congress. He was in the forefront of political and labor struggles in the Eastern Cape Province from the early nineteen fifties.

The magazine continues: "The United Nations received several communications regarding the death of James Lenkoe, a citizen of Lesotho residing in Johannesburg, on March 10, in a cell at Pretoria local prison. His body was found hanging from the bars of his prison cell.

"On the basis of the transcript of the evidence tendered at inquest proceedings into the death of James Lenkoe the International Commission of Jurists reached the conclusion that 'earlier on the same day, he had been subjected to police interrogation for several hours.' "

The International Commission of Jurists issued the following report regarding the death: "The probable inference from the evidence is that his death was caused, either directly or indirectly, by electrical shocks applied by the police in the course of their interrogation. The evidence leaves in doubt the question as to whether Lenkoe died before being hung from the bars of his prison or subsequently."

On July 25, the *ad hoc* Working Group of Experts heard a testimony of Professor Ala Moritz, a leading American pathologist and authority on burns, who participated in the inquest on the death of Lenkoe.

Professor Moritz told the group that "I left the inquest with grave doubt that Lenkoe had, in fact, died of suicidal hanging . . . with reasonable medical certainty. Lenkoe had received, within twelve hours or less of the time that he died, an electrical shock, with current passing through the skin of his toe. . . . I am left with no alternative interpretation of the electrical burn . . . except that it was sustained incident to interrogation."

The magazine states that Nicodemus Kgoathe died on February 2; and that P. J. E. Joubert, who arranged for Kgoathe to be admitted to a hospital after visiting him in the police cell, found that he moved "with utmost difficulty." The doctor listed the following injuries which he had seen on the deceased: "Linear marks on the shoulders, which could have been caused by a *sjambok* (whip); *u*-formed wounds which could have been the result of assault with the buckle of a belt; and a wound on the left eye."

The magazine declares: "On June 20, 1969, South African Minister of Police, Mr. S. L. Muller, told Parliament that the death of Mr. Kgoathe and another detainee, Solomon Modipane—who was said by police spokesmen to have sustained injuries after slipping on a piece of soap—would not result in any criminal proceedings or departmental inquiries."

The Minister added that in the case of Modipane, the magistrate had

What's wrong with apartheid? A South African farmer looks over the land on which he has been resettled by government order. If he protests such treatment, he risks arrest and imprisonment without trial. The United Nations has evidence that fatal beatings of prisoners have occurred in South African prisons

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ndorsed the postmortem report and
o inquest was necessary.

Imam Abdulla Haron, who was de-
ined on May 28, died on September
', at the age of forty-four. "He was
ld *incommunicado* without access to
s family or attorneys," the magazine
ıtes.

Haron was a well-known religious
ıd community leader in Cape Town
ıd had been chairman of the Mos-
m Judicial council for eleven years
.d also editor of *Moslem News* for
ur years. He was also actively in-
rested in sporting activities.

On October 2, the Special UN
ommittee on Apartheid met and ex-
essed its indignation and sorrow at
e death of the Imam Haron. "The
port of the Committee indicated
ıt the late Imam was reported to
a healthy man who had never been
iously ill before," the magazine
/s.

As editor of the *Moslem News,* Imam Haron had, on several occasions, voiced antiracist ideas and had also condemned, in strongest terms, injustices that are inherent in the rigid apartheid structure of South Africa.

The magazine quotes a statement issued by O. D. Wollheim, chairman of the Civil Rights League of Cape Town on September 29, which said: "The circumstances surrounding the detention and death of Imam Haron have caused widespread disquiet."

According to the magazine, the Commission of Jurists also received complaints reporting the death of at least four other political prisoners detained by South Africa on Robben Island as a result of inadequate medical attention and facilities.

On the cover of the magazine is a dramatic picture of handcuffed Africans arrested for being in a white area illegally. *Kerygma Features, Division of Overseas Ministries.*

dia relief wheat blocked by Canada

e Mennonite Central Committee
uld use 250 tons of Canadian wheat
d flour in its food for work proj-
s in India. Mennonite farmers are
lling to donate grain to MCC—
nada for this purpose without
arge. But nothing is happening.
e reason: the Canadian Wheat
ard is adamantly turning thumbs
wn on all requests for any above-
ota movement of grain, regardless
how charitable or urgent the cause.

Representatives for MCC—Canada
e made at least a dozen contacts
h the Wheat Board and responsible
mbers of the federal cabinet dur-
the past two years to clear the
y for the overseas shipment of
ckpiled grain. But they have not
eived an ounce of encouragement
m the people who control the
vement of Canada's grain.

The Wheat Board seems to fear that above-quota grain gifts will further jam the already full storage facilities and interfere with Canada's existing grain markets.

Mennonites have, however, tried to assure them that their fears are groundless. It is prepared to deliver the grain directly to the ocean-going vessels which would take it to India and to use the grain solely for food for work projects.

In an October letter, MCC—Canada raised the following question with Otto Lang, the federal cabinet minister who is now in charge of wheat sales:

"Would there be any reason why we could not collect, say, five hundred thousand pounds of wheat in Saskatoon, bag it, load it onto semitrailer trucks, and haul it to the West Coast where it would be loaded onto ships for transportation to India?

"If the only reason the Canadian Wheat Board cannot grant this exemption is that it would plug the already overloaded terminal and railway facilities, what would be the answer if we were to assure them that we would completely bypass these facilities? Would we be granted an export permit?"

Lang has still not responded to this query.

Many Canadian grain producers—perhaps most of them—agree that the Wheat Board's quota system, although not perfect, is the best way of providing an equitable distribution of grain sales opportunities.

Some however are becoming increasingly cynical about the Board's inflexibility. United States grain growers, they point out, are free to contribute grain to relief. Mennonite farmers in Kansas, for example, have been contributing as much as one hundred tons of wheat to MCC during each of the last three years. If it has been shown to work in the United States, why can't it be done here, as well?

A few have gone so far as to suggest that MCC—Canada should make a test case by taking a truckload of bagged grain from the Prairies to Vancouver, without Wheat Board approval, for shipment to Asia. This would, of course, be an interesting case of civil disobedience. The benefactors might well be thousands of undernourished villagers in the Indian state of Bihar.

Several politicians and businessmen are offering their support and encouragement to MCC—Canada in its efforts to prod the Wheat Board. Among them are Dave Boldt, minister of highways and transportation in Saskatchewan; Sam Uskiw, Manitoba's minister of agriculture; and D. M. Hunter, president of Cherry Taylor Flour Mills, Chatham, Ontario.

William Klassen, professor in the religion department at the University of Manitoba, recently suggested that university students should make common cause with farmers to try to soften up the Wheat Board's rigid stance on this question. *MCC—Canada News Service.*

Time for compassion in Nigeria

Biafra is dead. But the tribal tensions which gave birth to Biafra are not dead. It will take some time before soldiers from both sides of the conflict can embrace each other. Biafra's surrender to Federal Nigeria on Monday, January 12, opens the way for reconciliation. But for reconciliation to come about, the victors must be generous and the defeated cooperative. It will be weeks before the world learns whether or not such human qualities can emerge from people who have been thirty months in open combat, and decades, if not centuries, wary of each other.

The struggle of the Eastern Nigerians, chiefly the Ibos, was against not only the Lagos government, but against the combined arsenals of Britain and the Soviet Union, and Egyptian bomber pilots. The Ibos had spirit, an ingenious ability to improvise, and tribal solidarity; with such resources, they might have prolonged their struggle against the federal government. But in the last months, they lacked weapons and food.

One of the most important paragraphs in the statement of surrender broadcast by Brig. Philip Effiong from Biafran-held territory reads:

"Our people are now disillusioned, and those elements of the old government regime who have made negotiations and reconciliations impossible have voluntarily removed themselves from our midst."

Obviously, it refers to General Ojukwu, top man in Biafra, who had fled the besieged remnant of the secessionist territory. With him out of the picture, it appears that the more-realistic members of both the military and civilian communities moved quickly to end the war.

At the time of its independence from Britain, October 1, 1960, Nigeria was divided into three regions: North, East, and West, roughly corresponding to the areas in which the three largest tribes live: Hausa, Ibo, and Yoruba.

Tribal antagonisms began to harden soon after independence. Suspicion and fear grew among these three tribes, so much so that peoples of each region had greater loyalties to their regional governments than they did to the federal government in Lagos, which was dominated by Muslim Northerners.

Six years after independence, the prime minister was assassinated in a military coup. The officer then to rise as supreme ruler was an Ibo. Within months, the North looked upon the military coup as an Ibo coup, and directed their anger against Ibo civilians living in the North. More than thirty thousand Ibos were killed and the surviving two million fled to their homelands in the Eastern Region. Another military coup brought Colonel Gowon to supreme command of Federal Nigeria. But military forces under Lieutenant Colonel Ojukwu, then military governor of the Eastern Region, remained faithful to him, rather than to Federal Nigeria.

Six months later, in an attempt to break the Ibo power of the Eastern Region, Gowon attempted to carve Nigeria into twelve regions, with the East to be divided into three. Three days later, on May 30, 1967, the Eastern Region declared itself an independent state, to be called the Republic of Biafra, taking its name from the bight whose waters wash its shore

The Mennonite Central Committe
recruited two nurses, September 196
to join an interdenominational relie
effort under CCN to civilian victims o
the Nigeria/Biafra conflict. The
worked in secessionist territory recap
tured by the Federal Nigerian forc

Susie Miller, assigned to the Enu
gu General Hospital, supervised
ward for victims of kwashiorkor,
disease resulting in swelling of arm
and legs from the lack of nutritio
Barbara Souder joined Nigerian me
ical personnel in holding mobile cli
ics five days a week in the area su
rounding Enugu.

January 1969, saw the creation
the Quaker-Mennonite Services,
jointly sponsored program by th
American Friends Service Committe
and the Mennonite Central Commi
tee to work solely within Biafra. R
turning the Dr. Wallace Shellenber
ers and Martha Bender, R.N., to th
Abiriba Hospital was the first ventu
for the new Quaker-Mennonite Ser
ice. Dr. Linford Gehman joined th
Shellenbergers within a month, takin
over their medical and relief progra
upon their termination.

Gehman and Bender worked wit
in Biafran-held territory until Frida
January 9, when they evacuated
Sao Tome, an island off the coast
Nigeria from which the emergency r
lief flights originated during the pa
two years. They were to return
the United States immediately. Du
ing their year in Biafra, it was nece
sary for the Quaker-Mennonite Ser
ice team to move their medical f
cilities several times as the Feder
Nigerian troops pressed upon the B
afran-held territory.

On Christmas Eve, the team crosse
the Imo River to Obizi. On Chris
mas morning, the bridge was blow
up and Ihie, the village from whic
the QMS team last operated their cli
ics, fell to the federal troops.

During the weeks following Chris
mas, leading to the January 9 su
render, the Federal Nigerian troo
continued their attacks against t
wearied, defeated Biafran defense
Gehman and Bender evacuated on

en it was obvious that the collapse
Biafra was imminent.
On Sao Tome island, there still re-
ins a month's supply of food which
s to have been airlifted to Biafra.
ennonite Central Committee has
th foodstuffs and money on hand
any expanded emergency relief
ogram which might develop. Men-
nite Central Committee is also in
ntact with the U.S. State Depart-
nt, the American Friends Service
mmittee, and the Christian Coun-
of Nigeria to learn how it can
t respond to the situation.
Now that the Nigerian war is over,
ief organizations the world over
nt to mount a massive operation
getting in food and medicines.
gerian officials have made it quite
in that they are going to be very
ective as to whom they allow in
assist them in such an operation.
r the moment, it appears that or-
nizations such as Joint Church Aid,
ich flew in relief to Biafra during
war, will not be invited by Ni-
ia to join in any expanded emer-
cy relief program.
uch an attitude is difficult for Euro-
ns and Americans to appreciate,
n the western Christians, particu-
y those who make a career of
porate compassion. But Nigeria is
ing to make two things clear: it,
ne, will determine how to feed its
gry, and it will decide also who
s fed.
n the second point, African and
ropean values would clash. Euro-
ns rush to rescue dying babies and
people. But Africans would say:
ater the roots, not the leaves,"
ch means they intend to keep
e the adults who can again bear
pring. Americans and Europeans
have to guard against accusing
Africans of being callous, simply
ause Nigerians do not feed whom
terners would, nor in the manner
would.
he call now is to sustained com-
sion, even though we may feel
strated or indignant, since we have
power in shaping the expression
that compassion. *Omar Eby, MCC*
vs Service.

Nigeria calls for relief MCC sends cash, workers

With the collapse of Biafra and the cessation of relief flights to that former area, an expanded emergency relief operation is shaping up within Nigeria. One such effort is that sponsored by the Christian Council of Nigeria (CCN).

A cable received Wednesday, January 14, at the MCC headquarters in Akron reads: "Biafra surrender. Thousands of refugees released. Relief operations shifted to agencies operating federal side. Desperate need for funds save as many lives as possible. Please respond with whatever you have available soonest, grateful." The cable was signed by Emmanuel Urhobo, the director of the rehabilitation commission of the Christian Council of Nigeria.

In response, MCC is sending $25,000 from funds on hand designated for relief in Nigeria to CCN to enable them to purchase local medicines and foods.

In a telephone conversation with CCN officials in Lagos, Vern Preheim, MCC director for Africa, was encouraged to release Warren and Linda Grasse, TAP director for Nigeria, for a three-month assignment in Lagos. Warren would assist the Christian Council in its administration of an emergency relief program. Keith Gingrich, a TAP teacher recently returned from Nigeria, will return to Jos to cover Grasse's TAP administration for the three-month period.

Barbara Souder, Spring City, Pennsylvania, an MCC nurse in the United States for a short furlough from Nigeria, is returning immediately. She had been working with an interdenominational CCN medical relief team to civilian victims of the Nigerian conflict. For the past year, her team worked out of Enugu, secessionist territory recaptured by the Federal Nigerian forces early in the conflict.

Two other nurses, Valetta Goering and Vera Schertz, recruited for Nigeria and awaiting their visas since September, have reportedly been cleared by the immigration office in Lagos. They, too, will leave for Nigeria as soon as their visas are issued.

Latin Mennonites seek Balance for evangelism

A statement to members of district Mennonite churches and mission groups in Latin America was proposed and signed by the sixteen Mennonite delegates attending the first Congress on Evangelism held in Bogota, Colombia, in November. Both national and missionary personnel were present for the seven-day conference.

Individuals and denominational groups participated through invitation of the Billy Graham World Evangelism Association. The Association covered travel costs in excess of $75 for the nine hundred delegates.

At least one participant felt the Congress to be too exclusive in having selected Latin American evangelicals of certain inclination. Yet "the joy, witness, and fire of Pentecost was the dominant note, although there was the possibility of discovering in private conversations a certain note of resistance in the line of cold fundamentalist orthodoxy. Fellowship was wonderful, however, for those who could accept variation in an authentic evangelical expression and orientation."

Mennonite delegates expressed appreciation to the organizers and sponsors of the Congress, citing the enriching fellowship that had evolved from the contacts with other Mennonites and other groups.

Responding to the conference purpose and theme the Mennonite delegates said:

"We share in the emphasis expressed in this conference, that the local church is, after all, the agent most able to carry out the evangelistic effort . . . we affirm our desire to see our congregations moved to a more active program of evangelism.

"In this Congress, we have also noticed a marked emphasis on the authority of the Holy Spirit. We recognize that our own churches should consider the need for a certain equilibrium in the appreciation of the work of the three Persons in the Trinity.

"We wish to share our conviction on the necessity for a greater emphasis on national leadership in our churches, which is not to depreciate the work and relationship of mother churches.

"We give thanks to God for what the Mennonite church has done and is doing in trying to bring into proper perspective and balance an emphasis on evangelism and adoration, along with a program of social action in the world. This emphasis should be conserved and accentuated among us."

The sixteen Mennonite delegates represented the Dominican Republic, Uruguay, Colombia, Puerto Rico, Honduras, Costa Rica, Argentina, and Paraguay.

Armando Hernandez, chairman of the Colombian Mennonite church conference, and Glendon Klaassen, General Conference Mennonite missionary, were among the delegates.

"The unity in Christ as brothers in the faith plus the common task of evangelism as servants of Christ in the Latin American context made the Congress an inspirational and helpful experience," said Klaassen. *News Services, Mennonite Board of Missions, Elkhart, Ind., and General Conference, Newton, Kan.*

Settling down in Bolivia MCC returns to Santa Cruz

Mennonite Central Committee headquarters in Bolivia have been moved from Cochabamba to Santa Cruz, because of plans to expand the program in that area.

The call to commit itself to long-range programs in Bolivia, cooperating with missions and national churches, is reflected in the plans for MCC to construct a more permanent headquarters. Also, it was impossible to rent adequate facilities in Santa Cruz, because of the city's rapid development.

Two years ago the headquarters was moved from Santa Cruz, the site MCC occupied since 1963, to Cochabamba, nearly two hundred miles away. When the lease of the property expired at Santa Cruz, Cochabamba was chosen then as the location where the total program of MCC-Bolivia could best be handled.

At that time, there was considerable reluctance to leave Santa Cruz, because of its proximity to the majority of MCC volunteers at work with Bolivian nationals and with Indian resettlement schemes. Santa Cruz is a more convenient base from which to more effectively administer these programs.

Presently, more than forty MCC personnel are at work in Bolivia, predominately in agriculture and community development, education, and medicine. *MCC News Service.*

Family spots to run again TV series to 350 stations

Reruns will begin in January for Family Life Television Spots. A special mailing has gone to most stations which ran the spots last year urging them to schedule them often during the commercial slump which stations experience in January and February.

Family Life TV Spots are produced conjointly by Faith and Life Communications for the General Conference Mennonite Church and by Mennonite Broadcasts, Inc., for the Old Mennonite Church.

The first Mennonite Church Family Life TV Spots have gone far beyond all expectations in their success. Nearly 350 stations—including Canadian stations in the CBC and CTV networks—asked for film prints in early summer and many continued using them through the fall. Because these are used as public service material, there is no cost to the church for the viewing time they are given. By the end of the year, the value of free time given for the spots will be well over three million dollars.

The most gratifying aspect of success is the knowledge that viewers are noticing and remembering these spots. A Methodist pastor in Maine saw the series and wrote, "The local television stations have been using the Mennonite church's [spot series] on marriage and I want you to know how effective it has been. Besides being excellent television, it has done a fine job of awakening some of the couples in our city to come and seek help."

Paxmen welcomed in Nepal Always missed when gone

Samuel R. Burgoyne, Director of Personnel, United Mission to Nepal wrote the following note.

We shall miss Ben when he leave us next week, on the completion of a three-year period of service. Hi name could be Dick or Ed or Jim o a score of other names, for he i typical of the pleasant, hard-working youths whom we bunch together a Paxmen.

They come, usually a little shyly into our language school in Kathmandu, eager to study Nepali; to lear about the country and people fro the orientation lectures and readin materials; and to prepare for work in close touch with the people of th Himalayan Kingdom. In moments o leisure, they cycle through the narrow streets of the capital. They ar intrigued by the friendly people an the bewildering differences of typ and dress. All these, against a background of tiered pagodas and gold covered stupas, form an exotic an colorful picture.

Three months of concentration o Nepali soon pass, and Tom, Ken, o Stan moves out to the low-lying *tera* area or the mountains on his assignment. It may be back-breaking wor in a rock tunnel, part of a powe project for the growing town of Bu wal. His duties may involve him i training nationals in auto mechan ics. A hospital is being built in a r mote mountain area, four hours' clim from a primitive airstrip; and ou young man may be responsible fo supplies, planning, training of loca farmers as masons or carpenters, an the actual building work.

Yes, we shall miss Ben and all h tribe, for they have made a tremen dous contribution to work for Go in a challenging situation. Quie cheerful, and industrious, they hav often lived hard under difficult co ditions. Their dedicated service h been true Christian testimony, and demonstration of deep faith in Jesu Christ. The United Mission to Nep shall welcome more such committe Christians to follow in their footstep *MCC News Service.*

Leprosy attacks 15 million people

he seventeenth annual World Lep-)sy Day will be observed on Febru- y 15.

Oliver W. Hasselblad, M.D., presi- ent of American Leprosy Missions nd a sponsor of World Leprosy Day, ged churches over the nation to join the observance.

The General Conference Mennonite hurch's Commission on Overseas lission, working in cooperation with e London office of the Leprosy Mis- on and the American Leprosy Mis- ons, has a large leprosy program in dia.

"World Leprosy Day is particularly nportant to our churches," Hassel- ad said, "because leprosy sufferers ve historically been a special con- rn of the Christian church."

At Champa's Bethesda Leprosy Hos- tal and Homes, four General Con- rence missionaries are showing this ncern. They are Dr. Arthur and annette Thiessen and Aron and athryn Jantzen. Dr. Thiessen is the edical superintendent and his wife the nursing superintendent of the ards. Aron Jantzen is the general perintendent of the hospital and homes, while Kathryn is in charge of the school for children whose parents have leprosy.

Purpose of the observance of World Leprosy Day is to focus public attention on the still unsolved problems of leprosy, and to provide opportunities for supporting organized campaigns against this global disease.

At Champa, the total number of inpatients during 1968 was 1289, about five hundred of whom can be accommodated at one time. In addition, 1142 new outpatients were added in 1968, which brings the total number of outpatients to 3196. There are also 1032 cases on follow-up.

In spite of this large program, there are at least ten or twenty patients seeking admission for each patient admitted for hospitalization.

Inaugurated in 1954, World Leprosy Day is observed in more than a hundred countries around the world.

"Today, more than ever before, the urgent needs of more than fifteen million sufferers challenge our Christian faith and commitment," Dr. Hasselblad said.

"Less than 20 percent of the world's cases receive regular treatment. And almost 35 percent have some degree of disability.

"Leprosy, more than any other disease, affects entire families. Because of the unjust stigma, the unwarranted social and economic discrimination, a tremendous burden of emotional, physical, and financial despair falls on every member of a leprosy victim's family.

"In helping to solve this widespread and crucial problem of the human family, American church people can find a unique channel of service within the total mission of the church."

At Champa, there is evidence that even crippled patients are now being accepted socially in their home villages, especially after one or two visits by a clinic team to the village, when many fears and misconceptions about the disease can be cleared away.

Program materials for use in World Leprosy Day services may be obtained free of charge by writing to American Leprosy Missions, 297 Park Avenue South, New York 10010. *General Conference News Service.*

Exercise loosens the joints that once were stiff for leprosy sufferers in a clinic in Africa. Leprosy, also known as Hansen's disease, carries an unjust stigma that often leads to social and economic discrimination.

Peacemakers in Vietnam go to prison

The following letter, somewhat shortened, was signed by forty-three Americans in Vietnam, employed as doctors, nurses, physical therapists, teachers, social workers, journalists, agriculturalists, and missionaries.

For those of us here in Vietnam, there is no forgetting the war or escaping our complicity in it. At every turn, there are grim reminders that this war is neither over nor slackening. All of us have had considerable experience in Vietnam and speak the language with some facility. All of us have had deep, personal relationships with the Vietnamese people and feel we have insight into their plight. Our intent is not to balance the acts of one side against the other but to point out what war does to human beings.

What, then, do we know of the war in Vietnam?

We know the Vietnamese as fellow humans because we have touched their flesh, known their friendship, felt their hatred, and shared their laughter. We have also, in various ways, cried with them. We have witnessed war. All of us have experienced the sense of rage, then futility that comes when a personal friend has died in this war from one side or the other—brown, yellow, black, or white. Each of us has known one or more of the hundreds of thousands uprooted, buffeted, and cast-about homeless here, whether they be broken, seemingly lifeless, old men, ripped from their soil with nowhere to die in peace, or screeching prostitutes, painted and cynical, but gentle enough to slip a street urchin ten cents for food.

We have visited hospitals and known them to be spilling patients into every available space. We have watched people die here, knowing that many, many more do not even reach the hospitals. We watch the steadily mounting numbers of maimed—legless, armless, the scarred and bent, as they appear on the streets as beggars. We haven't enough nickels and dimes to go around.

Recently, one of us visiting in Da Lat was approached by an old woman in the city's marketplace, who begged through tears for us to intercede with the government in her two sons' behalf. They were in prison as political offenders *for advocating peace!* He could do nothing—even as an American. We have tried to care in an individual way for the physical and mental needs of our fellow humans but find ourselves being swallowed by the immensity of the task.

One of us, a medical doctor, chanced upon a Vietcong *suspect* in the company of a police guard. Going down the street in Saigon she had been stopped, questioned, and taken into custody by a Saigon policeman, even though her papers were complete. The woman had been brought into a clinic during transit from one prison to another to be examined.

"I took her into a private examining room and found her to have bruises on the head, face, body, and mouth," the doctor wrote home. "She had multiple fractures of the small bones of one hand, a result of having her hands, palm down, beaten with a heavy stick. There were several marks on her back which she stated were the result of electric shocks. When I asked her if most of the prisoners were treated this way, she nodded tearfully. She was worried about her husband and children. During her three-day interrogation, she was not allowed to notify them.

"I felt myself overcome with grief and anger but I realized I dare not comment to the policeman, as it might further jeopardize her. So I wrote a statement saying I did not believe she could tolerate further interrogation and left the room. As I stepped back into my car, the thought continually haunted my mind of what lay ahead for that woman."

We scoff at reports of progress in the war, because we witness the fruits of these claims: The rich are getting richer, the poor are getting poorer. We see the children not in school rather than those who are, the few people who return to their villages in *secure* areas versus the hundreds of thousands who can't or won't. We witness the continuing humiliation of a proud people and do not believe the claim that it is all coming to an end. We witness the lie.

We know that the vast majority of the Vietnamese are tired, deathly tired of this fratricide and maiming, hungering only for peace. We know that, even among our closest friends, a common wrath is being turned on us foreigners, just as though we were not human individuals. But for too many years, we foreigners, we Americans, didn't believe *them* to be human.

It is easy to deride the efforts claimed by the American Government to end the war. We try to understand the problems elsewhere, but the urgency here overwhelms us. Many of us have sat late and hushed with friends as they described their secret activities in pressuring for peace, and we have tried to explain the foreign movement for peace to them. We have listened to their words of belief and hope for continued moral support from those outside Vietnam who are struggling for peace.

This war screams! The issue is not, "Why the war?" or "How to stop the war?" but the bald statement: "This war must be stopped!"

We know that the vast majority of the Vietnamese are tired, deathly tired of this fratricide and maiming, hungering only for peace.

RECORD

eaths

hoda Garber (Mrs. David), Grace hurch, Pandora, Ohio, was born Jan. 1889, and died Jan. 19.

Iva Jantz, Menno Church, Ritz- lle, Wash., was born Aug. 13, 1912, d died Jan. 10.

Ernest A. Krehbiel, Zion Church, onnellson, Iowa, was born Mar. 22, 98, and died Jan. 10.

Vernon D. Suter, Grace Church, andora, Ohio, was born Jan. 26, 04, and died Nov. 28.

alendar

Aug. 14-21, 1971 — Fresno, Calif., eneral Conference.

July 18-23, 1972—Curitiba, Brazil, ennonite World Conference.

Canadian

Feb. 27, 28—Drake, Sask., Confer- ce of Mennonites in Saskatchewan, enry Funk, speaker.

Central

Feb. 13, 14—Elkhart, Ind., Menno- te Hymnal Workshop, Mennonite blical Seminary.

ollege basketball

n. 21: Bluffton 75—Defiance 67
n. 24: Bethel 84—Sterling 70
n. 24: Bluffton 62—Cedarville 55
n. 27: Bethel 71—Southwestern 67

orkers

omas R. Hunsicker, Eden Church, hwenksville, Pa., is serving a two- ar voluntary service assignment in land, Calif., under the Commis- n on Home Ministries. He will rk in the area of mental health. attended Western Montgomery cational Technical School. His par- ts are Mr. and Mrs. Christian D. nsicker.

Martin Rock, administrative assist- t for Peace Section at the Menno- e Central Committee, Akron, Pa., s transferred to Vietnam Christian rvice for a three-year term of serv- . He will serve as administrative sistant to Robert Miller in the Sai- n office.

Marriages

Donald Ray Burkholder, Grace Church, Pandora, Ohio, and *Darlene A. Lytle,* Lima, Ohio, on Dec. 25.

Dennis Decker, Hastings, Neb., and *Charlotte Keifer,* Grace Church, Pandora, Ohio, on Nov. 22.

Hal Krehbiel, First Church, McPherson, Kan., and *Cynthia Miller,* Hutchinson, Kan., on Dec. 20.

Merle Lawler, First Church, and *Ruth Randolph,* Grace Evangelical Lutheran Church, both of McPherson, Kan., on Dec. 28.

Arlyn Sommer, Grace Church, Pandora, Ohio, and *Lynda Palmer,* Genoa, Ohio, on Oct. 18.

Keith Sommer, Grace Church, Pandora, Ohio, and *Shirley Schlatter,* Wayland, Iowa, on Nov. 1.

Loren Unruh, First Church, McPherson, Kan., and *Helen Lyndaker,* Seventh Street Church, Upland, Calif., on Dec. 20.

Dean R. Welty and *Ruth Ann Hilty,* both of Grace Church, Pandora, Ohio, on Jan. 1.

Baptisms

Bethel Church, Pekin, Ill., on Dec. 21: Philip Hieser, David King, James Miller, Joan Miller.

Hunsicker

THE MENNONITE HYMNAL

For the past four months, our church has been using *The Mennonite Hymnal.* This introduction to our new book of hymns and worship resources found me as one who appreciated and defended *The Mennonite Hymnary* for almost all of the twenty-nine years since that book was first published. And this experience of becoming acquainted with a new hymnal revealed some very interesting things to me about myself.

I found some of the same questions coming to my mind about the new hymnal which had been posed to me about *The Mennonite Hymnary.* And while these questions did not seem too crucial when others raised them, they took on a different light when they bothered me.

For example: Why are so many unfamiliar hymns included? Why one Sunday not too long ago I didn't know any of the three hymns used in our worship service!

Why have they changed the tunes or the words of some of the hymns included? It doesn't happen often, and the explanation for this is given in the introduction of the hymnal; but it is confusing for one who sings without looking at the hymnal at all times.

And isn't it a bit confusing to use the Amen with some hymns and not with others? It keeps you on your toes to sing hymns in the worship service.

So with all these questions, how does the *Mennonite Hymnal* impress me? I like it very much. It includes many additional hymns to enrich the worship service which were absent from *The Mennonite Hymnary.* It is a challenge to me to become acquainted with them; and I hope the church learns to appreciate not only the hymns, but the other worship aids offered. Singing is such a vital part of the Christian liturgy that we are grateful it is enhanced by this new hymnal.
Ken Shelly, North Newton, Kan.

DISCUSSION

Emphasize the process of commitment

In the November 4 issue of *The Mennonite,* James Juhnke presents some penetrating questions to the comments I made in the Discussion article which the editor entitled *Games Mennonites Play* (Oct. 7) (Unfortunately, the title conveys a certain sense of sarcasm, which I did not intend.)

The thesis which I tried to spell out was that given the complex, organizational nature of our society, it is becoming increasingly more difficult to act with integrity as responsible persons. As a consequence, we are more likely to act as representatives of something else, perhaps an organization or an occupational role. Further, I intimated that the same problems can also exist in the context of the church as it takes on the characteristics of other secular organizations.

As a means out of this dilemma, I posted a need for a heightened self-awareness by which a sense of responsibility can be restored to the individual as an individual and not as a representative of some abstraction. I labeled this process "religious humanism." Unfortunately, this term resulted in connotations which I did not intend. It is at this point where Juhnke raises his questions. Unfortunately, he interprets my thesis as advocating American-style humanism, as a *system of thought* and subsequently goes on to relate this, by innuendo, to the cause of two world wars, a depression, and the Vietnam War.

In attacking humanism as a *system of thought,* Juhnke is quite justified, for in its emphasis upon the perfectability of man, it failed to cope with man's potential brutality. However, the same censure of guilt can also be pointed to Christianity as a *system of thought.* Certainly, Juhnke would be just as able to point to the brutalities perpetrated as a consequence of either blind adherence to it or as a consequence of its use to rationalize the brutal acts of men. (American Indians were once defined as emissaries of the devil and hence could be slaughtered at will.)

The most important critical issue for Juhnke, however, is that I did not clarify "what is to be the basis of the new humanism." Unfortunately, Juhnke is asking for me to offer a new *system* of belief or faith, which was not my intent. What I am asking is that any system of belief—especially religious belief—does not become a screen behind which individual's hide in their confrontations with the world. Thus, I did not mention the Anabaptists' "historical model" which Juhnke suggests, because I was not thinking in those terms. I was not advocating systems or models of thought. I wanted to emphasize the *process of commitment* rather than the referent of the commitment. Thus, given the nature of our times, it appears to me that this requires a continual evaluation of our acts as *persons.* We dare not hide behind institutions, organizations, categories, labels, systems of thought, or models.

We are now, however, faced with a paradox. Belief and faith, in order to be kept alive, require continual reinforcement. Here the structure of the church plays an important role. Preaching and celebration of the sacraments further serve to reinforce and maintain our faith. But the problem that always emerges is the danger of these reinforcers becoming ends in themselves. Thus, we are prone to act not out of our own convictions but out of a fear for "what the church members will say." Acts arising out of this fear constitute a loss of personal integrity and personal responsibility.

Juhnke's accusation that I am pointing in the wrong direction is a consequence of his reading humanism as a *system of thought* into what I intended to be a description of the *process of commitment.* I thus want to make clear that I am opposed to humanism in those terms because it results in a deification of individual man, which has the potential of leading ultimately to an anarchic, hedonistic orientation. Further, I am opposed to deifying institutions, organizations, categories, systems of thought and "models," for it can lead to mere idolatries and, as a consequence, may result in the emergence of ideologies ruled by self-serving elites. I can only have faith in God, which allows me to transcend the structures which man has constructed for himself. At the same time, however, I must force myself to constantly inquire as to what, in my religious belief, is perverted by man-made supports and what remains consistent to this transcending faith. It is a paradox that I must confront. In my weakness, I need support for my faith. Yet in my strength, I must attempt to view these supports in relation to that faith.

I cannot offer a solution as Juhnke demands. Should I attempt to do so, it is in danger of becoming merely another system of thought, merely another model behind which I as a person can hide.

I believe that Mennonites have the kind of perspective to maintain this self-awareness. I hope they maintain it rather than dismiss it for what may be new, exciting, or relevant. I hope they maintain it rather than act *only* out of concern for preserving Mennonitism as an institution or system of belief. I would hope that self-awareness, personal integrity, and a sense of responsibility could be fused with the perspective of the Mennonite tradition. *Joseph Smucker, Department of Sociology, Sir George Williams University, Montreal 25.*
Nov. 26.

ETTERS

o not resist the draft

THE EDITOR: For some time, I ve been very disturbed about the y things are going in our Menno- church, basing this concern on at is coming into all of our homes the printed form of *The Mennonite.* f our forefathers who were burned the stake, et cetera, not because y were Mennonites, but because ir faith in the Lord Jesus Christ s at stake, could see how degener- the Mennonite church (faith) has ome, they would possibly feel they d in vain.

he realization of the hope they d for to achieve is now ours; free- n to live, worship, and proclaim love of Christ. Instead of appreci- g it and thanking God for it, we becoming rebels, unbelievers, ac- sts, and nonconformists, even ad- ating to overthrow the government untry) which provides this for us. m sure they never thought of them- es as activists or nonconformists, such. Neither do I recognize this a historic Mennonite tradition. I e difficulty finding a comparison our present-day rebellious attitude h the convictions of our early Ana- tist forefathers. So let's stop hiding ind such excuses (reasoning) and nit such attitudes are radical, not nnonite tradition.

f our allegiance to Christ is still mary in our affirmation, how many ltfinders have used at least some their abundant time and energy to ak to others about the Lord Jesus rist? Or has all of their time been d to "stir-up" everyone met to y authority, to plant seeds of dis- sfaction, distrust, and doubt in d and His Word? Is this movement the Mennonite activists and non- formists really Christian, is it ist-centered? Is the Holy Spirit cting or controlling such activities? nless our obedience to God through ist is threatened, I find no instruc- s in the Holy Word of God to y authority, especially such author- which grants us, as a church, the que opportunity of using the two years of government service re- red, to be used in service to our g and in the place of our choosing. Surely, such an opportunity to witness for Christ spurned, results in our being accountable to God for what we do with this open door He has provided for us.

Let's teach and train our young people, men in particular, to be effective witnesses in our singular opportunity of service into all the world as stated in Christ's command in Mark 16:15.

Let's not instruct them to resist the draft and ask for Conference support and approval to any form of civil disobedience and criminal action which is definitely not Christ's teaching.

Advocating activism and nonconformism is the perfect answer to destroying us as a Mennonite church for it also destroys our faith based in the salvation of the Lord Jesus Christ as our Savior. I see this happening—don't some of the rest of you? Let's not let those to whom roles of leadership have been entrusted ruin us as a denomination. Also, their decision to join hands with the World Council of Churches is more evidence of such destruction. If we are to be destroyed, let the outside forces do the dirty work—let's not let it happen from within. *Mrs. Harvey Ortman, Marion, S.D. 57043.* Dec. 23.

Draft conflicts with love

DEAR MAYNARD: Why is it that some people think that the United States is more important than God? Christ told us to give rulers the portions of our earnings and lives that was theirs. But He also stated that we should give that which belonged to God to Him. What I sense has happened in this country is that we only think of giving to the U.S. Government.

The Apostle Paul also stated that we should be subject to governments. However, he stated that the highest power we are to subject ourselves to is God's love. I do not think that Paul or Christ was very stupid. However, people are treating their advice as though they were "effete snobs" who knew nothing. Neither Christ nor Paul would want us to obey a government that puts power before love. Certain parts of a government are good, but because governments are comprised of human beings, they sometimes conflict with God.

Presently, one of the greatest conflicts that our government has with God's law is the Selective Service System. First of all, the draft system exists for one major purpose: protection of the United States by the destruction of God's most prized creation, human beings. This is a clear contradiction of what Christ taught.

Secondly, the United States is more concerned with power, than it's concerned with love. It may not be hate that causes a person to kill another person on the battlefield. It may be training. But it is not love and anything short of love is not acceptable.

The draft law is in conflict with God's law; therefore, the higher law, God's law, must be obeyed. The draft law cannot be obeyed by the Christian because it falls short of Christ's love. Furthermore, because of the premise upon which the draft law is based, it cannot be reformed, but must be repealed.

Men of draft age, therefore, are faced with an immediate decision. They must decide to obey God or man or both. Presently some people are trying to do both. They are trying to obey the state's evil draft system, while obeying God's laws of love. What happens is that the draft law remains intact. Some of what happens is also good. Through such programs as voluntary service, many people are helped. But man is still serving two masters. What would be best would be to refuse cooperation with the draft and cooperate with God. Voluntary service programs, without the draft, would be good programs. I think that Mennonites and the programs they maintain should be noncooperating with the draft. This, undoubtedly, would make some people hostile, but that is not the point. Doing what is right for Christ is what is important. Christ wasn't the most pleasant person in His day either. He worked himself to death trying to do what was right. *Jonathan D. Sprunger, Rt. 3, Camp Friedenswald, Cassopolis, Mich. 49031.* Dec. 31.

In defense of Playboy

Dear Mr. Shelly: The recent discussion and attacks on certain publications involving questionable sex material (according to some people): I would like to present this quotation from a course in photography:

"In the case of certain questionable magazines that often clutter the news stands, sex appeal is all that counts. In the pictorial nude, beauty, form, and composition are our first consideration. Any sex appeal that may force its way into the picture must be as a result of, and secondary to, the sheer beauty of the print, which represents the artistic conception of the photographer."

I would like to defend *Playboy* as one of the magazines that have given us some beautiful figure studies. Also, the pictures that surround the center fold prove to me that the editors and photographers of *Playboy* are interested in the whole personality of their model, not just her body.

Secondly, I would like to say that only five pages of a two-hundred-page publication are spent on the playmate (about the same percentage as *The Mennonite* spends on cartoons). The rest of the magazine is high quality literature. One of the finest articles on conscientious objection was read in a *Playboy* magazine (Dec. 1967, p. 139, for anyone who is interested). Quoting the first two sentences: "A singular and well-observed feature of war is for the view in retrospect to depart radically from that which attended at the beginning. Dangers that at the outset of hostilities seemed to justify the most sanguinary steps, in the perspective of years seem slight, sometimes frivolous." Couple this with intellectual condemnation of war with a faith that God condemns murder, and you have a case that needs no fear of being discovered and can stand up in any circle.

Sometimes certain people and publications are given credit for more badness than they actually deserve, and that saves us Mennonites the trouble of finding out the truth and the good parts of these people. *David Hiebert, Box 370, Rosthern, Sask.*
Jan. 12.

Matter of priority

Dear Maynard: Various articles, letters, and reports appearing in *The Mennonite* before and after the Council of Commissions have brought several issues to our attention. In particular, the Poverty Fund has received considerable attention and by this and the budget figures we are reminded of our stewardship responsibilities. Should these figures frighten us? I think not.

Our General Conference Stewardship Secretary, Lester Janzen, has in his office a reliable nonchurch-conducted survey indicating that the average household income in Harvey County, Kansas, was over $8300 in 1968 after taxes were deducted. Sighting the Western District with a membership of over thirteen thousand as an example, the 1968 annual income here was over $36,000,000. These per-household figures would very likely hold through most, if not all, of our General Conference.

We do not say much publicly about tithing, but if the example of God's faithful people through the ages is meaningful to us, might we conclude that a tithe (tenth) is a minimum portion to return to the Lord in gratitude by the Christian? If so, members of the Western District Conference might have contributed over $3,600,000 in support of the Lord's total work in 1968. This would be but approximately 10 percent of the gross income. I believe that many of us who are in the prime of our earning years or who have been entrusted with above average material wealth ought not stop with 10 percent but might consider 15 or 20 or a greater percent as right in God's sight as we endeavor to meet our stewardship responsibility.

We hear much in our day of the Vietnam moratorium. I believe that we should voice our concern over this unwholesome situation as well as over other areas of acute suffering as in Biafra and the Near East. But we do have a great staff of dedicated men and women now on the fields diligently proclaiming the gospel of Jesus Christ by word and deed. This is a very well-organized, effective service in many areas of the world where acute physical and spiritual needs exist. Here we have under the three commissions a very vital responsibility to which we are committed and we can rejoice that the Lord has entrusted these responsibilities to us.

The fact that the budgets for these areas of mission are not being met is obviously unnecessary and, I believe, inexcusable. Could it be a matter of misplaced priorities? Is God, possibly, speaking to us by the words of Malachi 3:8, "Will a man rob God? Yet ye have robbed me. But you say, Wherein have we robbed thee? In tithes and offerings"? The choice is ours. Verses 9 and 10 state the consequences of our choices.

One additional thought in regard to the Poverty Fund. Poverty, both physical and spiritual must be our concern. However, would it not be much more practical to use the Lord's funds to more adequately meet needs as the Commission on Overseas Mission and the Commission on Home Ministries are now doing? If we create a new office, there would almost inevitably be duplication and thus a much greater administrative cost. Why not properly support our Commissions instead and expand the work in these needy areas? *Arnold Claassen, 725 S. Spencer, Newton, Kan. 67114.*
Dec. 22

MEDITATION

illed with love of the Lord

s AN INFANT, I was baptized into a Protestant church. My family has strong church background, and the usual procedures were taken to ing me into the same circle.

I remember that as a child I was afraid of many things, including ath and judgment day, yet I was as happy as I could hope to be. I ght have been classified as a "very religious person," having gone rough parochial schools and attending church and Sunday school ry regularly, although I never came to a position where I had to ce the Lord and what He could do in my life.

In school, I was part of the in crowd although I never participated outside activities with the class. In junior high years, my friends re beginning to smoke, drink, and have necking parties, which never erested me. Looking back on such, I can only believe that the Lord ld me in His hand and kept me from these influences.

"In my freshman year at a parochial school, I was greatly dis- usioned. My church was not what it had promised to be. In April of at year, mother broke away from the church, a direct stand against atives and friends. She had accepted the Lord while watching a ly Graham crusade on television.

At three o'clock in the morning after Easter, I was filled with love the Lord and I surrendered my life to His perfect will. My life came a constant battle. I transferred to a public high school in my phomore year. As I witnessed for the Lord, I drew the respect and nfusion of my friends as my beliefs were contrary to their thoughts.

For about two years after my new knowledge of the Lord had be- n, I attended a fundamental church where I was attracted by the endliness and joy of the people. I watched the conversion of my her, four brothers, and sister and grew in the Lord. Soon I was to rn of the stiff stand some churches take against the gifts of the Holy irit which are to be so important in the last days. In our area, also, isited churches that stressed the gifts of the Spirit too much, often racting from the significance of Jesus' love and peace and joy.

My family needed a new place of worship where we would be free follow the leading of the Holy Spirit, individually. Our Fairview rk Christian Fellowship has offered us this freedom, yet we must pend on the Lord, day by day, moment by moment, to learn His l and know Him better.

I do not know today what He has in store for me tomorrow, but I trusting Him to make His desires known to me. My only motiva- n in living is to fulfill His purpose for me, and to glorify His Holy cious Name.

'I have been crucified with Christ; it is no longer I who live, but rist who lives in me; and the life I now live in the flesh I live by h in the Son of God, who loved me and gave himself for me" al. 2:20). *Judy Niemi.*

* * * * *

E OTHER NIGHT, the city police car drove up to the back door of church in Washington, Illinois. They said they had received a l that there was a drunk in the building. I gave that some thought ince I was the only one in the church. I told them it must be of the other churches and so they left. This got me to thinking. ould the church call the police if it finds a drunk inside? Is that the e of help the church should give—get-him-off-our-hands attitude? uch an incident ever occurs in our church building I hope I can oid calling the police. *Ward W. Shelly*

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CANADIAN FEATURES

"The Cup That Kills" and "A family for the City" were written by British Columbians. The second article in our News section deals with a current project of our Canadion churches.

COVER

"The Drowsy Drinker" by Pablo Picasso: The average social drinker can be dangerous, too.

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A family for the city

Cornelia Lehn

I WAS WALKING alone down a street in Chicago to see what I could see. The assignment was to study the city and learn how the church could best fulfill its mission there.

How do you study the city in a day or two? How do you get to know how people feel about things when you don't know them? How do you even get to meet anyone?

I decided all I could do was see what life would bring me. That is always exciting. The most amazing and unexpected things can happen. How does Paul say it in the Phillips translation? "At every turn life links us to God" (Rom. 14:8).

The wind was cold. I pulled my coat closer around me and headed toward the railroad tracks. The whole area, I had been told, had been condemned and was to be torn down for urban renewal. The people living there were bitter about the prospect of having to move. I hoped I would meet someone with whom I could start a conversation.

But the street was deserted. Only a stray newspaper went lurching past. The wind was sweeping up a little bit of snow to play around with. And the windows of the building to my left were boarded up or thick with dust on the inside. Dead. I hurried on.

Finally, I came to what seemed to be a little shop. I was so frozen that I found myself inside before I knew it. The whole place was filled with unfinished picture frames. And next to the door sat a man at a desk, sketching. He didn't look up when I entered.

When I asked whether I might look at the picture frames, he said, "Yes, ma'am," and went on sketching.

I wandered around looking at picture frames. "What kind of frames do you make?"

"Only the best, ma'am," said the man, and went on sketching.

I made several other attempts to start a conversation, but it was obvious that the man did not want to talk. He knew very well that I had not come to look at picture frames, and I think that he knew that I knew that he knew.

I couldn't just keep on looking at picture frames indefinitely. It was too ridiculous. What could I do but leave? The whole thing was completely false.

I started toward the door. And then I did a strange thing. I really don't know why. I certainly had not intended to. I jerked to a stop in front of the man and said, "I didn't come to look at picture frames." The man's pencil stopped, but he still did not look up.

"I am from Kansas and I have come to study the city and learn how the church can best fulfill its mission here."

"The city won't open up to you," he said, and started sketching again. I noticed that he was drawing fantastic shapes with extremely fine and delicate strokes.

"But how can we find out, then, how we can be of help?"

The man looked up. He said, "I take it that you have never known any hardship."

My thoughts went scurrying around in my brain. Surely, I could find some hardships in my life! I muttered something about "the hardships in the Depression."

"Hardships!" he exploded. "Your father was always a respected man?"

"Yes."

"And your mother was always a respected woman?"

"Yes."

"And you talk about hardships! I tell you, focus on the family. A strong family and morality—that is what we need here and have very little of—and you can forget about all the rest of the ills in the city."

That is what a man in the heart of Chicago told me—a man whose shop was about to be torn down. I thought I would pass his words on to you for what you think they are worth.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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You can have better sermons in Your church

The church bears the responsibility for witnessing and teaching and healing. And you are the church. When people get nothin out of a sermon, the fault may be theirs.

obert Bolton

O YOU WANT to listen to better eaching in your church? Of course ou do, but you think you can do othing about it. The fact is that *you,* layman, can and should significant- upgrade the quality of preaching your congregation.

In the past few years, theologians ave thought deeply about the sub- ct of preaching. One of the surpris- g conclusions emerging from their search is that laymen share, with eir pastor, the responsibility of pro- ding effective sermons.

Though it has been lost to the urch for centuries, this idea is ac- ally as old as the Bible. William hompson, a professor of preaching Eastern Baptist Theological Semi- ry, has written *A Listener's Guide Preaching* (Abingdon, 1966) in hich he says to laymen, "Who is re- onsible for preaching? *You* are! ou share the responsibility with a rson whom God has called to stand the pulpit and on whom he has d a unique burden to preach. But anything is clear about the teaching the New Testament, it is that the *urch* bears the responsibility for wit- ssing and teaching and healing. And *u* are the church."

Laymen often are unaware of this sponsibility. Reuel Howe, director the Institute of Pastoral Studies, ys, "On the basis of hundreds of nversations with laymen, I have to port that laymen have no awareness responsibility toward the sermon." w things have done more harm to otestant worship services than the cility with which church people en- re incompetent and irrelevant aching.

Laymen are sometimes reluctant to rk for better preaching in their urch because they assume that this uld amount to a betrayal of their stor. What the laity seldom realizes that the task of preaching is an ex- dingly lonely one. A sense of fail- in preaching dogs virtually every pastor at significant periods in his life. While some would, perhaps, prove defensive, many pastors would be overjoyed to share insights and receive evaluations from those who listen to them week after week.

Lives can be changed in your church and a new sense of expectancy is likely to pervade your worship services if you and other laymen in your church do these five things.

1. *Genuinely desire good preaching.* Laymen frequently yearn for superior sermons, but at the same time, they desire services which prevent meaningful pulpit work. Ministers, for example, are often encouraged to squander their time as ecclesiastical errand boys rather than spend the disciplined hours in the study which effective preaching requires.

Congregations sometimes unintentionally give their minister the impression that they do not want to be challenged by outstanding sermons. Oftentimes, without saying so directly, they communicate the idea that preaching should not be one of their pastor's top priorities.

If a church desires meaningful preaching, it should make this clear to the minister. The appropriate board should consult with him about ways it can assist him in this important enterprise. A beginning step would be for the pastor and board to read and discuss Reuel Howe's, *Partners In Preaching* (Seabury, 1967).

2. *Provide your pastor with the tools needed to develop effective sermons.* Satisfactory office space is essential. Churches frequently skimp on this provision. They are willing to expend thousands of dollars on space used but one hour a week, but are strangely reluctant to provide adequate space for offices which are used thirty or forty hours a week.

Every church should have secretarial assistance and janitorial service. Many clergymen lack time for sermon preparation and pastoral visitation because they spend too many hours typing stencils, running duplicating machines, and dusting pews. In smaller churches, volunteers can share many of these chores.

A book allowance will enable your pastor to add to his own personal library, each year, the materials which will kindle his imagination and stir his intellectual growth.

Sometimes, ministers cannot afford to purchase the books and periodicals they should read. The local public library seldom has more than a small percentage of the volumes he ought to study. Besides, most preachers need to own their own books so they can underline them, index them, and otherwise mark them. Through these procedures, a man can quickly find the quotation or anecdote which will make his preaching more interesting.

The book allotment should be a separate item in the budget, so that the parsonage family does not feel deprived when the minister uses the funds in the way intended.

An increasing number of churches are granting their pastors two weeks to a month of study leave each year—cumulative to a total of six months or a year. The United Presbyterian denomination recommends study leaves for its pastors and many synods now require it. The ministers fortunate enough to have the opportunity may attend one of the hundreds of intensive short-term study programs sponsored by theological seminaries, universities, and other agencies. *Study Opportunities of Ministers,* obtainable from the Department of Ministry, National Council of Churches, 475 Riverside Drive, New York 10027, lists many offerings. A two to five hundred dollar budget item for in-service-training tuition will help your pastor to keep in touch with the latest trends in the life of the church.

3. *Develop the art of listening.* Thoreau said, "It takes two to speak the truth—one to speak and one to hear." The "final effectiveness of the sermon," says James Cleland, professor of preaching at Duke University, "depends more on the hearing than on the preaching."

The Bible makes it clear that the laity have often been poor listeners. Jesus said of those to whom He spoke, "Hearing they do not hear, nor do they understand. . . . For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them" (Mt. 13:13 ff.). The parable of the sower reminds us that when people get nothing out of a sermon, the fault may be theirs.

An inattentive congregation can undermine even a talented preacher. John Watson, a famous pulpiteer, said, "A . . . frigid people can chill the most fiery soul, while a hundred warm-hearted folk can make a plain man eloquent."

People's listening normally improves when their mind is actively at work digesting the material which is being presented. Harry B. Adams says that worshipers often understand and apply a sermon when they try to restate its content using this three-point guide: (1) The problem or need with which the sermon was concerned. Word it as a question. (2) The truth developed in the sermon in answer to the question. Word is as an assertion. (3) The response to the truth about which the sermon urged. Word it as an invitation.

4. *Give your minister constructive feedback.* He needs to have your frank reactions to his sermons. Did his message make a difference in your life? Was it practical? Was it interesting? Does the preacher have mannerisms which distract? Find loving ways to speak to him about these matters.

Some churches invite six to eight people from the congregation to meet after church and react to the service and sermon. The discussion is tape-recorded and the minister listens to the conversation later. Reuel Howe lists some of the questions a listening group might discuss:

"What did the preacher say to *you*? (Do not try to reproduce what the preacher said; this question asks for what *you* heard.)

"What difference do you think the sermon will make in your life, or was it of only passing and theoretical interest?

"In what ways were you challenged or drawn to greater devotion to your areas of responsibility?

"Did his style and method, language, manner of delivery and illustrations help or hinder the hearing of his message? Explain.

"Do you think the preacher received any assistance from the congregation in the preparation and delivery of his sermon? If so, describe; if not, why not?"

Members of the group should also tell the minister through the tape anything which, over the years, they have wanted to tell him about his communication. (If feedback groups are started in your church, Howe's *Partners In Preaching* should be read for the sound guidelines it contains.)

Even when a feedback group or a church board criticizes a man's preaching, it should find a way to do it supportively and helpfully. It is reported that one church in Philadelphia which had a succession of great preachers found itself with a minister who in his first year, had not measured up to the quality of preaching that the congregation expected. When a committee gave him its evaluation, he offered to resign. The committee members refused to accept his resignation and told him that it was up to them to help him become the preacher they believed he could be.

5. *Support a free pulpit.* There has often been a strange reluctance to permit a free pulpit. Isaiah said that the people of his time "will not hear the instruction of the Lord." They "say to the seers, 'See not'; and to the prophets, 'Prophesy not to us what is right; speak to us of smooth things, prophesy illusions. . . .' " (Isa. 30:10). Because of their controversial messages, Amos was run out of the country, Jeremiah was imprisoned, and Jesus was crucified.

A free pulpit is a rarity in any age Nonetheless, it is there that truly exciting preaching occurs. If a ma thinks there are certain subjects h must avoid in the pulpit, if he is expected to dodge relevant issues an innovative ways of delivering his messages, his pulpit effectiveness will soo deteriorate. Congregations which normally hear exciting sermons are willing to be challenged and jarred by prophetic message. Churches whic want docile ministers to preach a blan message that arouses no controvers and opposition are bound to hea dreary discourses, most Sundays.

Ernest Fremont Tittle proclaimed responsible but controversial gospe from the pulpit of the church. Opposition arose. Some members left th church. Wealthy people withdre their support. Some in the communit impugned his patriotism, attacked hi pacifism, and tried to run him out o town as a dangerous communist. Th members of the governing body o the church rallied around their beloved and courageous pastor. The adopted and individually signed thi statement which was reported in th press across the nation. "We stan for a free pulpit and a free church We do not expect or desire a minister simply to echo the opinions o the congregation, and we do not assert our individual agreements with al our minister's utterances."

With laymen like that, few preachers would do anything less than thei best in the pulpit.

Laity and clergy are partners i the preaching enterprise. The proclamation of the gospel can be improved markedly when they learn t work together to improve this crucia aspect of church life. You can do you part by getting this process started i your congregation. Why not discus this article with your pastor and/o some board members? Your actio may vitalize your pastor's ministry and, through him, transform many life.

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After 50 years MCC averages out at 26

THESE PAST FIFTY years have seen rrific upheaval worldwide, but they ave also seen a forward movement n the part of Mennonite and Brethn in Christ churches," said William . Snyder, executive secretary of the lennonite Central Committee.

"I am thankful to God for the good undation which others laid during ese fifty years, and for the contined vitality of our inter-Mennonite forts through MCC."

The occasion for these remarks was e annual meeting of MCC in Chigo, January 23 and 24, during hich the organization's fiftieth annirsary was commemorated.

Snyder noted that more than fortye hundred persons have served unr MCC during these years, and that e average age of MCC people in service has been around twenty-six years.

"We within MCC are greatly challenged and stimulated as we attempt to administer a program in which the preponderant number of participants are young people," Snyder said. "While these young people are, on the whole, possessed with better training, broader knowledge, and a view of the world that is considerably above that of a generation ago, there is the same deep interest in the church.

"We have an assortment of idealistic, individualistic, and vocal young people, who want to serve under the church but who, also, want the church to consider new approaches in blazing new trails with the old faith."

Service has been in areas of strife, rapid social change, and outright war, Snyder said. "I believe that MCC has maintained its servant stance during these fifty years that have also seen growth in mission and service thrusts for the individual conference programs.

"Our people have not been on the barricades in the political and social revolution, but there has been a quiet revolution in our churches, with greater numbers of people getting involved in the acute problems of our times."

Noting some trends in recent years, Snyder cited sub-Sahara Africa as an example which best told the story of the shift in placing personnel in less-developed countries. In 1960, there were fourteen volunteers below the Sahara; a decade later, the number stood at 222.

Vorkers doubled in 10 years as MCC adds new programs

Ve should be able to continue the crease in the number of persons rving in the Mennonite Central ommittee as we move into the sevties," William T. Snyder, executive cretary said at the MCC annual meetg in Chicago in January.

"We have moved from 368 persons 1959 to 700 persons in 1969. The ancial report would indicate that r income has grown in a commenrate manner," he said.

In light of such steady continuing pansion, the executive secretary and various departmental directors subtted projections for 1970.

After reviewing all phases of its nistry, the committee approved the lowing program projections:

ERSEAS: Two Paxmen to begin agrilture work in the Peloponnesus, eece.

To set up an Eastern Europe inee program, especially for Polish d Yugoslavian young people, who uld receive wages instead of pocket ney, and receive orientation septe from other trainees.

To enter into a new agreement with other agencies planning to continue in Algeria until 1975.

To decrease substantially the distribution of material aid, especially used clothing in Jordan, East Bank.

To explore the possibilities of cooperating with the Ecumenical Advisory Council for Church Services in Egypt.

To increase TAP and Pax programs in the Oriental and Kivu provinces of the Congo, an area where the needs of the people have been more neglected than in other parts of the Congo.

To recruit one hundred and fifty to two hundred families from the Altoplano (highlands) in Bolivia, and assist them in resettlement by providing technical services in health, agriculture, and education, in cooperation with the Bolivian government which provides the land.

To enter Jamaica with a modest TAP program.

To pursue efforts to provide more assistance to needy people in areas controlled by the National Liberation Front in South Vietnam and within the Democratic Republic of Vietnam.

To phase-out the Christian Child Care Training program in Korea and terminate the financial support of the Mennonite Vocational School.

OTHER PROJECTIONS: The voluntary service department is planning a major expansion of program in urban areas of the United States. The continuing urban crisis calls for equal priority attention by MCC comparable to other crisis areas in the world, such as the Middle East, Bolivia, Vietnam, and Nigeria. Voluntary service will also seek to establish a unit in another city where there are no Mennonite churches, such as Nashville, possibly.

A further major thrust for 1970 voluntary service programming will be to inform, educate, and seek the active involvement of persons and the resources from MCC constituency congregations in a reasonable radius of urban areas to help minister to the hurts of minority groups imprisoned in the inner city. The committee will work with Mennonite churches or conferences in the urban areas rather than pose separate MCC programs.

As in the past few years, the Mental Health Services will continue its search for greater clarity in defining what should be its precise role in the future, including relationship to church, to MCC, and for each psychiatric center to the community.

The peace section will sponsor a second study tour in the Middle East, and a second fraternal visit to the Nazarene Christians in eastern Europe and explore ways of supporting their nonresistant testimony. Also, among numerous other projections, the peace section plans to develop with Mennonite Broadcasts, Inc., television spots on peace, and radio spots on alternative service; begin a newsletter to alternate with the *Washington Memo;* and, in conjunction with MCC of Canada, sponsor a special study of how the church can best minister to draft-age refugees in Canada.

More Mennonite Disaster Service units will incorporate young peopl and women into their organization an planning. The trend is away from MDS as a function for men, exclusively. Also, MDS will continue to increase its efforts to help urban congregations to assist in disasters.

"At the beginning of the seventies an unselfish outpouring of concern i action is needed," Executive Secretar Snyder said. "One can only pray tha we will be able to do our share a Mennonite and Brethren in Chris people." *MCC News Service.*

Soviet Baptists pay visit Russian famine recalled

Visitors from the Soviet Union: Timchenko, Pillipiuk, and Orlov.

By coincidence, three Soviet Union visitors were on hand for a fiftieth anniversary meeting of the Mennonite Central Committee.

Meeting in Chicago in January for its regular annual meeting, MCC members and visitors spent time reflecting on the organization's fifty years of growth and service. It was most fitting to have three visitors from Russia, since the fall of the Czarist government in Russia in 1917 played a significant role in the formation of the Mennonite Central Committee.

As was portrayed during the Chicago meeting by a series of old photographs, a reign of terror which followed the overthrow of the Russian government led to great suffering for all Russians, including the Mennonites.

The call for help from Russia reached the North American Mennonites in 1919 and consequently led to the forming of an inter-Mennonite central committee in July 1920. Its sole task, as then envisioned, was to arrange for the collection and shipment of food and clothing, and the setting up of facilities for the distribution of goods in the Soviet Union.

The Russian visitors at the meeting were officials of the Union of Evangelical Christian Baptists in the U.S.S.R.

The three, all of whom had made earlier visits to the United States and Canada, were Sergei Timchenko, th first vice-president of the Union; Ili Orlov, deputy chairman of the Union' international department; and Mrs Klaudia Pillipiuk, a secretary withi the same department.

Only ten days before its annua meeting, MCC first learned, in a cabl from Moscow, about the intended visi of the Russian Baptists.

All three visitors gave greetings an testimonies to the Chicago meetin They praised MCC for its fifty yea of worldwide relief "in the Name o Christ." Timchenko reported on th December triennial meeting of the Union in Moscow, at which "Unity i Christ" was the theme. He expresse sorrow over those people, whether i Russia or North America, who "so discord among the brethren."

In conclusion, Timchenko, on behalf of his team and the Mosco Union, presented a copy of the Bibl in the Russian language to H. Erne Bennett, MCC chairman. Timchenk explained that it was a copy of a recent reprinting. "Around this Word," he said, "we are united."

The inscription on the flyleaf of th Bible reads: "To the Mennonite Central Committee in memory of the vis of the representatives of The A Union Council of Evangelical Christian Baptists in this year on occasio of your fiftieth anniversary." *MC News Service.*

ndian ministries reduced
s churches share in load
ork toward self-support

xteen leaders of General Conference ennonite Indian Ministries met at e Arvada Church in Colorado to plan ow to reduce the 1970 budget from e $100,557 requested to $77,000.

The Commission on Home Minis- ies was forced to reduce all areas of work when its 1969 income came ort of expenditures by almost 00,000. While special arrangements ve been made to pay off the debt er several years, the Commission is aking every effort to live within its come in 1970.

Closing a major section of the work Indian Ministries seemed to be one y of fitting into the reduced budget. is the group was reluctant to do. very effort was made to try to keep e present work going, in spite of ductions.

For example, the school board of e Hopi Mission School, represented the meeting by Marshall Jenkins Bacavi village, already had a com- tment from the Parent Teachers As- ciation to raise $600 to $800 of school's budget. Letters were being t to all graduates and former stu- nts to encourage their support of school. The possibility of raising tion and of increasing the number students to the school's capacity of e hundred had been discussed. A ative reading program in the first o grades is attracting students. It s felt that the school could accept ut of more than half of its opera- nal budget and still continue.

Two churches, one in Oklahoma d one in Arizona, will attempt to ction without paid pastors after middle of the year. Two other rches are already operating in this y, including the new outreach into Hotevilla village in Arizona. A red ministry currently operating y be continued.

The Montana Cheyenne churches l be functioning with one less paid tor. Some workers will seek ways become partially self-supporting.

ndian participants expressed grati- e for the coming of the gospel to ir communities and a realization t the time is here for Indian lead- hip to take over. Joe Walks Along commented that it may be a blessing that things turned out this way. He felt that it was good that Indian leadership could work together on the whole budget. "Indian people are very generous and once they understand that the church is their responsibility, they will support it," he said.

Participants in the meeting included James Shoulderblade, Joe Walks Along, and Willis Busenitz from the Northern Cheyenne Mennonite Churches; Arthur Sutton, Henry Whiteshield, Sam Hart, Lawrence Hart, and Clifford Koehn of the Cheyenne and Arapaho churches of Oklahoma; Daniel and Amy Schirmer and Albert Jantzen from the Hopi churches of Arizona; Marshall Jenkins and Harold Nussbaum representing the Hopi Mission School; and Henry Kliewer of the Southwestern School of Missions at Flagstaff, Arizona. The Commission on Home Ministries was represented by Peter Ediger, pastor of the host church, and Malcolm Wenger.

The fact that present cuts in budget were not understood to be a phasing out of Indian Ministries on the part of the Commission on Home Ministries was symbolized by the fact that $500 was left in the budget for a task force charged with studying the situation of the urban Indian and attempting to meet needs which may be uncovered by the study. Several participants in the meeting spent an extra day in an exploration of the situation of the Indian in Denver.

Canada Indians in tension
Facing self-determination

On January 2, Mennonite Pioneer Mission workers from Matheson Island, Bloodvein River, Manigotogan, Little Grand Rapids, Pauingassi, Selkirk, and Winnipeg met at Canadian Mennonite Bible College, Winnipeg, for a one-day evaluation of current Canadian Indian ministry.

In an opening address to the workers, Paul Dyck, former missionary to India, reminded those assembled that the missionary attitude has, basically, been a concern for people. On the other hand, tensions have occurred where the missionary reflected a know-it-all or we-are-always-right attitude. The one dulls listening sensitivity and the other stifles tolerance.

Peter Fast, CMBC professor, underlined the theme of Christian mission, where Christian concern in its most wholesome sense becomes involved with the "blood, sweat, and tears" of cultural change.

Menno Wiebe, currently engaged in a master's program in anthropology at the University of Manitoba, reflected on his four-month field assignment in Bloodvein River last summer. Wiebe's question was, "What can the Christian faith do so that people can live in their environment? Their environment now is the world—an immediate world."

The workers reported on the symptoms of transition which they saw in the Indian communities where they worked. It was generally reported that the government's effort to evolve self-determination in northern communities has served to create real tensions in these settlements. Local chiefs, lacking training and support, are compelled to make important decisions on community housing and welfare. Welfare and relief assistance, in turn, has not provided an answer but has, in fact, increased alcoholism and decreased initiative. Traditional occupational pursuits of trapping and fishing have also declined.

One of the workers reported that his impressions were that, even among the young people of the community in which he worked, they were content to stay at home, "do a little fishing, maybe trap a bit, and live off government checks."

In addition to the pastoral ministry, the workers also reported on a widening range of community involvement, which currently includes an island workshop at Matheson Island, a fish and pulpwood co-op in Manigotogan-Hole River area, a post office established in Bloodvein River, and a housing project in Pauingassi.

Mennonite Pioneer Mission Indian ministry, begun in 1945, is an extension of the work of the Conference of Mennonites in Canada.

Poverty Fund posts filled Director and committee

Gary Franz of Turpin, Oklahoma, has been appointed by the General Conference Mennonite Church's executive committee to serve as the director of the million-dollar Poverty Fund. He began work February 1 in Newton, Kansas.

Franz is a farmer and businessman who wishes to devote two years to the work of the church. He helped to produce the film *Africa in Three Dimensions*, and also played its lead role.

The monies for the Poverty Fund, of which Franz will be director, are to come from contributions above regular giving and used for new poverty programs at home and overseas.

The idea for a million-dollar fund originated with Conference staff members in May and June 1968. This idea was incorporated with similar concerns which a Sunday school class of the Arvada (Colo.) Church had and expressed in a resolution they presented to the General Conference in July 1968. The delegates passed the Resolution on Poverty in North America, which included a request to the General Board to study the feasibility of raising one million dollars during the next triennium.

After a feasibility study, action was taken at the general board meetings December 1 to 5, 1969, to seek to reach the original goal of one million dollars, to appoint a full-time director for a two- or three-year period, and to appoint a steering committee of five members outside of the present Conference staff (plus the general secretary as ex officio member) to proceed with implementing the 1968 Estes Park resolution according to the guidelines adopted by the general board at the same meeting.

A steering committee, responsible for the administration of the fund, has been created, composed of Howard Habegger, Upland, California; Vincent Harding, Atlanta, Georgia; Lawrence Hart, Clinton, Oklahoma; Paul Nachtigall, Denver, Colorado; and Harold Regier, Gulfport, Mississippi. An advisory group includes Nickolas Dick, Toronto, and Harley Stucky, North Newton, Kansas. *G. C. News Service.*

Japanese visit Manitoba Summer exchange program

A group of approximately thirty Japanese young people will visit Mennonite homes in Manitoba for ten days this summer.

This will be the Mennonite Central Committee's sixth annual Project Bridgebuilding venture, and the first to come to Canada.

Mennonite Central Committee of Manitoba was asked to serve as the group's host this year. The provincial organization happily accepted, and has designated the visit as one of its provincial centennial projects. Manitoba's peace and social concerns committee has been given the task of planning and coordinating the visit.

Previous Project Bridgebuilding groups stayed in Mennonite homes in California, Oregon, Kansas, Indiana, and Pennsylvania.

The idea behind the undertaking is to help the Japanese guests and their North American hosts to become better acquainted with each other.

The visitors pay all their own expenses and spend several weeks touring the United States and Canada before going to the community where they will have their home stay. A Christian professor, Gan Sakakibara, from Tokyo plans the tours and accompanies the group. *MCC of Canada News Service.*

Hospital honors workers Observes 50th anniversary

Mennonite Hospital, Bloomington, Illinois, noted its fiftieth anniversary and honored some of its long-time associates and contributors to the medical field at a banquet following its annual meeting on January 24.

Among those honored were R. L. Hartzler, a member of the hospital's board of directors for twenty-seven years and Drs. Harvey and Ella Bauman, former Mennonite medical missionaries to India.

(The history of the Bloomington hospital was reviewed in an article that appeared in our September 2 issue, page 519.)

New pattern in Vietnam MCC made junior partner

Mennonite Central Committee has a new relationship within the Vietnam Christian Service.

Vietnam Christian Service, the cooperative service and relief effort of Church World Service, Lutheran World Relief, and MCC, was reviewed after its fourth year of operation at the annual MCC meeting in Chicago.

Paul Longacre, MCC director for Asia, presented to the annual committee the new memo of understanding drawn up by the three agencies. The major change affects the administration of VNCS. For the past four years, MCC administered the program for the three partner agencies. Beginning in January, Church World Service assumed that role.

Longacre, in his presentation, noted that MCC felt the need to relate more closely to the national Vietnamese church and the Mennonite missionaries in Vietnam. "We felt that we could do this better as a junior partner in VNCS than in the administrating capacity," Longacre said.

Without embarrassing its other partners, the new arrangement allows MCC more freedom to pursue its interest in working with the people in the areas controlled by the National Liberation Front and North Vietnam, should service opportunities open that would allow the normal administrative principles of seeing goods and services to their end use. It also allows CWS and LWR to pursue any special interests they may have as agencies.

"During the four years, we have experienced excellent relationships with the other agencies," Longacre said.

No major shift of personnel in Vietnam is expected to occur, though MCC will work more closely now with the National Protestant Church in the administration of the hospitals at Nhatrang and Pleiku.

Robert Miller will continue to be the country director for VNCS. *MCC News Service.*

RECORD

Workers

uglas Basinger, First Church, Bluff-
n, Ohio, has accepted a two-year
untary service assignment at Wood-
ds Schools, Vancouver, B.C., for
Mennonite Central Committee. He
l serve as an assistant recreation
der for the mentally retarded. He
a graduate of Columbus Grove
hio) High School and attended
iffton College.

Paul and LaVerne Boschman re-
ned to Japan in February for their
irth term of missionary service un-
the Commission on Overseas Mis-
n. They first went to Japan in 1951.
ey spent their furlough in Saska-
n. Paul is a native of Saskatoon.
Verne's home was Aberdeen, Idaho.
il has been active in the church
wth movement in the Kobayashi
a. He and his Japanese co-worker,
tor Takashe Yamada, have seen
ir little group of Christians grow
umber and mature. Paul has helped
preaching in Kobayashi and in the
lying towns and villages. He has
assisted with a training program
t will help laymen to witness with
fidence and effectiveness.

Ioward and Lavella Delaplane
e volunteered to MCC for a three-
r term of service at the San Julian
ony in Bolivia. He is a member
Bergthal Church, Pawnee Rock,
n. He holds a bachelor of science
ree in vocational agriculture from
University of Kansas and he will
involved in agriculture and commu-
development. She is a graduate
Bethel Deaconess School of Nurs-
, Newton, and she will work with
lic health nursing. She is a mem-
of Bethel Church, Inman, Kan.

Betty Epp (Mrs. Aaron J), Goessel,
n., was recently elected a member-
arge of the Mennonite Central
nmittee, becoming the first woman
serve on MCC's governing board.
s. Epp is currently president of the
men's Missionary Association of
General Conference. Other Gen-
Conference representatives on the
nmittee are C. J. Dyck, Robert S.
ider, and Elmer Neufeld.

Gary Franz, Turpin, Okla., has been
ointed director of the special Pov-
Fund for the General Conference.
(See report on page 96.)

Jon Goering, First Church of Christian, Moundridge, Kan., began his 1-W service in the Kansas State University Agriculture Experiment Station in Garden City, Kan., on Jan. 5.

Philip and Lucinda Gable, Lancaster, Pa., began a two-year voluntary service term, under the Commission on Home Ministries, at Wichita, Kan., in February. He is the son of Mr. and Mrs. Ralph C. Gable, and a member of the Roman Catholic Church. He graduated from Franklin and Marshall College, Lancaster, with a major in English. She is the daughter of Mr. and Mrs. C. Frank Maysilles and a member of Saint Mathew Evangelical Church, Lancaster. She attended Millersville State College, Millersville, Pa.

Gordon Harder, First Church, Mountain Lake, Minn., has begun a twenty-seven-month Pax assignment in Tres Palmas, Bolivia. He will work in Agriculture extension with the Mennonite colonies. He attended Bethel College and the University of Minnesota.

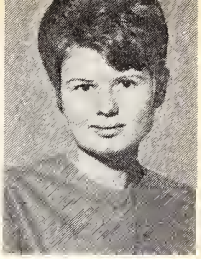
Keith Krehbiel, Deer Creek (Okla.) Church, is serving a twenty-seven-month Pax assignment in Camiri, Bolivia, where he will be involved in agriculture work for the Hebron Bible Institute. He attended Bethel College.

Val Krehbiel, Eden Church, Moundridge, Kan., is serving a twenty-seven-month Pax assignment as an agriculture aide in Celaya Obrajes, Mex. He attended Bethel College. His parents are Mr. and Mrs. Harry H. Krehbiel, McPherson, Kan.

Norman Schmidt, pastor of East Swamp Church, Quakertown, Pa., is visiting mission stations in South America, during January and February. His itinerary includes the San Blas Islands, Colombia, Peru, Bolivia, Brazil, and Venezuela.

Cheryl Stucky, Pretty Prairie (Kan.) Church, is serving an eight-month voluntary service assignment as a psychiatric aide at Brook Lane Psychiatric Center, Hagerstown, Md. She attended Bethel College.

H. Delaplane

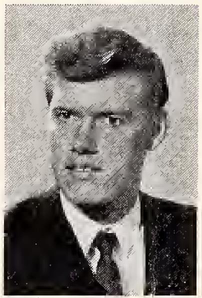

L. Delaplane

Basinger

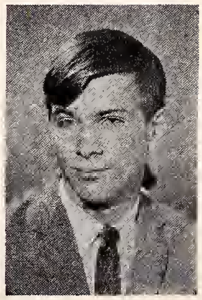
Franz

P. Gable

L. Gable


Harder

K. Krehbiel


V. Krehbiel

Schmidt

Stucky

DISCUSSION

Deaths

Maria Friesen Epp (Mrs. Cornelius C.), First Church, Hutchinson, Kan., was born Feb. 27, 1877, in Russia and died Jan. 17.

Alma Flickner (Mrs. E. E.), Eden Church, Moundridge, Kan., was born Mar. 23, 1897, and died Jan. 18.

Willis R. Harms, Grace Hill Church, Whitewater, Kan., was born Mar. 31, 1923, and died Jan. 22.

Sophia Hauk Nickel (Mrs. Herman M.), First Church, Hutchinson, Kan., was born Sept. 23, 1886, and died Jan. 17.

Mary G. Hiebert Schmidt (Mrs. J. U.), Alexanderwohl Church, Goessel, Kan., was born Mar. 23, 1886, and died Jan. 17.

Mable Strouse, Deep Run Church, Bedminster, Pa., was born June 18, 1894, and died Jan. 19.

Samuel P. Stucky, Hopefield Church, Moundridge, Kan., was born May 14, 1923, and died Jan. 23.

Deitrich R. Winsinger, West Zion Church, Moundridge, Kan., was born in Germany, Jan. 22, 1884, and died Jan. 25.

Calendar

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Feb. 27, 28—Drake, Sask., Conference of Mennonites in Saskatchewan, Henry Funk, speaker.

Central

Feb. 13, 14—Elkhart, Ind., Mennonite Hymnal Workshop, Mennonite Biblical Seminary.

Mar. 3, 4—Washington, Ill., Calvary Church, special services, Rosalind Rinker.

College basketball

Jan. 23: Freeman 60—Nettleton 48
Jan. 23: Sioux Emp. 92—Freeman 76
Jan. 28: Urbana 86—Bluffton 69
Jan. 31: Bethel 87—Friends 80
Feb. 3: C of E 71—Bethel 67

Christian patriotism defined

DEAR EDITOR: The letter by Nathan Habegger, contains some serious accusations of the Mennonites, in regard to their stand against militarism. He blames the Mennonites for the thousands of lives that are dying, because, as he claims, we "stopped fighting the battle against militarism." It seems to me that Mennonites never fought militarism, they just ignored it. They would just keep on farming or attend to their vocation, whatever it might be, in time of war as well as in time of peace, and let the rest of the world go by!

However, with the coming of the democratic state, with freedom of speech, freedom of conscience, freedom of religion, and freedom of the press, many changes have come upon us, of which our forefathers never dreamt. We meet our government daily, we live in rapidly expanding government activities. Our great-grandfathers, in contrast, lived on frontier farms, where the helping hand of the government only occasionally reached out to them.

In our society, there are two great powers that lay strong claim to our lives. The church and the state. While these two are separate in authority, their goals and methods, their functions do, in fact, overlap in many areas.

This overlapping can be seen in education, in regulation of marriage, in the distribution of relief goods, in caring for the old and the sick. We are required, under law, to report the birth of a baby, and also the death of a member in our family, in between these main events of our life, birth and death, are hundreds of occasions which require us to keep the laws of our land. The Christian should be the most law-abiding citizen of the state. As long as the state does not demand something that is contrary to the Scriptures! Christ did not say to His disciples: "You shall be My demonstrators or marchers against evil," but "You shall be My witnesses." "Behold I send you as sheep in the midst of wolves." We are to proclaim the gospel of peace and good tidings to all men. Which includes nonparticipation in war. Therefore, it seems to me, a much more serious charge against the Mennonites is that, after centuries of suffering through persecution, we have become the "silent in the land." The *"Stillen im Lande"* concept of the Mennonite brotherhood in all the world is a most damaging heresy! God has allowed the small number of Mennonites (500,000) to be scattered into all the world for a purpose. And that purpose is not to prove that we can make a living under any and all circumstances, but rather to be missionaries for the biblical peace principles.

I am positive, if we would communicate with the so-called mainline churches, including the Catholic church, as well as the faith-missions, and convince them that a Christian may not take part in warfare of any kind, because he has been called to be a peacemaker by the Prince of Peace, in whose steps we ought to follow: "For to this you have been called, because Christ . . . leaving you an example, that you should follow in his steps." It seems to me this approach would be much more effective than to go and tell our governments (who base their existence on the sword and the bomb), what to do.

Our democratic nations can only wage wars, because Christian ministers support them. It is really astounding to what depth a Christian church can deviate from the truth in regard to war. Listen to a Presbyterian minister, George F. Pentecost: "We are fighting not only for our country, and for the democracy . . . of the world . . . but the kingdom of God. . . . If this is God's war we should have Christian soldiers to fight it. . . . We cannot draw any line between Christianity and patriotism. . . . The two go together. . . . The church of Christ itself must enter the war. . . . Every Presbyterian church should be a recruiting station" (*Peace, War and Nonresistance,* Hershberger, p. 71).

What, then, is Christian patriotism? The highest form of patriotism is that which has as its objective the keeping of the two greatest commandments: "Thou shalt love the Lord thy God with all thy soul, and with all

LETTERS

y mind. This is the first and great- : commandment. And the second is .e unto it, Thou shalt love thy neigh- r as thyself. On these two com- andments hang all the law and the ophets."

Christian patriotism, then, requires, st of all, a recognition that no ıble society can be built apart from ese virtues which are God-given, ernal principles that alone can bring rmony into human relations. Al- ough the power of government is sed partly on the use of force, the final analysis, no society can held together permanently and pri- ırily by fear—fear of police, fear prison or armies or atomic bombs. ve, trust, confidence, respect, neigh- rliness, goodwill, these Christian tues are the basis of successful and during family life, community life, tional life, and international life. ar does not stimulate these; rather, destroys them.

A proper obedience to government ll never be found in the life of a ıristian until there is, first of all, a mplete obedience to God. In fact, thout this surrender to God, we ll be disobeying the laws of the ıd when we should be obedient to em. And at points, where a holy obedience is called for, we will be ıong those who compromise and go ng with the government. On both unts, we fall under the judgment of od.

"A Christian owes obedience to his vernment wherever possible. Sub- ssion and respect, always, and ıyer, constantly!"

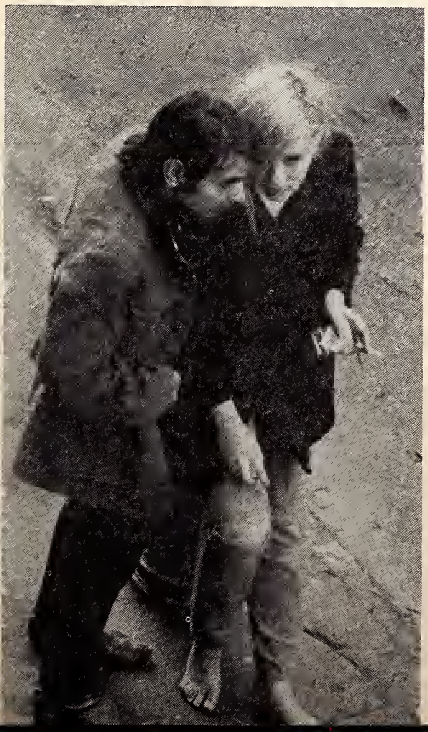
I hope, Nathan, you will register a conscientious objector and serve alternative work, as a witness for ıce.

We were told, that in visiting a ıscientious objector building proj- for refugees in Germany, a promi- ıt U.S. Army official remarked: 'hat these voluntary service workers doing here, will help more to prove the international relationship ween nations than the large United tions assemblies are able to do." *D. Klassen, Box 2, Homewood, ın.* Jan. 2

On their way to pot

Mr. Shelly, Editor of The Mennonite: This is going to be a short letter and I do not want it doctored up and printed as early in 1970 as possible. Turning to the December 30 *Mennonite,* reading Mr. Klassen's article, very much interested, didn't pay any attention to the picture, page two. As I was done reading Mr. Klassen's letter, I said to myself, "I am going to write Mr. Shelly if he has not got anything better to write in *The Mennonite*. I am going to write to him not to send it anymore to us." I turned the page back and looked at that picture. I looked and looked and there was the answer to W. Klassen's letter—the fruit of social dancing, social smoking, social drinking, and divorce. So I want to thank you for printing this picture in the middle of Klassen's letter and I say it again, there is the fruit. As red-blooded Americans, wouldn't we rather see our young men and women in the grave instead of in this condition? Even Klassen says they are not the major questions. American fathers and mothers, pray and watch. If your sons with long hair looking like tramps, they may be on their way to pot. *Peter B. Lehman, Rt. 4, Decatur, Ind. 46733.* Jan. 5

Below: the picture discussed above.



Free-swinging or rigorous

To the editor: The challenging vigorous article by William Klassen on "How do Christians Live?" [Dec. 30] has stimulated me to ask for further light at certain points.

While the New Testament speaks in many ways of the New Commandment, Bill insists that it is not a new lawbook but a flight chart. There is something attractive about that figure; my Old Testament teacher in seminary, Ed Blair, gave us these lines: "Run thou and work, the law commands;/ It gives me neither feet nor hands./ A sweeter word the gospel brings;/ It bids me fly; it gives me wings." Exhilarating words indeed!

But come back to the flight-chart figure. Are you saying, Bill, there is no law in the gospel flight-chart? A flight-chart between Toronto and Vancouver might be the globe, but my guess would be that pilots would not have the freedom to go eastward and arrive in Vancouver from the west. This is probably what Bill is referring to in column one when he insists, rightly, that the first question is: Do I accept the lordship of Christ and, under that lordship, love the Lord God with all my strength and my neighbor as myself? I agree we must develop our styles of life under this central banner—the lordship of Christ over our lives and love for God and neighbor. But how do you move so readily, Bill, from this to insist that certain questions such as smoking, social dancing, social drinking are not the major questions, unless a pagan psychology dictates the details of our style of life (as one might infer from column three; one is made to feel psychology is a law book to be slavishly obeyed, not a flight chart!)?

I feel these items are important questions and the central banner of the lordship of Christ and love of God and man make them so. Is not the thought of a boy or a girl on taking the first puff of a cigarette a proud, "I'll show them I am a man!" when there are positive, humble creative ways of showing the capacity for fulfilling our God-given manhood and womanhood?

We are a discipleship church. On

the question of war, we are absolutists pressing (in the U.S.) from alternative service which accepts Selective Service System to voluntary service which rejects registration under Selective Service. In this area we are very austere! "We don't give a fig about what the world thinks." We must obey God rather than men. Meanwhile, we want a free-swinging style of life including smoking, social dancing, social drinking, divorce, all of which cannot help weakening the underpinnings of life at a time when the world is looking for rigorous discipleship to help with the war issue, the race issue, the poverty issue, to say nothing (and usually nothing is said about this) about the all-pervasive and existential issue of death itself and life eternal.

At another point, I would commend Bill for the courage alongside of his statement about youth who "tell it like it is" and should be respected for it, nevertheless to say about the same youth "we cannot absolve them from such contempt for others." Is there integrity or honesty in anything said out of contempt? The central banner of lordship of Christ and love for God and man are ripped from the staff and the opposite—the banner of hate, the very factor which feeds the wars and prejudice, so opposed by the same people, becomes the banner behind which they unite with the forces of evil.

I started out with the intention of raising genuine questions. I observe I have only raised rhetorical questions and have shifted finally to exclamation points. I confess to contempt which I just condemned! One might rewrite the whole thing, but I shall throw myself upon the gracious acceptance of the readers, including Bill, who live their lives under the banner of the lordship of Christ and love to God and neighbor. You have the Spirit to discern between wheat and chaff. *Jacob J. Enz, 3003 Benham Ave., Elkhart, Ind.* Jan. 5.

Fiddling as world burns

Dear Mr. Editor: The critics of Alvin J. Beachy seem to isolate his presentation.

Nero fiddled while Rome burned. While the Russian Revolution was brewing the Catholic Church was arguing about the color of priestly vestments. While Hitler was building his demonic machine the Allies were choking the Weimar Republic. While China was seething our government backed Chiang Kai-shek. In South and Latin America it is largely the same story.

We have dropped more bombs on little Vietnam than we dropped on Germany and Japan combined. We have killed unknown hundreds of thousands of Vietnamese, North and South, military and civilian, guilty and innocent indiscriminately. We have sacrificed more than forty thousand of our own youth, besides permanently crippling many, many thousands more. We have literally dumped down a rat hole billions of our irreplaceable resources in military combat while wasting our substance in riotous living at home. And we are further from any kind of a solution to the problem of communism than ever.

If we are going to be agents of God's love in the seventies, the direction in which Alvin J. Beachy points comes closer than his critics. *William H. Stauffer, Stone Creek, Ohio.* Jan. 12.

Silent majority speaks out

Dear Mr. Shelly: Judging from the letters written December 30 and January 6 by Gerda Bruun and Mrs. H. H. Penner, the silent majority is finally speaking out! These letters are thoughtfully and intelligently written, with deep insight into problems confronting our world today.

Then, read again letters written by Ronald Rich (Oct. 28), J. O. Schrag, Andrew Wightman, Steven Goering (Nov. 25), Edwin Wiens (Dec. 9), and Samuel Baergen (Dec. 16).

I believe these letters, written by a few, represent what the vast majority of our thinking people feel—with a feeling of assurance that ou great, free country shall continue t be a great, free, Christian country *W. M. Cutler, 506 N. School St., Normal, Ill. 61761.* Jan. 2

Make world a better place

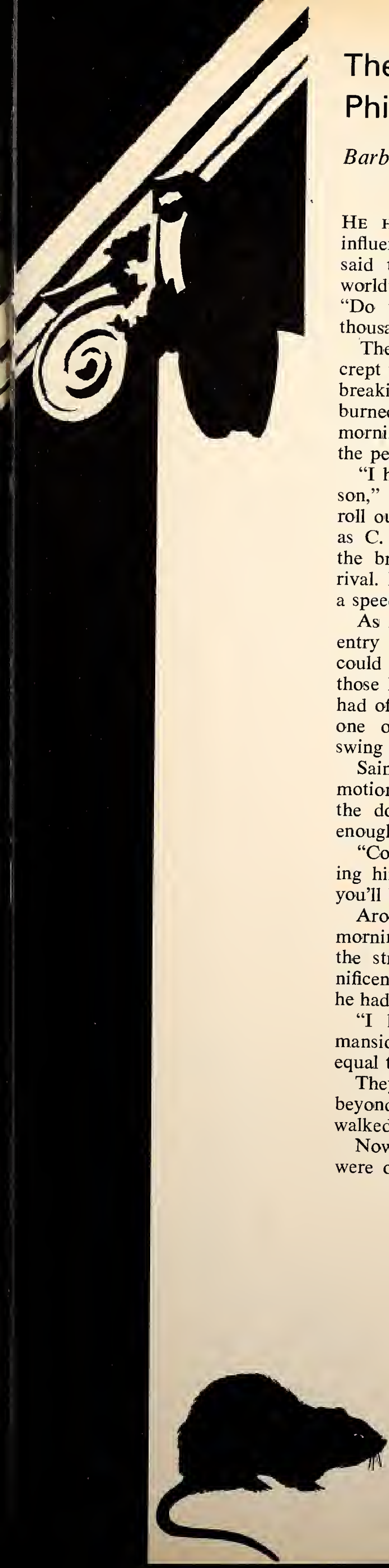
To Concerned Christian Youn Men: This is the age of protest. We march in protest, we grow beards and shoulder-length hair in protest, we sing songs of protest. But what good is protest if it is not followed with constructive action?

In a recent issue of *The Mennonite* [Dec. 16] a letterwriter said: "You Mennonites are to blame for the thousands of lives who are dying and f those who have left this country b cause of conscience. . . . You've allowed the military to take over ou lives in this country. . . ." Is this really what we've done? I don't think so Our world is the product of generations of all kinds of peoples, rathe than of a small group of people a any one time.

The "nice easy way out" of alternate service was not always easy. Jus talk to any conscientious objecto from World War I, World War II and the Korean War—and there are number in the Bluffton area—and yo will find that the life of the conscientious objector was often very hard Only through their hardships has i become easy for you.

Perhaps your main concern shoul not be compromise with militarism Since Jesus taught us to be "doers the Word, and not hearers only," yo should ask yourself where you ca serve others best. If you refuse t register, will you help your fello man by sitting in a jail cell for sever years? Or will you better serve b registering and asking for the opportunity to serve in one of the man needy areas of the world? *Wh would Jesus do?*

Protest, then, if you wish—bu *please* don't stop with protesting. Wit Jesus' life as your guide, use you God-given talents to make the worl a little better place to live in. *Mar Ann Kooker, 235 N. Spring St., Bluffton, Ohio 45817.* Jan. 9



The triumphal entry of Phineas C. P. Quinnebeck

Barbara Jurgensen

HE HAD BEEN a very wealthy and influential man on earth. When he said to the manager of one of his worldwide businesses, "Do this," or "Do that," he affected the lives of thousands of people.

Then, old age and lingering disease crept up on him. He began to feel the breaking of his bones, and his flame burned lower and lower. Then, one morning, he found himself outside the pearly gates.

"I have been a most important person," he said to himself. "They will roll out the red carpet for me, Phineas C. P. Quinnebeck, and bring out the brass band to announce my arrival. Perhaps I should have prepared a speech."

As he stood awaiting his triumphal entry into heaven, wondering how it could possibly be more elegant than those his companies around the globe had often given him, he suddenly saw one of the great doors of heaven swing open a crack.

Saint Peter stuck his head out and motioned to him. He went over to the door and Saint Peter opened it enough for him to squeeze in.

"Come," Saint Peter said, motioning him along, "I'll show you where you'll be living."

Around him, heaven shone in the morning light. As they walked down the street, he marveled at the magnificence of the buildings—finer than he had seen anywhere in the world.

"I have lived in some luxurious mansions," he thought, "but none to equal these."

They passed palaces of a splendor beyond all imagination, and still they walked on.

Now the roofs of the manor houses were overlaid with gold and the windows set in platinum. "They become more exotic the farther we go!" he thought. "The one he is keeping for me must surpass description!"

Suddenly, they turned a corner. Saint Peter led him on, more quickly now, and before they reached the end of the block he found himself standing in front of the most run-down building he had ever seen. The doors hung askew on rusty hinges, screenless windows sagged in their ancient, rotting casements, and, as he watched, a burly rat emerged from the crumbling basement masonry and disappeared again.

"Go up the steps," Saint Peter said. "This is it."

"What did you say?" The smell of the place—the odor of cooking cabbage and rutabagas and turnips—was beginning to sicken him. Then a wayward wind wafted over the overloaded garbage cans littering the streets and he felt his face go green.

"Up the steps," Saint Peter said, again, and gently propelled him up and in the door.

The hallway smelled of overcrowded humanity and looked as if, at one time or another, all humanity had lived there.

"Your room is on the top floor," Saint Peter said, and they started upstairs.

The worn-down boards of the stairway hung dejectedly between the two rows of broken bannister posts.

The higher they climbed, past wallpaper smudged by many hands, the shabbier the building grew. When they reached the fourth floor, the attic, Saint Peter turned a key in the door and led him into a room lit only by the daylight that managed to filter in through one small, dirty dormer window.

It was not a finished room—just a sectioned-off part of the attic, and the sloping, exposed rafters made it impossible for him to walk upright except near the door.

"Well," Saint Peter said, "I'll be leaving you. . . ."

"What? You aren't serious! Surely you aren't serious about this! I can't live here—just a bare room!"

Saint Peter pointed, and, as his eyes adjusted to the dimness, he could make out a sagging sink, a table, a chair, an orange crate with a few dishes and kettles, and a sway-backed cot. "There's a toilet on the first floor," Saint Peter added.

"But why? Why must I live here?"

"You were a rich and influential man," Saint Peter said. "This building was owned by one of your companies. Whenever you passed it you said to yourself, 'People live that way because they don't care. If they really wanted to, they could live some better place.' "

"But. . . ."

"You made money—lots of money, year after year, on these buildings because you never repaired them."

"But. . . ."

"Here in heaven we let people continue by the same philosophy they lived by on earth. You always said that if these people were willing to work, they could live as well as you lived. By the way, there is no food in your cupboard, so you will have to go to work—today."

"But. . . ."

"Most days, crew foremen from your companies come to hire men for the day down at the corner. Oh, you have no tools, have you? No shovel or pick or carpenter's kit. You'll just have to take a lesser job then."

"But what if I don't get a job today?"

"There are days like that—"

"But I'll have nothing to eat!"

"Well—"

"I'll tell my foreman who I am. They'll get me out of here fast!"

"You aren't he any more. They will only say, 'Phineas C. P. Quinnebeck died.' "

"But—"

"Better hurry down to the corner before the jobs are all gone." With that, Saint Peter left.

As the late Phineas C. P. Quinnebeck started toward the window, he rammed his head forcefully against the sloping rafter. Blood began trickling from a jagged cut in his scalp. He hurried over to the orange crate cupboard.

There were no bandages.

Simple answer

Are you so afraid of life that you wear
Sunglasses to look at the moon?
Is it the light that hurts your eyes,
Or what the light reveals?
Don't you want to help the suffering in this world—
Or are you so weak you can't help yourself?
Isn't life more to you than rippling waters
And sun-bleached sand?
Are you already weary of learning
When you've only just begun?
Wouldn't you like someplace real to live
Instead of a world of illusions and
Kaleidoscopes of color?
Wouldn't it be nice
To be able to see something beautiful?
To see it without taking mind-numbing drugs?
Don't you ever want to sleep peacefully—
Without capsules and pills?
Shouldn't you be adding to life rather than
Trying to take from it?
Don't you know,
Can't you see the simple answer?
God.

Cheryl Neufeld

My different drum

Who am I
When I am squeezed
Through the mold
Of group,
And grade,
And class?
My different drum
Is silenced
And I
Am trimmed
And pushed
And pinched
To conform.
Dare I refuse?

Hope F. Wyant

Morning

Stillness all around
Then birds
Slowly
Bring in the morning
And soon
Man
Being what he is
Begins his noise.

Diane Mierau

Mother and Children
Lorene Nickel

MEDITATION

iod still cares

E SING THE song, “Does Jesus Care?” Many people wonder today if e really does care. Can we be sure that God cares when there is ffering and hardship in the world? In the day-by-day struggles, we ay even wonder if Jesus really cares about our personal lives.

Before we assert or question if God cares, let me ask what we pect Him to do? A father and mother who really care for their son on find that there are some things they do for him, some things they lp him with, and some things they will not do for him so that he ll do it for himself. Simply because the son does not understand the ways of his parents does not mean that they do not love him care for him.

Some people are ready to blame God for things that go wrong but ver give Him credit when things go right. Before we can question if d cares for us, we should ask ourselves *if we really care for God.* nsider marriage as an example. A woman says, “I am a Christian t my marriage is miserable; how can God care?” But how much s she put into the marriage? Has she obeyed God's teachings about e, forgiveness, understanding? She fails to understand her own ponsibility to make a marriage meaningful.

God is interested in each one of us. This is shown clearly when He it Christ to die upon the cross for our sins. How eager He is that cooperate with Him. He cares about our eternal destiny and our ritual health, now. He has provided salvation through Christ and nplete forgiveness. An elderly man asked me how he could know was really forgiven. I pointed him to 1 John 1:9, “If we confess sins, he is faithful and just, and will forgive our sins and cleanse from all unrighteousness.” Here is written proof that He cares. You ist believe that God will do exactly what He says He will do.

A speaker, who certainly lacked understanding, quoted the poem, ” at a rescue mission. The poem goes: “If you can keep your head en all about you are losing theirs and blaming it on you,” and itinues in that thought all the way. When the speaker finished, a n in the back row got up and asked, “But what if you can't?” Does d care when we are weak? The Bible states that God has given to ievers His Spirit. “Likewise the Spirit helps us in our weakness” om. 8:26). If you still have any doubt if God is concerned about ir day-by-day, small problems remember the words of Jesus when said: “Even the hairs of your head are all numbered” (Mt. 10:29). w much more important are your problems and very life than at grows on the top of your head.

How important are we in God's sight? Does Jesus care when we e failed? This is a crucial test. The world applauds success. The wds cheer the successful athlete. The multitude acknowledges the cessful politician. The public praises the successful businessman or nmunity leader. But what if you aren't successful in the eyes of world?

et us remember that God looks upon our lives differently than n. “For the Lord sees not as man sees; man looks on the outward earance, but the Lord looks on the heart” (1 Sam. 16:7). Jesus that one person is of more value than the entire world and all uccess and glory.

oes He care? He certainly does. We must live, serve, obey, and t Him. We need to realize that God is dependable even when we 't understand. Paul speaking of Christ states: “For all the promises od find their Yes in him” (2 Cor. 1:20). Then let us enjoy the erience of fellowship with Christ.

Elmer A. Wall

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Lawrence Hart, Clinton, Oklahoma, makes a pastoral call. "The church bears the responsibility for witnessing and teaching and healing."

CANADIAN FEATURES

Two news articles on pages 95 and 96 deal with Indians in Canada and a summer exchange visit to Manitoba by persons from Japan.

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THE MENNONITE

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Both sides of the Holy Land

Where is the Holy Land? That's a fairly easy question. Having been to Sunday school with a measure of regularity, we've studied those maps in the back of the Bible.

The Holy Land is that ground around Jerusalem and the Sea of Galilee. And when we go to the Middle East, these are the places we want to see. All of this territory is now controlled by Israel, though before 1967, the Arab nation of Jordan held much of the territory with the most venerated biblical sites including the old city of Jerusalem, Bethlehem, Hebron, Jericho, and Samaria.

Thus the Six Day War of 1967 was a boon for tourists. Instead of going to two countries to see the major places where Jesus lived and taught, one stop in Israel will catch most of them. And it is also cheaper—especially at winter rates.

But Egypt and Jordan still consider themselves part of the Holy Land. It was to Egypt that the Children of Israel went to escape famine and where they fell into slavery in the shadow of the Great Pyramids. Jesus was brought here as a child to escape the persecution of Herod. Jordan and Lebanon are also a part of biblical history.

Even if we are interested mainly in history, a visit to the Middle East brings us into direct contact with the people who live there now along with their troubled present-day conflict, the strife between Arab and Jew for the land of Palestine. Going only to Israel, the traveler sees and feels only one side of the story. In most cases, he increases his partiality to the Jewish point of view. True, he will meet Arabs in Israel, yet the full Arab story is seldom heard by the traveler hurrying through Israel.

Because the Middle East is so crucial for the peace of the world, the Christian tourist has an obligation to give equal time to the Arab side of the picture and to make some contacts with the Palestinian Arabs outside of Israel, many of whom are in refugee camps.

I recognize the difficult problems involved. It takes more time and money to go to Egypt and Lebanon. And the possibility of inconvenience is present, for the Arabs have not always been sympathetic to the person who has visited Israel, a country they do not recognize.

And yes, a person may not be especially interested in political affairs. Yet when he returns from the Middle East, he will be asked to express an opinion. If he has gone only to Israel and unless he has the tough-mindedness of a veteran foreign correspondent, he will come out rather heavily for the Israeli point of view. This may not seem particularly serious since a large majority of North Americans favor Israel in the current struggle as does much of the public media and many church leaders.

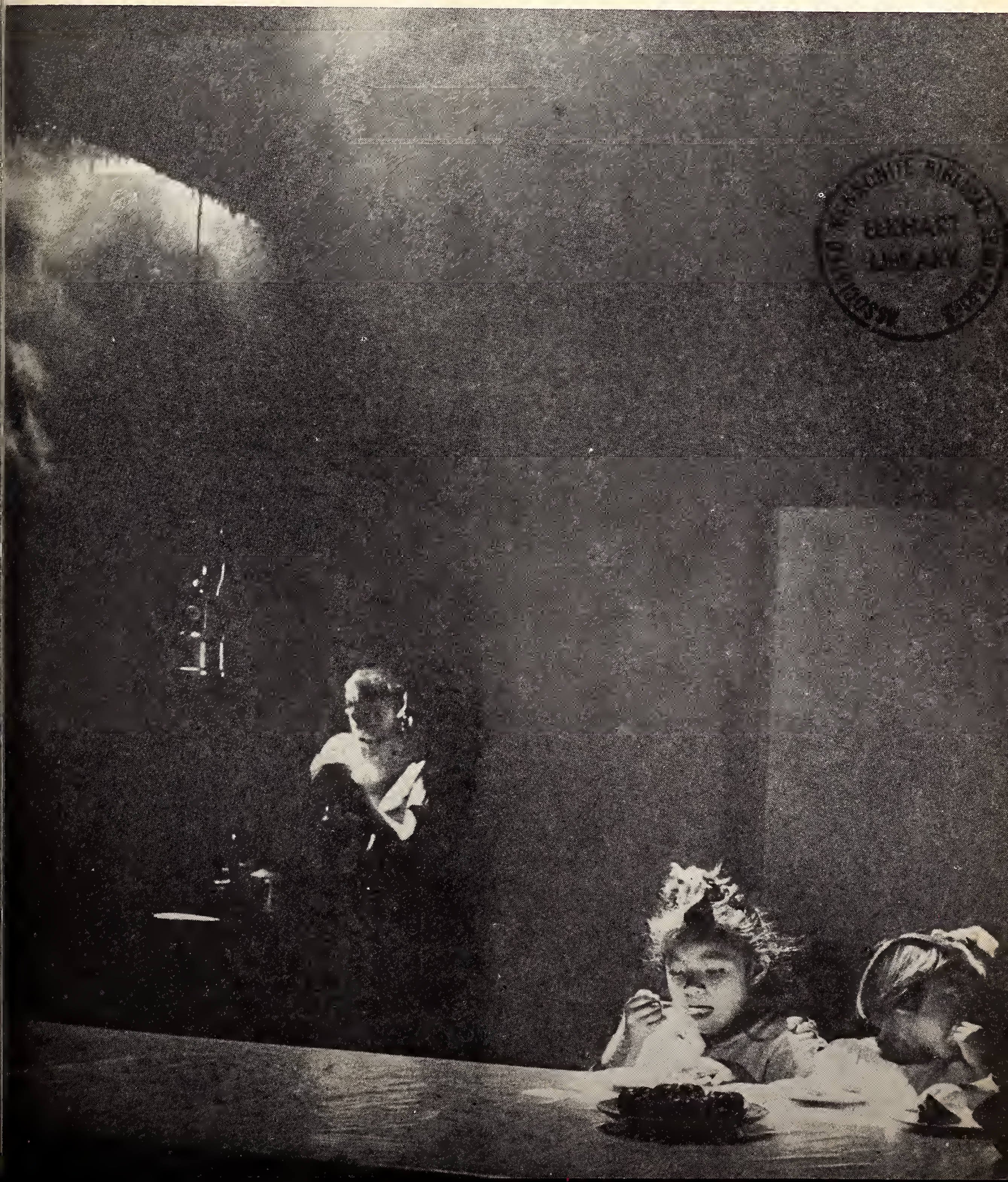
But almost everyone who has visited the Arab countries and Israel together has become more sensitive to the Arab point of view. But whether one changes his mind about the Middle East is not as important as that he informs himself on both sides of an issue that is so important at the moment.

In fact, a visit to countries on both sides of the Middle East curtain is so helpful that it is most unfortunate that the people who live on the land cannot themselves exchange visits. Even they would find it helpful. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:07 FEBRUARY 17, 1970



SEMINARY LIBRARY

A call to simple living

Simple living is the heritage of Mennonites, Brethren, and Friends. Andrew R. Shelly, Dan West, and Samuel Levering, eac a member of one of these group have developed a joint statemen on the meaning of the simple lif

Our common heritage includes simple living as a Christian privilege and responsibility. Yes, real poverty often enforced something like this; but for some, it was their own real choice—to free their own lives and to help the needy as God's service.

Simple Christian living now deals with more than this, as we know that the customary attitude toward things, especially money, can weaken Christian lives. We feel that this is a very important problem which is increasing right now.

Every human being needs enough food, clothing, shelter, education, and medical care in order to live effectively. The lack of them does heavy damage to persons, who are of infinite value as children of God. Jesus' hard condemnation faces everyone who fails to help those who lack the fair chance to get any of these purchasable needs.

Certain material things are good, as they are necessary (in some degree) for effective living. But things must not become the determiners of basic decisions for Christians. Jesus insisted that material things are of secondary importance and that their selfish use is wrong. Now, however, our affluent society erodes this Christian principle.

Where money and other things are used as necessary tools in right living, in loving God and world neighbors as ourselves, the Christian ideal is approached. The Christian use of money should start from this attitude.

Modern pressures. Our testimony of simple living is under constant pressure from television, newspapers, magazines, radio, and direct mail. All offer us many things we do not really need. They give abundant and sneaky invitations to want many things (at high prices, if we really study the plans). They urge us to spend more money than we really need for effective living. The feeling that "we must keep up with the Joneses" does real damage to many good people.

We feel a deep concern that healthy bases for simple living be discovered by Christians and then put into habitual practice. We recognize that this is not always easy to do.

Take Jesus seriously. If we are to be real Christians, we must take more seriously the teachings of Jesus, including these:

Savings from voluntary Christian living may well used to spread the gospel and to help apply to the ne of the world.

"Why do you call me, 'Lord, Lord,' and not o what I tell you? Everyone who comes to me nd hears my words and does them, I will show ou what he is like: He is like a man building a ouse, who dug deep and laid the foundation pon rock; and when a flood arose, the stream roke against the house, and could not shake it, ecause it had been well built" (Lk. 6:46-48).

"You cannot serve God and mammon . . . do ot be anxious, saying, 'What shall we eat?' . . . r 'What shall we wear?' your heavenly Father nows that you need them all. But seek first his ingdom and his righteousness, and all these ings shall be yours as well" (Mt. 6:24, 31, 33).

"Come, O blessed of my Father, inherit the ingdom . . . for I was hungry and you gave me od . . . naked and you clothed me . . . sick and u visited me . . . in prison and you came to me . . as you did it to one of the least of these my rethren, you did it to me" (Mt. 25:34-36, 40).

"For a man's life does not consist in the undance of his possessions" (Lk. 12:15).

RESPONSIBILITY FOR OTHERS. As Christians, e should take seriously a deep responsibility to lp the needy, as well as we can do it. But perps none of us does that as well as we might. me very sincere but poorly informed Christians t mixed up on what they can do to help others. ere we hope to help all of us see better.

Robert Heilbronner in his book *The Great scent* starts with a typical Canadian-American mily with an income of $6000-$7000 a year d living in a small suburban house. Then he ls "how to live on $100 a year."

Here is part of that outline:

1. Take out the furniture, except for a few old ankets, a kitchen table, and one chair.
2. Take away all clothing, except for the oldest ess or suit for each member of the family and a irt or blouse. Leave one pair of shoes for the ad of the family.
3. Empty the pantry and refrigerator, except r a small bag of flour, some sugar and salt, a moldy potatoes for tonight's dinner, a hand- of onions, and a dish of fried beans.
4. Dismantle the bathroom; cut off the water; ove the electric wiring.
5. Take away the house itself and move the family into a toolshed.
6. Remove all other houses in the neighborhood and set up a shantytown.
7. Cancel all subscriptions to newspapers, magazines, and book clubs. Our family is now illiterate. Leave one small radio for the entire shantytown.
8. Move the nearest clinic or hospital ten miles away and put a midwife in charge.
9. Throw out the bank books and leave the family a cash hoard of $5.00.
10. Give the head of the family three tenant acres to cultivate. On this he can raise $300 in cash crops, of which one third will go to the landlord and one tenth to the local money lender.
11. Lop off twenty-five to thirty years in life expectancy.

If we were living close enough to this family, we could see the modern world better. Then, as Christians, we might do something more to help, without damaging ourselves. There are millions of such families on the "spaceship earth." Do we really love them?

SPREAD THE GOSPEL. We should take part, as fully as we are able in spreading the gospel of Jesus Christ. That means: Change our living; confront persons with the challenge of Jesus Christ; put the love of God into practice; think about the practices and institutions of our world; help to eliminate war, racial prejudice, and economic injustice.

We don't need to spell out the urgency of this.

To further our concern, we make the following specific proposals:

ACCEPT VALID PRINCIPLES. We should accept all real Christian principles that we can see, after honest searching to find them starting with, first, a full commitment to Christ, who is righteousness and love. Next, practice His will in all areas of our lives. These specifics seem appropriate:

1. "Put a ceiling on your wants." We agree with the sensitive woman who said this.
2. Avoid wasting time and money, either by ourselves or by the needy. "That time was wasted which might have been better spent." We agree and admit that we have wasted some, but we want

Our testimony of simple living is under constant pressure from television, newspapers, magazines, radio, and direct mail. All offer us things we do not really need.

to become better users of the limited amount.

3. We feel also "that money was wasted which might have been better spent." We are determined to diminish our wasting of these very important things.

4. Use all the time and money we can rightly spare to help the needy to help themselves and in furthering the Christian enterprise. Jane Adams said this: "It is a terrible thing to hold in your hand the power of life or death for another human being."

5. Guard against the subtle destruction of our commitment by increasing our wants or by getting caught by the invitation to "postpone your payments," through credit cards.

ACCEPT SOUND GUILDLINES. We believe that it would be helpful for each person or family who shares our concern to set expenditure guidelines for themselves, especially on the flexible items where usual expenditures are not closely related to actual need.

For example, tables here are average annual expenditures for two income groups, reported by the U.S. Bureau of Labor Statistics for 1960-61:

	Family A	*Family B*
Average family income after taxes	$3,511.61	$22,263.14
Food	953.90	2,719.13
Housing	1,091.65	4,253.04
Clothing and personal care	439.87	2,081.47
Transportation	519.58	2,047.66
Recreation	120.57	664.85
Total above five items	3,125.57	11,766.15
Church giving	62.98	450.33

Surely, *need* accounts for only a small part of the difference in expenditures for the five "flexible" items, between the two groups. While the higher-income families averaged 3.8 persons per family, and the lower income families averaged 2.9 persons, this accounts for less than 10 pe cent of the difference.

The amounts families spend on these iten seem to be related, not primarily to need, but the attitude, "If we have more income, we w spend more money on ourselves." This attitu often seems to us to flout our basic Christi calling.

Even with rising living costs, it is our expe ence that total expenditures for these five ite can be kept within range of the expenditures the lower income families given above, with a justments for size of family and differences in li ing costs between areas. Many dedicated Chri tians keep such expenditures lower than this.

Guidelines adopted will differ. People do n have the same needs, or they do not see needs the same, even when they are trying to see clea ly. What we have in mind is *voluntary Christi simplicity.*

We believe that monetary savings from volu tary Christian simple living may well be used spread the gospel, and to help to apply the gosp to the needs of the world.

Often, this means that giving is possible, t beyond 10 percent of income. Twenty percent 30 percent or even 50 percent often is possib and is given joyously.

Similarly, if *wants* are simple, there may much more *time* available for God's work.

TOWARD A COMMON PURPOSE. In this conce as in many other areas, we hope that the histo peace churches may work together.

We hope to develop a pamphlet within a fe months. It will be planned to expand on our co cerns, and to offer more suggestions and exampl We will plan to send copies to those deeply c cerned.

If you wish to implement this concern, it mi be useful to find a few others in your commun who would like to meet with you, to work on t difficult problem. This may help all of us to se God and our worldwide fellowman better th ever before.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Script and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Gen Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and C ado; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 671

Taiwanese church ministers to students

Simon H. H. Wung, pastor of the Hsi-Tun Mennonite Church, Hsi-Tun District, Taichung, Taiwan, wrote the following report.

Since I graduated from seminary four years ago and entered the pastoral ministry, my work has been twofold: on the one hand, I have been taking care of the congregation, and on the other hand, I have been living with a group of college students.

The Hsi-Tun Mennonite Church student hostel was opened six years ago while my father was the minister of the church. In the summer of 1963, when the church realized that there was not adequate space for Sunday school classes, members were urged to give offerings to erect a small building with four classrooms.

While this building was under construction, the Feng Chia College of Engineering and Business moved to a new location about one mile east of the church. At that time, the school built only classroom buildings, but no dormitories for students. Therefore, students had to look everywhere in the small town of Hsi-Tun to rent rooms in private homes.

When the Hsi-Tun Church saw this great spiritual need, the newly completed Sunday school classrooms were converted into dormitory rooms and rented to college students at nominal cost.

This arrangement proved helpful to many students as well as to the hurch. The students helped the church by taking part in its services and activities, and at the same time, the church ministered to the spiritual needs of the students.

Before long, a Christian student ellowship was organized. The chairman and most of the leaders of the roup were students living in the hurch hostel. The church thus beame a religious activity center for ollege students. The church and the ellowship were assisted by some of ur missionaries, who held English Bible classes to help students underand the Bible and to improve their bility to comprehend and speak English.

Feng Chia College grew rapidly. The initial enrollment was only several hundred, but today over seven thousand students are enrolled, including those in the night school.

In October 1964, the Overseas Chinese Business College was opened less than one mile north of the church. About thirteen hundred students are currently studying in this institution. Thus a quiet country village suddenly was changed into a busy educational center with thousands of students coming and going.

An eight-room, two-story building (about 1850 square feet in area) with good electrical and plumbing facilities was added to our church in the summer of 1969, ready for occupancy when the college students enrolled for the fall semester. For what has been accomplished we give God all the glory!

Twenty-four students now live in the hostel facilities, fourteen in the new building and ten in the old hostel unit. Only six of the twenty-four are Christians, but over half of the non-Christians have indicated interest in the gospel and attend the services of the church frequently.

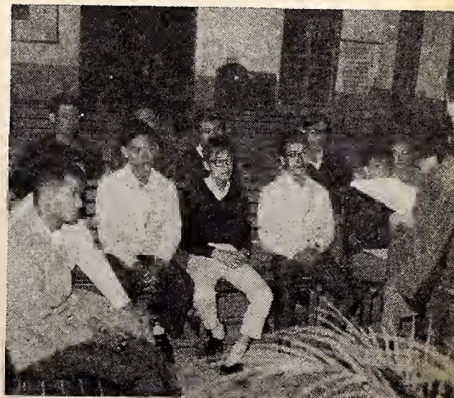
Of the students who come to live in the hostel, a majority continue to stay there until they graduate. Living together for two or three years, we become very close friends or like one family. We have had serious discussions about religion, philosophy, theology, the Bible, church denominations, and other topics.

One student named Lee originally was very bad. After living in the hostel for a year, he was led to Christ by one of his Christian roommates. His behavior was so different before and after becoming a Christian that he seemed like two completely different persons. His testimony had a great influence in the church and among his fellow students.

Another student named Yang was brought to the church student hostel by his mother. She was a divorcee and also an ardent Buddhist. This student was her only child and was as precious to her as life itself. Because of romantic disappointments, this young man had attempted suicide, on several occasions. When he graduated, he still had not made a decision to accept Christ: but, through attendance at church services and the hearing of the gospel, he realized that life could have real value and meaning.

Now we have only a hostel in which students may live, but we have no special place where they can read or study or engage in various activities and fellowship. If we could remodel the old one-story hostel building, which was originally built for Sunday school classrooms, into a two-story building, we could solve that problem. Upstairs, there would still be four dormitory rooms for students. The four rooms downstairs would be used as follows: one room for a reading room; one room for the missionary student worker; and two rooms with a movable partition to use for recreational activities and fellowship meetings. On Sundays, these four rooms could be used for Sunday school classes, thus benefiting both the church and the students. But such remodeling would cost a great deal, about $6250, and it seems impossible that the church will be strong enough in the next ten years to bear this expense. So we can only prayerfully commit this matter to the Lord. We are thankful for the help and prayers of all our brothers and sisters in Christ, and we request their continuing prayers. *G. C. News Service.*

Han Vandenberg teaches an English class in the Hsi-Tun hostel.



700 serve through MCC More teachers needed

A record number of seven hundred persons are currently serving under the Mennonite Central Committee in projects located in twenty-nine different countries, the United States, and Canada. This figure represents a 90.2 percent increase of MCC personnel in one decade.

Two hundred and seventy-four persons entered service during 1969, which was an increase of twenty-six from 1968.

Expanding the Teachers Abroad Program (TAP) to Bolivia and Algeria brought the number of volunteers up to 209 this past year.

The voluntary service program opened new units in Canada and the United States during 1969 and had an increase in workers.

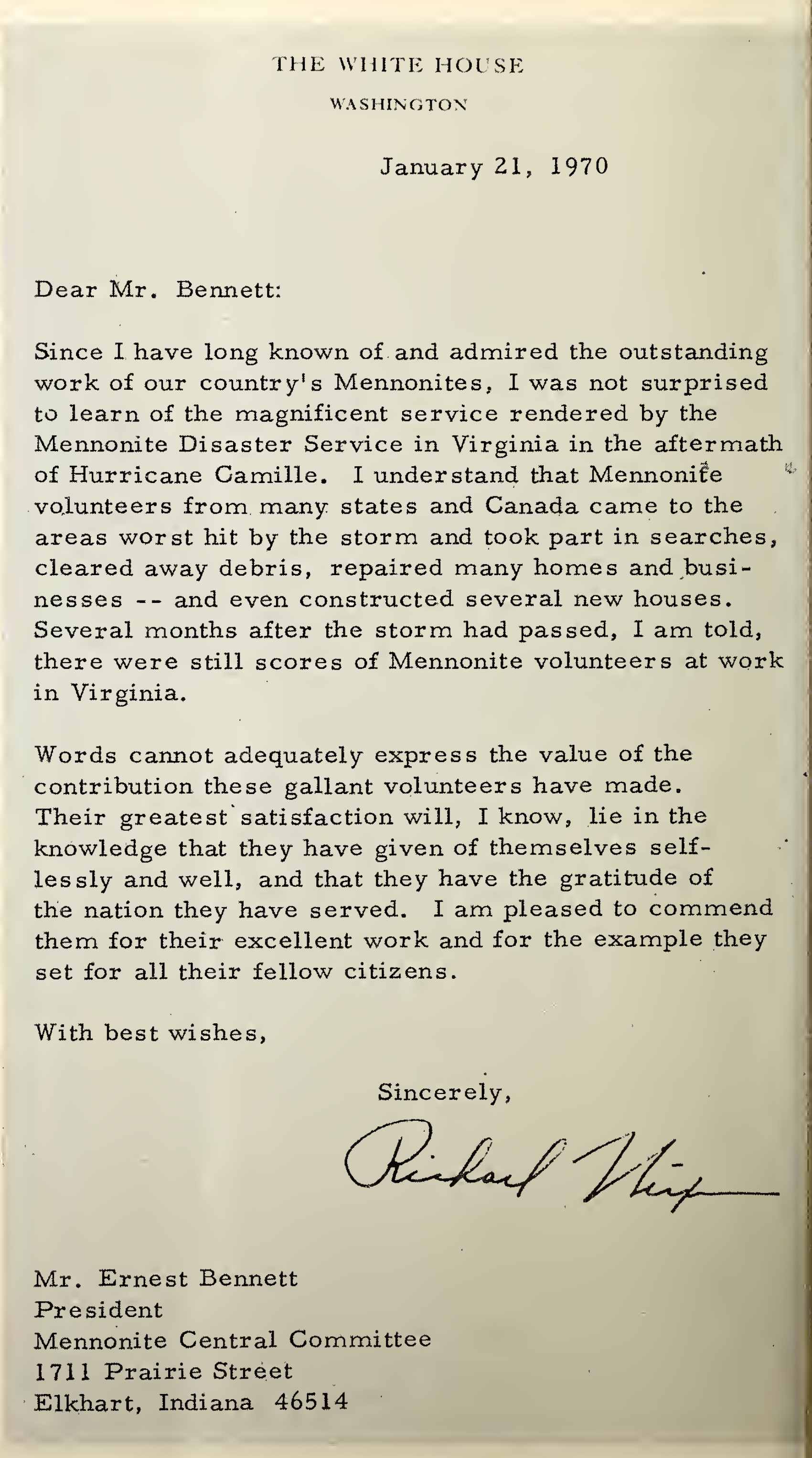
Personnel services has predicted that the greatest need for 1970 will be for teachers. At least 150 will be needed to fill the demands for TAP programs in Africa, Newfoundland, and Jamaica, as well as the Urban Teacher Corps (UTO), a teaching program for the inner city.

Lavon Welty, associate secretary of personnel services, emphasized the need for overseas agriculturists, as well as the need for volunteers with general skills, who would be willing to serve where they can be used best. Administrative personnel will also be needed within the next year.

Due to the expanding voluntary service programs in the cities and Appalachia, sociology majors and those interested in social welfare are also in demand.

Welty expressed disappointment in the reaction to the draft lottery system by a few prospective volunteers who have withdrawn their applications for service because their birthdays fall in the low-priority group and chances are slim that their numbers will be called this year. He said that the church must continue to maintain its service emphasis and encourage it more than ever, at this time. Persons interested in service opportunities should write to the Mennonite Central Committee, Akron, Pennsylvania 17501.

Letter from the President



THE WHITE HOUSE
WASHINGTON

January 21, 1970

Dear Mr. Bennett:

Since I have long known of and admired the outstanding work of our country's Mennonites, I was not surprised to learn of the magnificent service rendered by the Mennonite Disaster Service in Virginia in the aftermath of Hurricane Camille. I understand that Mennonite volunteers from many states and Canada came to the areas worst hit by the storm and took part in searches, cleared away debris, repaired many homes and businesses -- and even constructed several new houses. Several months after the storm had passed, I am told, there were still scores of Mennonite volunteers at work in Virginia.

Words cannot adequately express the value of the contribution these gallant volunteers have made. Their greatest satisfaction will, I know, lie in the knowledge that they have given of themselves selflessly and well, and that they have the gratitude of the nation they have served. I am pleased to commend them for their excellent work and for the example they set for all their fellow citizens.

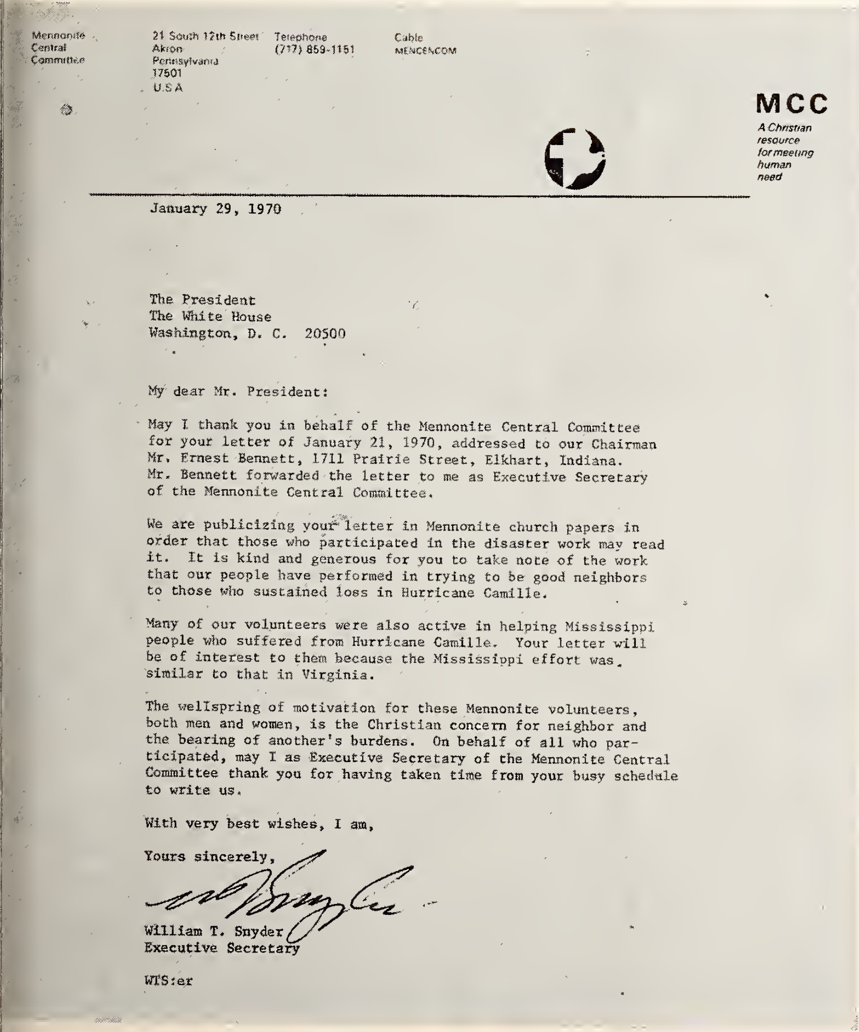
With best wishes,

Sincerely,

Richard Nixon

Mr. Ernest Bennett
President
Mennonite Central Committee
1711 Prairie Street
Elkhart, Indiana 46514

and reply



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MCC
A Christian resource for meeting human need

January 29, 1970

The President
The White House
Washington, D. C. 20500

My dear Mr. President:

May I thank you in behalf of the Mennonite Central Committee for your letter of January 21, 1970, addressed to our Chairman Mr. Ernest Bennett, 1711 Prairie Street, Elkhart, Indiana. Mr. Bennett forwarded the letter to me as Executive Secretary of the Mennonite Central Committee.

We are publicizing your letter in Mennonite church papers in order that those who participated in the disaster work may read it. It is kind and generous for you to take note of the work that our people have performed in trying to be good neighbors to those who sustained loss in Hurricane Camille.

Many of our volunteers were also active in helping Mississippi people who suffered from Hurricane Camille. Your letter will be of interest to them because the Mississippi effort was similar to that in Virginia.

The wellspring of motivation for these Mennonite volunteers, both men and women, is the Christian concern for neighbor and the bearing of another's burdens. On behalf of all who participated, may I as Executive Secretary of the Mennonite Central Committee thank you for having taken time from your busy schedule to write us.

With very best wishes, I am,

Yours sincerely,

William T. Snyder
Executive Secretary

WTS:er

Nigeria gets high priority Relief team to be built up

The aftermath of the Nigerian civil war and how best to contribute emergency relief received close attention at the annual meeting of the Mennonite Central Committee, in January, in Chicago.

Dr. Linford Gehman and Martha Bender, R.N., two of the three-member Quaker-Mennonite Service team in the former Biafran territory, had recently returned to the states and attended the annual meeting. They left the Eastern territory for Sao Tome Island only two weeks before.

Also with Gehman and Bender at the Chicago meeting was Roger Fredrickson of the American Friends Service Committee, the administrating partner of the Quaker-Mennonites Services.

Fredrickson reminded the meeting that a new vocabulary is needed when referring to the present situation in Nigeria. "Biafra is finished," he said, "and the Ibos of that area are quite ready to move on into a new chapter.

"Throughout the past year, Quakers and Mennonites on both sides of the line in Nigeria have maintained what I call a low external visibility," Fredrickson said. "There have often been times when the press has approached us wanting us to make statements with respect to the political situation. We have practiced restraint; we have tried to speak to the human condition and not to the political one.

"People like our QMS team developed a reputation for what I call high local reliability," the AFSC official continued. "And it is that which is going to point the way for what we can do from this point on."

Fredrickson said that AFSC representatives have been in constant conversations with the Nigerian government in interpreting to them why Quakers and Mennonites felt that it was important for them to be working on both sides of the conflict.

"The evidence in, thus far, seems to be that this has been understood," he said.

Gehman gave a quick sketch of the QMS activities during its one year of operation. Miss Bender gave a brief testimony. "Some of you might say we had some hair-raising experiences. I don't feel it was all that bad. We got used to the war situation gradually. And, all in all, we were very fortunate. We hope now to return as soon as possible," she said.

Meanwhile, Mennonite Central Committee is strengthening its emergency relief team already operating in Nigeria. The annual meeting passed a budget which included $150,000 for Nigeria, not including the Teachers Abroad Program financing. *MCC News Service.*

Most MCC work overseas
Gifts in 1969 increase

At its annual meeting in Chicago, the Mennonite Central Committee approved a 1970 budget totaling $2,794,700, which represents a 12 percent increase over the last year's budget.

However, only a 2½ percent increase in constituency giving is reflected in the total budget figure. The committee entered the new year with sizable contributed funds designated for the emergency relief program in Nigeria and for the Mennonite Disaster Service operations. For 1970, MCC hopes to receive in contributions a total of $1,694,810.

The bulk of the budget, $1,713,100 is designated for overseas programs. The rest covers voluntary service and peace section work in Canada and the United States, disaster service, and mental health services coordination and administration.

Reporting on financial matters for 1969, Paul E. Myers, assistant treasurer, told the members that contributions were up 6.86 percent over the previous year.

Myers also reported that 81.4 percent of the total funds for 1969 were spent overseas, which includes relief, trainee and the Teachers Abroad Program; 9.9 percent in voluntary service programs; 3.8 percent in peace section affairs; 1.1 percent in Mennonite Mental Health Services administration; 0.6 percent on Mennonite Disaster Service; with a 3.2 percent of total funds for other expenses.

Canadian group to aid draft resisters

Assistance to United State's draft resisters in Canada and the possible establishment of an Ottawa office were among the issues on the MCC—Canada annual meeting agenda in January.

Twenty-five of the board's twenty-seven members, representing nine conferences and five provincial committees, were present for the meeting in the Bethany Church in Virgil.

The draft-resister issue has left Canadian Mennonites seriously divided. Several board members pointed out that this failure to support the draft-age immigrants from the United States was very difficult to understand in light of the repeated acceptance into new lands which Mennonites have enjoyed in their wanderings.

The members finally agreed on a statement which acknowledged the large number of draft refugees in Canada and recommended that families be encouraged to invite some of these lonely young men into their homes, that $2500 be made available for loans and other assistance to the refugees, that spiritual ministries be pursued with the young men wherever possible, and that Mennonite employers be encouraged to hire them as they have openings.

In 1969, a summer service volunteer, Ernie Dick, was placed in Ottawa to work under Frank H. Epp's supervision. After the summer's experience, Dick declared his readiness to stay on in Ottawa until May 1970.

He has handled requests for information from constituent churches, produced a periodical containing details of pending legislation and other governmental matters of interest to churches, and set up meetings for constituent members with government officials.

After considerable discussion, the board agreed that the Ottawa Service Program should be continued beyond Dick's term of service and that the executive committee study the advisability and nature of MCC—Canada's continued presence in Ottawa.

An earlier executive committee meeting had proposed that a consultation be called this year to seek ways in which Canadian agricultural commodities and technology might b used to release potential food r sources in developing countries.

The Evangelical Mennonite Bretl ren decided at their 1969 conferenc to withdraw from official membersh in the Mennonite Central Committe but to allow individual congregatio to relate directly if they wished. Th move left the EMB member on MCC—Canada, C. Wilbert Loewen, uncertai about his status. Consequently, he di not come to the meeting.

The MCC—Canada board was una imous in its hope that the Canadi EMB churches would remain men bers of the organization and th agreed that Loewen should be cordia ly invited to continue his membershi on the board.

At present, forty-four persons a serving in voluntary service projec in Canada. This part of the intern tional MCC's program is administer from the Winnipeg office. Twent five person's are in Newfoundlan ten in Toronto, and the others a located in New Westminster; Wal heim, Saskatchewan; Winnipeg; Kitc ener; and Oshawa. As of Decemb 121 Canadians were serving under t MCC. This is 17 per cent of their tot corps of workers.

Some of the board members e pressed unhappiness over the f that not more of the funds earned b the Newfoundland volunteers we used for projects in this provin which is experiencing so many diff culties. In 1969, $60,000 of Canadia voluntary service earnings were use in nonearning projects in North Ame ica. Most of this money came fro Newfoundland.

MCC—Canada received $538,56 in cash contributions during 196 Of this amount, $298,000 was desi nated for specific projects. Its 197 budget calls for $570,000 in cash co tributions. A special appeal will b made for the emergency relief pr gram in Nigeria.

Quaker book defines life and death issues

New medical discoveries have placed in man's hands increased controls over life and death.

In a new book, *Who Shall Live?*, the American Friends Service Committee presents a discussion of the choices which the new powers place before us and their ethical and moral implications from a Quaker point of view.

"We believe that the population crisis is so threatening to the quality of human life that, for the sake of the ndividual, the family, and society, we must bring population and resources into balance by learning to control our fertility," the book, to be published February 26 by Hill and Wang, states.

"Toward this end, we believe that contraception is by far preferable to abortion. But we also believe that abortion, performed under proper conditions, is preferable to the birth of an unwanted child."

Noting that population has leveled off in countries where methods of ending unwanted pregnancies are available, the Quakers recommend voluntary programs of education and the abolition of state laws governing aborion, rather than any compulsory program of limiting population.

The book, written as a report for he American Friends Service Committee by a study group composed of doctors, a social worker, and a moral philosopher, also takes a look at the prolongation of life in the dying and recommends that therapy not be continued after brain death has occurred.

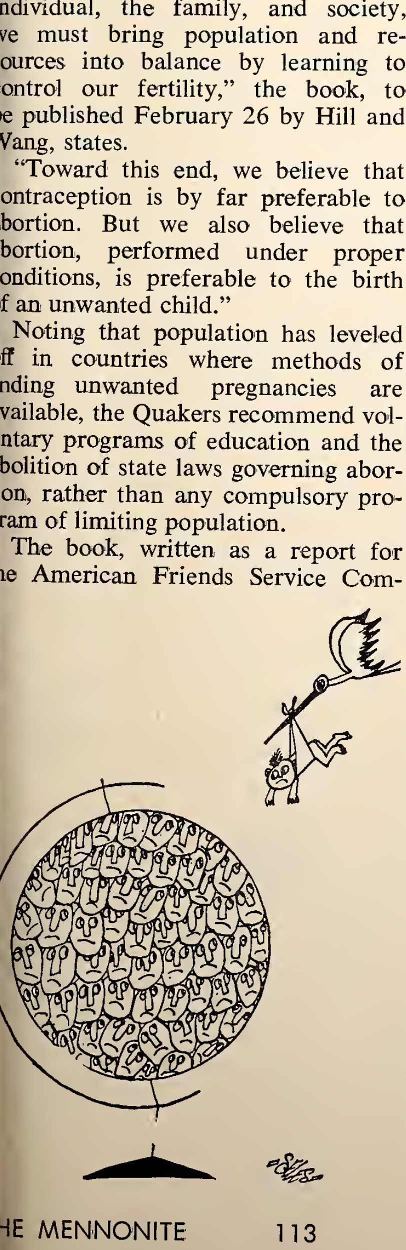
"We approve withholding therapy or withdrawing the supportive therapy that is keeping an unconscious person alive if, by evidence of brain death or such other evidence as the medical profession deems valid, it is the best judgment of the medical profession that the patient's brain is irreparably damaged and he will never recover consciousness," they say.

Although taking no position on euthanasia as such, the Quakers state they believe that "society and the law should grant some discretion to the conscientious physician who prescribes narcotics for a dying patient in great pain.

"The quality of our lives is inextricably bound to the choices we make, the priorities we set for the use of our own and society's resources," the authors state. "Such choices are especially painful and difficult when they relate directly to life and death. And many of the choices we are forced to make to determine who shall live and who shall die."

Who Shall Live? recognizes the relationship of a number of seemingly separate problems—abortion, contraception, increased life expectancy, genetic counseling, surgical transplants—and treats them as several aspects of a single question, how can we maintain the size of the population so that every individual does not merely survive, but can develop fully and participate in a society in a satisfying and productive way?

Members of the working party producing the report are Henry J. Cadbury, Ph.D., emeritus professor of divinity, Harvard University; Lorraine Cleveland, M.S.W., staff member of the AFSC; John C. Cobb, professor and chairman, department of preventive medicine and comprehensive health care, University of Colorado; Elizabeth Conard Corkey, family planning consultant, and others.



Song My a commonplace Says Canadian physician

A doctor who directed Canadian medical aid in Vietnam for five years says he knew about the Song My massacre two weeks after it happened but did not report it because such slaughters were commonplace.

Dr. Alje Vennema said in Toronto that his hospital was six miles from Song My, where at least 110 civilians are alleged to have been murdered by United States' troops.

Vennema said another reason why he did not report the incident was because the U.S. forces would argue that all the dead were Vietcong, "even the two-year-olds."

He said he saw the bodies of women and children who had been shot after U.S. search-and-destroy missions in the Duc Pho district.

TV spots receive praise Plain old-fashioned love

Advertising Age of January 5 named Mennonite television spots on family living best in the area of public service. The spots are carried on 350 stations in Canada and the United States.

Special commendation went to the spot which likens marriage to clay: "Marriage, like clay, is gradually shaped and molded." There is intercutting from hand molding clay to warm husband-wife scenes: "What keeps your lives workable in the rough spots? The flexibility of your concern, the warmth of your love for each other. God's kind of love that cares enough about the other person to listen, accept, and even forgive."

Comments *Advertising Age's* critic T. V. Byor: "No mod music. No sex. No pop-on titles. Just plain old-fashioned love, handled with rare skill by writer Esther Groves and director J. Fred Rowles."

Mennonite Broadcasts, Harrisonburg, Virginia, and the General Conference Mennonite Church's Commission on Home Ministries, producers of the one-minute spots, will enter the spots in a number of competitions for creative awards. By the end of last year, the value of free time given for these public service spots was well over three million dollars.

City study for ministers
Project of six seminaries

Six theological schools in the midwest are developing a pilot urban ministries program for seminarians.

This program will work closely with churches and agencies in Chicago, according to an announcement from Gilbert James, director of the program. James is a member of the faculty of Asbury Theological Seminary, Wilmore, Kentucky, one of the cooperating institutions.

Associated Mennonite Biblical Seminaries, Elkhart, Indiana, is another one of the cooperating schools.

Dates of the project are June 15 to August 21. The purpose is to train seminarians for ministry in the urban community.

This experimental program is financed through a $50,000 grant from the Lilly Endowment, Inc., Indianapolis, Indiana.

In announcing this grant, Charles Williams, director of religion of the Lilly Foundation, wrote to Dean Bender as follows:

"We are pleased to strengthen your and your colleagues' efforts in the development of this inter-seminary urban training program. We are convinced that specialized training for clergymen in skills and style required for the practice of ministry in a highly urbanized society is imperative. We are pleased with all the evidences that the projected training program proceeds from a recognition that clergymen and their congregations should be agents of change in society and from a theological understanding that constructive changes in society are first of all preceded by change in persons."

Theological students will be selected from the participating seminaries on a quota basis. Plans are made for approximately thirty participants. The Associated Seminaries would be permitted eight participants in this program.

The participating seminaries in addition to the Elkhart school are: Anderson College School of Theology, Anderson, Indiana; Asbury Theological Seminary, Wilmore, Kentucky; Bethel Theological Seminary, St. Paul, Minnesota; and North Park Theological Seminary, Chicago, Illinois.

Vietnam gets Quaker gift
Open-heart surgical gear

A second shipment of open-heart surgery supplies was delivered in January to the North Vietnamese health ministry by a representative of the American Friends Service Committee.

The gift is in line with a longstanding Quaker policy of aid to both sides. Since 1966, AFSC has also had a program of aid to civilians in South Vietnam.

On January 8, Louis Schneider, associate executive secretary of AFSC, presented the Viet-Duc hospital with surgical supplies including heart valves, oxygenators, and catheters to be used in the teaching of open-heart surgery to medical students.

In October, another AFSC representative, Dr. Joseph Elder of the University of Wisconsin, was in Hanoi to present the first shipment of such supplies. So far, the shipments are valued at $25,000. A third shipment will be made at a later date.

A license for the purchase of medical supplies abroad was granted by the U. S. Treasury Department last July, and Schneider's passport validated for the trip.

Schneider flew to Hanoi from Moscow on December 26 as part of a six-man delegation to discuss reconstruction needs with the North Vietnamese. The trip stemmed from an international conference held last spring in Stockholm. Schneider was one of two American delegates, the second being James Forrest, of California, a member of Catholic Peace Fellowship. *AFSC News Release.*

"Do you give green stamps?"

RECORD

Calendar

Apr. 10-12—Bloomington, Ill., Central District Conference.

Apr. 30 - May 2 — Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971 — Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Feb. 27, 28—Drake, Sask., Conference of Mennonites in Saskatchewan, Henry Funk, speaker.

Central

Mar. 3, 4—Washington, Ill., Calvary Church, special services, Rosalind Rinker.

Mar. 8-13—Pandora, Ohio, Grace Church, Lenten service, A. C. Schultz.

Western

Apr. 27—Hesston-Bethel cultural series, Kansas City Orchestra.

Ministers

Arnold Epp, pastor of the First Church, Newton, Kan., since 1955, will complete his term of service with the congregation at the end of July. He previously served pastorates at Burrton, Kan., and Meno, Okla.

Deaths

Herman G. Aeschbacher, Bethel Church, Fortuna, Mo., was born Mar. 9, 1898, and died Jan. 17.

Edna Martin Baehr (Mrs. Jacob P.), Bethel College Church, Newton Kan., was born Jan. 17, 1881, and died Feb. 5.

Mrs. Jacob H. Gaede, Trinity Church, Hillsboro, Kan., was born Oct. 21, 1881, and died Jan. 27.

Eldon H. Graber, Bethany Church, Freeman, S. D., was born Nov. 20, 1905, and died Jan. 24.

Levi E. Welty, St. John Church, Pandora, Ohio, was born Sept. 20, 1893, and died Jan. 30.

Marriages

Steven D. Balzer, Buhler (Kan.) Church, and *Patricia Wiens,* First Church, Hutchinson, Kan., Dec. 20.

Ronald Gilley, Hutchinson, Kan., and *Karen Buller,* Bergthal Church, Pawnee Rock, Kan., on Jan. 16.

Russell Klingenberg and *Darlene Buller,* in Bethesda Church, Henderson, Neb., on Jan. 18.

Rodger Mosiman, Hutchinson, Kan., and *Bonnie Belle Carr,* Bergthaler Church, Pawnee Rock, Kan., Jan. 2.

Ronald Thomas and *Carol Ratzlaff,* in Bethesda Church, Henderson, Neb., on Jan. 17.

John Warkentin, Grace Church, Dallas, Ore., and *Mrs. Helmer Thompson,* Florence, Ore., on Nov. 21.

Baptisms

First Church, Hutchinson, Kan., on Jan. 25: Jimmy Dickinson, Suzan Marie Epp, Michael Goering, Patricia Lou Heidebrecht, Dale Eugene Janzen, Kristine Sue Thiessen, Linda Sue Willems.

Hotevilla Chapel (formerly Marie Schirmer's home and Sunday school room) in Arizona. On the first Sunday of the new year, three people were baptized. The pastor, Daniel Quimayousie, arranged the afternoon service in the newly decorated church, with Daniel Schirmer from Moencopi performing the baptism. Glendora Dewangyumtewa, who was saved on Christmas Day, and two boys, Donnie Schirmer and Troy Quimayousie, were baptized. The church was packed for the impressive service, and several people listened from outside.

Workers

Thomas R. Callahan, M.D. of Sunnyvale, Calif., has been appointed to the medical staff of Kings View Hospital. He has been in the private practice of psychiatry. Prior to that, he was a research associate in the department of computer services at Stanford University. He took his medical training at the University of Heidelberg, Germany, and served his internship at Penrose Hospital, Colorado Springs. His psychiatric training was received at the University of Utah Medical Center in Salt Lake City. Prior to his medical career, Callahan served in the U. S. Army and was stationed in Germany. His assignment at Kings View Hospital is as staff psychiatrist providing treatment services for the inpatient program.

THE MENNONITE HYMNAL

A quick look at and into the new Hymnal leaves me with the conviction that here is a very fine and valuable new tool for use in our churches. From the color of the cover to the layout and the quality of print, it appears to be very well done. My congratulations to all who had a part in its production.

With the wealth of hymns usable, the problem of limiting to the size desired must be acute. I note with pleasure inclusion of some old favorites that were not in the previous hymnary; the reverse will certainly also be true, in a few instances.

Perhaps the biggest improvement is the enlarged "Worship Resources" section. Though not thoroughly studied as yet, the contents of this section appear to have much potential for meaningful use. The numbering of the individual items only, rather than both page and item, as in the old, will be less confusing to those using the book for the first time. Other changes in the format will take a little getting used to, but that should be no problem at all.

I believe and hope that the new hymnal will be widely accepted and appreciated, and that it will serve to unite our brotherhood. Though some are always skeptical of the new, and others may wonder whether anything good can come out of Newton or Scottdale, I am convinced that the open mind and heart will be inspired and uplifted in the use of the Hymnal. *Menno J. Ediger, Hamilton, Ont.*

College basketball

Feb. 4: ONU 94—Bluffton 87
Feb. 7: St. Mary 88—Bethel 86
Feb. 7: Bluffton 87—Cedarville 70
Feb. 10: Bethel 100—Sterling 80

I, too, love the church

Menno Simons said, "There is nothing on earth that I love so much as the church."

Many of us who are identified with Menno's name also love the church, the body of Christ in the world. Why? Perhaps it is as much a matter of emotion as of logic.

A couple working in a difficult vineyard returned to the United States and to their home congregation for a summer furlough. "That first Sunday morning, we cried for joy when the congregation sang," they confessed.

One whose work kept him primarily in secular life cherished much the times when he could participate in conferences of the church. "The stories are funnier and the laughter heartier than I hear anywhere else," he said.

"When our family met disaster, we did not face it alone. We had the psychological resources of the whole church behind us," a woman explained.

I wonder whether any of us realize really how much we owe to the church. The church has been the channel through which we have learned the glad good news of Christ. Without Christ, I could be an alcoholic or a drug addict. It is only through the grace of God that I am not. The church has preserved and translated the Bible for us. It has taught us the faith. We, like our ancestors, might still be worshiping trees in Europe if the church, centuries ago, had not sent dedicated missionaries to those pagan peoples. Would we have hospitals if it were not for the church? Education? Literacy? Would we have reached the moon if someone had not taken Genesis 1 seriously?

How delighted I was to read in a July 21, 1969, newspaper the following statement: "Astronaut Edwin E. Aldrin, Jr., went to the moon Sunday with a piece of communion bread he will use there to symbolize fellowship with his home church on earth." Breaking bread together!

Recently when I attended the district conference as a delegate of my congregation, I noted how often people reporting to this group used the word "exciting" to describe their work.

Some of us are almost embarrassed by our love for the church. We thereby acknowledge that we are not fashionable, intellectual, sophisticated, cool. We do not ignore the church nor consider it irrelevant. When we say we love the church, we admit our weakness. We could not get along without it, although it could get along quite well without us. We admit our dependence. We would not give muc
if the church did not provide cha
nels for us and constantly inform u
about the needs of the world. We a
mit our ignorance. The church teac
es us.

We would not accomplish much
one individual or one family. Th
church gives us the privilege of pa
ticipating in a program that is muc
bigger than we are, perhaps even bi
ger than our wildest dreams.

Let us then (to paraphrase the la
President Kennedy) ask not what th
church can do for us but what we ca
do for the church. *Elaine Ric*

"For no other foundation can anyone lay
than that which is laid,
which is Jesus Chirst" (1 Cor. 3:11).

"I will proclaim thy name
to my brethren,
in the midst of the congregation
I will praise thee" (Heb. 2:12; Ps. 22:22).

"God put all things under Christ's feet,
and gave him to the church as supreme Lord
over all things.
The church is Christ's body, the completion of him
who himself completes all things everywhere"
(Eph. 1:22, 23TEV).

"And as for our brethren, they are messengers
of the churches, the glory of Christ"
(2 Cor. 8:23b).

Material for this page provided by Women's Missionary Association.

LETTERS

Don't ask silent to help

DEAR EDITOR: I have been thinking or awhile about writing and expressng my thoughts.

About eight or ten weeks ago on he Youth page they were telling about novies. I couldn't figure out if the youth should go see them or not. It was in two different issues. It was just errible, it was just raw sex. It wasn't it for grown-ups to read. Now if *The Mennonite* comes I look for the Youth page first and see if it's fit to ead. I think it's better to leave the page blank than publish that trash.

There are so many pro's and con's on the war issues. Let's give the facts on both sides and let the people deide where they stand and not oneided like Alvin Beachy wrote. I read most of that in *Reader's Digest* and e left lots of facts out.

If a person runs a stop sign, it's wrong (sin). If a man kills another man it's wrong (sin). If Hitler killed million Jews it's wrong (sin). The Bible doesn't teach there are small ins and big sins. I think the Mennoite ministers should back up and call in, sin. In baseball they have umpires, if a runner steals a base he is afe or out, there is *no* inbetween.

Concerning the Mennonite hippie roblem, I think those fellows have it oo good. They are a bunch of freeoaders! They sponge off the public r their kind parents. I grew up in the dirty thirties" and I've had white read to eat, put lard and little sugar n there and drank skim milk. If the ippies would do that for eight years ey would shape up in a hurry.

The Mennonite leaders have worked or years to set up the 1-W and voluntry service and Pax programs and now e dirty hippies come along and say 's no good. I say let them go fight r go to jail or clean up and go into -W or voluntary service and please on't ask the silent Americans to help urn our country down. We have a rge problem paying taxes, to have ravel roads, blacktop roads, and inerstate roads so they can drive to Washington and raise heck. The parnts stay home and work, so they can un around and do nothing.

In the December 30 issue, William Klassen has an article "How Do Christians Live?" When I was a child, our minister quoted a verse but I can't find it now. It meant if you saw something that was sin and you supported it, you were sinning, too. That's how I feel about the Mennonite hippies. And that's how I feel about our church college. If they come and ask for help or the offering plate is passed, I'll select my projects real carefully.

Yes, Mr. Klassen is right that the young people can see the contradictions in the older people. I can, too. I saw them in my parents when I was a child. I see them in myself. Just let the young get older, they will be the same! I know, I was young once, too. I can see it in the ministers, at a meeting he asks for opinions, then one person is brave enough to say something and that is different than he thinks. What does he do? He bases his whole next Sunday's sermon on that. He tries to beat heck out of that person. Nobody will express himself after that!

Sure, I am against war and at the same time I pay my taxes. Contradictions! You bet! I'm not going to fight the great white father in Washington. If I did nobody would help, and everybody would laugh and tell me, "You never had it so good!" That's what happens when I have a crop failure; nobody helps.

But then read the Bible. Give unto Caesar which is Caesar's, unto God which is God's.

Right now, I am more concerned about the dancing than the war. God gave us the government to deal with the bigger problems. Let's deal with the smaller problems that we can handle. I have teen-agers and they go to a school which has a small percentage of Mennonite kids. Our school has dancing. I am against it. But then a school nearby with maybe 90 percent Mennonite kids, vote more than 50 percent for dancing! What do the ministers say? They don't say, "Boo!" Same thing goes for the church college concerning dancing. Do they think if they turn their backs it will go away? *Theodore Janzen, Rt. 1, Aurora, Neb. 68818.* Jan. 5

Outside power structure

TO THE EDITOR: I want to reply to the five questions that Dale Schrag of Denver has raised regarding the stand that Walter Graber and I have taken on the Western District Conference resolution concerning the support of the doctrine of total noncooperation with the Selective Service System. His letter is published in *The Mennonite* of December 23, p. 779.

The first objection Schrag raises is that it would take too long for the regular law-making channels to operate to change the Selective Service Act so that all conscientious objectors would have legal recognition and not only those of the established peace churches. This objection has already been well answered by Attorney Victor Goering in *The Mennonite* of December 2, p. 734. Goering states that the courts have so broadened the interpretation of the Selective Service Act that it "exempts from service any person who, because of conscience, is opposed to war in any form." Therefore, there is no need for anyone to violate this law for reasons of conscience.

The second objection raised by Schrag is that since our ancestors migrated to avoid military service, it is inconsistent on our part not to support those who would do so today, like emigrating from the United

States to Canada, for instance. This argument can have no validity, in view of the fact that emigration is no longer necessary to avoid military service for reasons of conscience.

Schrag considers the Selective Service an evil. From the standpoint of the conscientious objector this cannot be for it fully recognizes his rights. On the contrary, there are those who believe in the Selective Service System for they think that it is necessary to provide for the defense of the nation. What right do the Mennonites have to destroy a system, in which others believe, by disobedience any more than non-Mennonites have to force Mennonites to do things contrary to their conscience? Obviously, we want our rights but are intolerant of the system others believe in.

Third: Schrag appeals to our Anabaptist tradition in support of his convictions. This tradition was developed in Europe when the established church used the authority of the state to impose its doctrines and practices on minority religious groups. The Anabaptist tradition of conscience vs. the state, particularly on the question of military service, is utterly foreign to the principles of freedom on which the United States was founded. The Bill of Rights in the U.S. Constitution has made the Anabaptist tradition obsolete. It is time that we recognize that we are living in a different time and in a different country where there is no conflict between the church and the state.

Fourth: Schrag asks, What is the meaning of Christ's statement: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's"? Clearly, there is here stated a dual responsibility, to God *and* to Caesar. Of course, if the two conflict then one must choose God ("we must obey God rather than man"). The Selective Service Law does not require us to surrender our conscience to the state but, on the contrary, protects us in the free exercise thereof. At the same time, we should recognize that conscience is also involved in the performance of our duty to the state. "The powers that be are ordained of God . . . rulers are not a terror to good works, but to evil. . . . For he (ruler) is the minister of God to thee for good" (Rom. 13:1-4). Our conscience should demand that we give our government cooperation, not total noncooperation, to keep our country law-abiding and orderly. The Selective Service System exists for the purpose of establishing an orderly system for the induction of men into the armed services and to recognize the rights of the conscientious objector as differentiated from those who would escape induction for dubious reasons.

The final question Schrag raises is: What should the German Christians have done in response to Hitler? The answer is to do as Martin Neimoeller did. Go to jail and die if necessary. But Germany under Hitler is a far cry from the United States under the Selective Service and the Bill of Rights in the U.S. Constitution. The United States Government is not about to kill six million Jews as Hitler did, but on the contrary is determined to protect them and other minority groups, as well, such as the Mennonites. Therefore, our government should have our cooperation and not total noncooperation. If we want to keep our government from becoming a Hitler-like military dictatorship and police state, we must make our democracy work. That means we must put our shoulder behind the wheel of the orderly processes of government.

We have little or nothing to gain, in fact much to lose, in the negative attitude expressed in total noncooperation. This attitude places us on the outside of the power structure, making us helpless to do anything more than protest. The doors, by the sheer prejudice that we incite against us, will be shut against our young people to any position within the power structure where they could be effective in their witness. They have the intelligence, the energy, and the ideals to leaven the present structure. Let us not create a situation for them where they will be counted out before they have had a chance. *Curt Siemens, Buhler, Kan.* Dec. 30

Obedience to conscience

DEAR EDITOR: Reinhold Ewy's lett
("Apt to lose perspective," Jan. 20
raised some questions in my min
Just what should a Christian's pe
spective be? Should our major co
cern, as Christians, be to hold ont
privileges granted to us in the past
How important are common sens
and reason as weighed against com
mitment to Christ and His way
life? Can acts of legislation by a sym
pathetic government ever take th
place of personal response to the di
tates of one's conscience?

As I understand the resolutio
passed by the Western District Co
ference, the churches of the Wester
District Conference have certainly n
"declared themselves to total nonc
operation." Rather, the conference h
recognized the fact that commitme
to Christ cannot be legislated, th
each Christian has not only the righ
but the obligation to personally d
cide what "obeying God rather th
man" means to him, and that th
church supports him in this obedien
to his conscience. *Amelia Muelle*
Halstead, Kan. 67056. Jan. 2

ABOUT OUR LETTERS: *To encoura*
our readers to express themselves o
a variety of issues, we try to use a
letters submitted for publication. Su
statements may or may not reflect t
views of a majority of readers. Th
may or may not agree with the o
ficial positions of our brotherhoo
But we respect each person's right
be heard, which is a part of the larg
obligation of membership in the brot
erhood to both give and receive cou
sel (Heb. 3:13). Because of the li
itation of space, shorter letters will
given preference, but longer stat
ments, carefully and thoughtfully pr
pared, will be considered for use
other sections of our paper. Unsign
letters will not be published, thou
we may withhold names for valid re
sons in a special situation. Letters
the editor marked "personal" or "n
for publication" are always apprecia
ed and, of course, will not be pu
lished. Editor.

MEDITATION

The cloak, books, and the parchments

PAUL, A PRISONER of Rome in the city of Rome, wrote to Timothy in the year of 66 or 67 and asked Timothy, "When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments." Paul felt almost alone. Demus, Paul felt, had deserted him and gone to Thessalonica. Crescens had gone to Galatia, Titus to Dalmatia. Luke was the only one with him. Paul is asking for Timothy to bring Mark with him. He then asks this personal favor, "Bring the cloak . . . also the books, and above all the parchments."

Paul's life had not been an easy life. He had been born in the free city of Tarsus, the capital of Cilicia. We do not know too much of his family life. He speaks of a sister and nephew, but apart from this, 'm not aware that any other record of his family is given, except that he was from the tribe of Benjamin. His education was very likely both Greek and Jewish. He had been a student of Gamaliel. He must have been a climber to have been a part of the Sanhedrin as easily as he was. Paul was and had been an "either-or" man. He had been a strict advocate of the Jewish Jerusalem interest. As such, he "held the clothes" of those who stoned Stephen. After this, he was persecuting he church. His conversion experience, too, was of this nature.

For some twenty years, he had been a missionary and organizer of Gentile churches. These he had overseen and nurtured. Now he was n another prison experience, an experience which would, very likely, nd in his death. He is old, he is worn, he feels alone, there is a tinge f discouragement in his tone. The cell, very likely, is clammy and old. Goose pimples were an ever-present experience. He needed reinorcements of body, mind, and spirit. He asks for his cloak, the books, nd the parchments (2 Tim. 4:13).

Not only was he cold, he felt empty. "I am in need of the books." We have no way of knowing what kind of books these were. I'm ure it was not ordinary literature. These must have been books which were highly important to bolster up his mental self. These were not he Old Testament books, nor were they the letters which he had written to the churches. These must have been basic books, books which had said something to him in a way that added up. Paul had aid that he had not received his knowledge of Christ and His work rom men, but now he needed the books. Very likely, books of Jewish r Greek origin, for we are not aware that any books had been written t this time by Christian authors.

"But above all the parchments." A great deal went into the making f parchments. They were made from animal skins. Skins that had een cleaned, tanned, stretched, and treated with chalk. The final mooth surface was obtained by being rubbed with pumice. Were the archments his citizenship papers, were they copies of the *Grund- chrift* of the Gospels, were they his personal notes, or were they his mmarized conclusions on which he had made his commitments?

What are the things which are of value to us? In our day of affluence in our country, few of us are in physical need, such as a cloak. ew of us do not have access to books. And, possibly, fewer of us ave meaningful parchments which are really valuable. Yes, some of may have some sheep-skins, but these really don't add much.

Does affluence make mediocre people out of us? Since when has a oak been primarily used to keep out the cold? Since when have we ad a book which really became meaningful to us? What parch- ents have become really worthwhile to us? If every means has the rm aspect of the end in it, maybe our difficulty is that in our afflu- ce we experience no need and consequently there are no meaningful ds for us.

George A. Dick

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Jesus' hard condemnation faces everyone who fails to help those who lack the fair chance to get their purchasable needs. (See "A call to simple living.")

CANADIAN FEATURES

Our guest editorial is by a Canadian pastor. Our news columns report an MCC-Canada (p. 112) and on the comments of a Canadian physician (p. 113). President Nixon commends Canadian volunteers in exchange of letters featured on page 110.

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Serving God and man

David Janzen

OUR CHURCHES ARE being troubled by the conflict that has been generated between evangelism and social service. From the biblical point of view, this is surprising, because serving God means serving man.

God does not need our gifts. If He were hungry, He would not tell us (Ps. 50:12). But He tells us to feed the hungry and to clothe the naked. Remember that the Sabbath comes six days after working and feeding the hungry. Otherwise, "He who slaughters an ox [as an offering] is like him who kills a man" (Isa. 66:3). I am weary of all your evangelistic meetings. When you spread forth your hands in prayer, I will close mine eyes and stop my ears because your hands are full of blood (Cf. Isa. 1.)—the blood of the massacred in My Lai and the starving in Biafra. Therefore, I hate your Christmas festivities and your Good Fridays (Amos 5:21 ff.). Before you come and worship me, correct your evil suppression and exploitation of the colored people, the Indian, and the people of Latin America. (Cf. Mt. 5:23 ff.)

You have developed an economic system to your advantage. The rich get richer and the poor get poorer. You drain foreign countries dry and then hand out a few bitter crumbs of foreign aid even as you outrageously strengthen the local oppressive oligarchies.

The rich are flying to the moon. To worship the god of sport, Saskatoon is building a mountain on the prairie. O God, what can I do? I am so small!

Your faith can remove mountains!

Start with yourself. The discussion regarding smoking and drinking may not be quite as insignificant as some think it is, but it needs to take a new turn. The English- and French-speaking members of the North Atlantic are spending fifty billion dollars a year on drink and tobacco even as they destroy their lives and develop cancer. Half again as much put into a world development fund could do wonders.

Barbara Ward has formulated a new law: needs, necessary or not, always rise to fill the amount available for them. We have a $20,000 home, then we need a $40,000 home. We have one car, then we need two cars. We have one TV, then we need two TVs. We have a boat, then we need a cabin cruiser. We go on a vacation to Florida, then we have to go to Europe.

This means that charity will not do the job. We have to tax people. Governments need to be prodded, even as we need it. We need an international tax. Let us begin by raising a voluntary tax of one percent of our annual income for world development. We have to put a timetable on it. When President Nixon says he will withdraw from Vietnam without putting down a timetable, it becomes meaningless. The same holds true when governments promise one percent of their gross national product, without a timetable.

How can we best give the million for poverty in our present triennium? Just by opening a few more day-care centers and applying a few more Band-Aids? Or should we use the money to change the structure of our society? Should we, possibly, engage some theologians and some economists to hammer out some new economic theories, working through international agencies to develop an international tax system and just trade agreements that would guarantee just prices for raw materials. Let us help the Food and Agriculture Organization to revolutionize agriculture. When two thirds of what we spend on armaments, annually, could put the world on its feet, should we not put more pressure on governments to cut this spending?

"Build up, build up, prepare the way,/ remove every obstruction from my people's way" (Isa. 57:14).

FEB 17

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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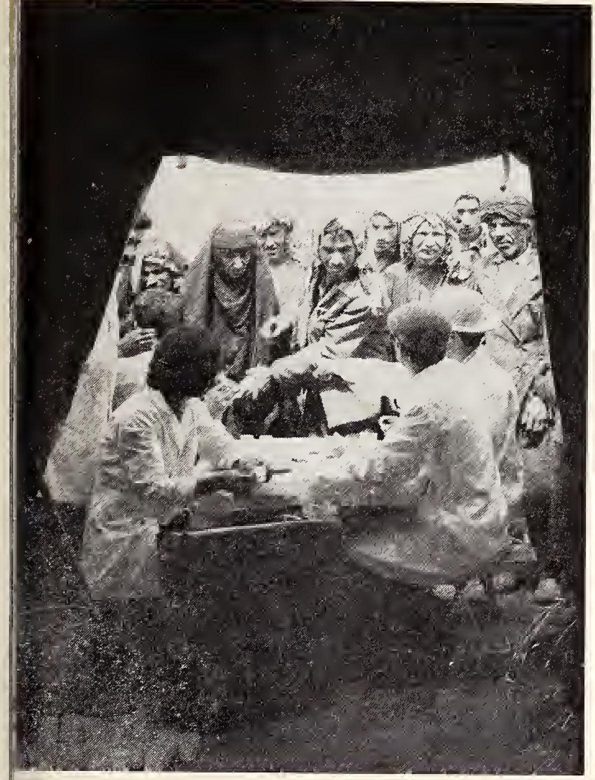
AGENTS OF GOD'S LOVE

Will the real Christ please stand up?

Peter J. Ediger

It came to pass
that in the early seventies of the twentieth century,
Jesus was moving around on the earth,
searching for His identity. Who am I?
Where is My identity in this world?
Will the real Christ please stand up?
And a group of people said,
Here we are, we are Your church.
We are the fundamental Christians.
We are careful to believe all things the Bible says,
and we insist that everyone should do the same.
If only everyone were just like us.
And Jesus looking on them said,
I hear your words
and some of them I recognize,
but I do not know you;
I cannot find myself in you
because you have not found yourself in Me.
Am I not the Word made flesh—
the Word made body—the Word made deed?
Where is your flesh—where is your body—
where is your deed?
I cannot find myself in you,
and I daresay, if I would live among you,
you would rather quickly label Me unorthodox
and that would mean another cross for Me.
But the fundamental Christians
did not hear the words of Jesus.
They were too busy speaking of Him
to do any hearing.
And Jesus continued the search for His identity.
And another group of persons said,
Here we are, we are Your church.
We are the liberal Christians,
very tolerant of all beliefs;
we know it really doesn't matter
what a man believes.
We're all heading for the same goal,
and we'll all get there eventually,
even though we're traveling different roads,
if only all men were as broadminded as we.
And Jesus said,
I see some forms in you resembling Mine,
but I cannot find myself in you.
And you have not found yourself in Me.
I don't know your smooth and spineless sayings.
I don't dig your
roads-all-leading-to-the-same-goal philosophy.
There are roads that lead to hell's destruction,
and if you want to find Life,
you'd better find an exit.
Take another look at that road map
and turn around. And I dare say
if I were to come to live among you
you would find My call to come and follow Me
too demanding for your soft marshmallow faith.
But the liberal Christians were so preoccupied
with every new sign along the way
that Jesus' words were lost
in the winds of current voices
And Jesus continued the search for His identity.
and another group of persons said
Here we are, we are Your church.
We are the solid
middle-of-the-road respectable Christians.
We go neither to the left or to the right.
We are the silent middle-class majority
who live decent lives
and are the pillars of the church.
If only all men were as we—
hard-working, law-abiding citizens,
abhoring violence and lawlessness.
And Jesus said, respectability has its place,
but I cannot find myself in you.



our law-and-order decency comes not from
y kingdom and My righteousness.
t is the fruit of affluence, greed, and fear.
nd in a world of unjust laws
nd demonic systems,
y spirit will express itself
n a disturbing challenge to the status quo.
really cannot find myself in you,
spected Christians,
nd I daresay if I were to come
your respectable churches and nice communities
ou would soon call Me an agitator
nd get rid of Me.
ut the solid
iddle-of-the-road respectable Christians
ere too busy reading the *Reader's Digest*
hear the voice of Jesus.
nd Jesus continued the search for His identity.
nd another group of persons said,
ere we are, we are Your church.
e are the patriotic American Christians.
e believe in God and Country
d the two belong together.
merica can't make it without God,
d God can't make it without us.
we stand up to atheistic communism
wherever we find it
and we find it everywhere.
We pray for victory in Vietnam,
and if we have to bomb those communists
all the way to China, we'd better do it now,
before they get the bomb.
If only all Christians were as we—truly patriotic.
And Jesus said, Your zeal is overwhelming
and your concern for God commendable,
but I cannot find myself in you
and you surely have not found yourself in Me.
Yours is the road to hell,
the fiery hell of bombs and guns and napalm.
He who cannot love his enemy
cannot truly love his country or himself.
Love knows no boundaries
of nation, creed, or color
He who lives by love, by love will live;
and he who takes the bomb,
will perish by the bomb. I daresay,
if I came to your patriotic Christianity,
you would either find or make a law
charging me with treason.
But the patriotic Christians
were too busy flying flags
to hear the voice of Jesus.
And Jesus continued the search for His identity
and another group of persons said
Here we are,
we are the church that's not a church.
We have rejected all institutions of society.
We disregard established ways and values;
we do our own thing. Make love not war!
Drop out, tune in, turn on!
And Jesus said, I find some kindred spirits here.
I, too, rejected values and traditions of my day.
I, too, withdrew into the desert.
I share your dream of
finding life in more than things.
Man does, indeed, not live by bread alone.
I share your passion for expressing love.
"Make love not war"
is similar to slogans of My own.
But how does one make love
and bring birth to truth and righteousness

HE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures d the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General nference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Can-, foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

and peace for all mankind?
I cannot find myself in your escapes;
your drugs turn me off, not on.
Your cop-out may be needed for a season;
retreat into the hills
can be a beautiful experience,
but there are people in the valleys and the cities—
people, people, people, people, people—
people crying to find love and life,
and they need us,
and we need each other. And I daresay
if I were to come into your commune
My call for service and involvement
would frustrate you in your contemplations.
But the beautiful people were on a trip
and oblivious to the words of Jesus.
And Jesus, continuing the search for His identity,
said, what about you? What do you say that I am?
Where in the world will I find myself?
And a host of people with many different labels
from all around the world said,

You are the Christ the Son of the living God.
And Jesus answered, Good for you.
Yours is the faith on which the church lives.
You are the ones in whom I find myself,
and you are the ones in whom others will find Me.
And we will go to Fresno
and to Denver and to Washington
and to Saigon and to Moscow and Peking,
and suffer many things
at the hands of the authorities
of church and state.
And some of us will die; but from that death,
new days of resurrection life will come.
And some of the faithful
took Jesus aside and said,
Cool it, Jesus, cool it.
Such things shall never happen to us.
And Jesus said, Cut that kind of talk,
you sons of the devil.
Your thoughts are men's thoughts not God's.
If anyone wants to go with Me in this world,
he must forget himself, carry his cross,
and follow Me.
For the man who wants to protect his life,
will lose it;
but the man who loses his life for My sake,
will find it.
Will a man gain anything if he wins the whole
world but loses his life?
And Jesus looked around again,
And He saw people
working hard to feed the hungry
and He saw people
giving drink to those with thirst
and He saw people
building houses for the homeless
and He saw people
giving clothing for the naked
and He saw people visiting the sick
and He saw people loving those in prison.
And Jesus said, Here I am.
I have found my identity in this world,
and the serving people were surprised and said,
You mean to say, Jesus,
You've been around all this time
and we were unaware of Your presence.
And they went right on with their ministries
and Jesus came alive anew in the world.

Live congregations is three-year goal

As the General Conference Mennonite Church moves into the seventies, its goal will be to make living active congregations a reality. "We call upon our three program commissions along with every member of every local congregation whether at home or abroad to embark upon a program which will help make living, active congregations a reality during he seventies, states the document adopted at the General Board meetngs held last December 3 to 5 in Newton, Kansas, which outlines goals.

Living, active congregations, according to this document, will provide their members with a balance of study, fellowship, service/mision, and worship. "Many congregaions are currently study- or worship-oriented to the neglect of fellowship nd service/mission," says Palmer Becker, executive secretary of the Commission on Home Ministries.

To achieve balance, new life, and ction, local congregations during the ext three-year period will be invited nd encouraged to focus on one question each year, although not to he exclusion of the others. The basic questions to be considered are, Who is Jesus Christ?" "Who is my rother in the church?" and "Who my neighbor in the world?" It is oped that by 1973 the search for nswers to these questions will have rought about significant progress toard the stated goal.

Who is Jesus Christ? During the rst year, congregations will focus on vigorous search for answers to the question: "Who is Jesus Christ?" In-epth Bible study for answers to the question will, it is hoped, correct lse or distorted impressions of sus which the church has conveyed its children, to persons of other ces and cultures, to members of the vernment, and others.

"You will notice that Conference adership reaffirms the centrality of sus Christ to the life of the Chrisn, the congregation, and the Conrence," says Heinz Janzen, general cretary of the General Conference.

Who is my brother in the church? The second dimension in developing living, active congregations will be a greater degree of brotherliness in Christian circles through a balance of study, fellowship, service/mission, and worship. The brother in the local congregation, in another Mennonite group, or in another denomination, at home or abroad, is included in this dimension.

Biblical and practical studies will, hopefully, prepare members for ministry to their brothers in need. In-depth fellowship experiences will, hopefully, bring about reconciliation between estranged brothers. Discovering who is the Christian brother will potentially unearth talents for mission/service endeavors. And newly established relationships will likely engender celebration and worship experiences resulting in joyous and generous giving.

Church members may want to seek the answer to the question, "Who is my brother?" in small groups, already an avenue through which many people are helping each other solve family problems, overcome personel greed, change racist attitudes, and develop private devotional patterns.

Who is my neighbor in the world? The third focus will be the question, "Who is my neighbor in the world?" and the reverse of it, "To whom should I be a neighbor?" Is it the non-Christian family down the street? The poor white on relief? The black militant who is impatient with the slow pace of correcting injustice? The starving family in hunger-torn India? The sick child in a mountain village in Taiwan? The pagan worshiper in Central Africa?

A search for answers to the question, "Who is my neighbor?" would, hopefully, help Christians understand their neighbors and prepare to help them (study); result in contacts with persons of other racial backgrounds, of other faiths, or without faith (fellowship); encourage the church to exist for others, rather than only for itself, by contributing time, talent, and treasure (service/mission); and cause formerly estranged neighbors to desire Christian fellowship and to give praise to God (worship).

Study and involvement may take the shape of fellowship evangelism, housing rehabilitation, tutoring programs, ministry to the offender, visitation to the sick and elderly, increased personal and financial responsibility for Conference programs overseas and at home, or overcoming racism and supernationalism.

A serious grappling with the three areas of emphasis will bring about changes. "Staff people at Newton and Elkhart will be seeking to help congregations study these questions by locating or producing study guides and offering helps to congregations for implementation," says Janzen. Pastors will probably want to preach a major series of sermons in response to each of the three questions. And organizations within the local congregations will want to take goals seriously in their program planning.

In early January, the goals for the seventies were mailed to all congregations of the General Conference in North and South America.

"These goals and priorities are being presented to you for study and implementation in whatever way the Spirit may lead you," states Janzen in his covering letter commending the program to local congregations.

It is believed that focusing attention on Jesus Christ, the brother, and the neighbor instead of on ourselves or institutions will bring new unity to the Conference and its mission. This was already the experience of the General Board.

The General Board adopted this three-year focus on the local congregation in line with its responsibility outlined in the constitution to "determine priorities" and "provide leadership and indicate the general direction of Conference activities and programs."

"Living, active congregations" is also the theme of the next General Conference to be held in Fresno, California, in 1971.

Newfoundland rich in folklore

Delvin King, a TAP *teacher in Newfoundland from Albany, Oregon, wrote the following report.*

Just over two years ago, I had only a faint idea where Newfoundland was, less of an idea how to correctly pronounce it, and knew still less about its style of life. My adolescent ambition of eking an existence from the frozen Northland may have inched me toward this lonely province. Then, too, the visions of Labrador ducks, puffins, and penguins flooded my bird-loving mind.

Some last-minute reading revealed that Newfoundland was a land of folklore, that Marconi had transmitted from Newfoundland soil, that possibly the Vikings were number 1, after all, and that Joseph P. Smallwood was still the first premier after twenty years of Confederation.

A few months of Newfoundland life reinforced the notion that rich folklore abounded. The kind and intensity, however, came as a captivating surprise. Tales of the fishermen and whalers, the fight against Confederation, and the immigrations from Ireland have been preserved in song. An old button accordion is ample excuse for a songfest.

Wavering between heritage and the uncertain future, most of the local people stand as Newfoundlanders first, Canadians second. They have their reasons; twenty years of neglect and isolation, not entirely geographic, have fostered a measure of distrust for mainlanders. Descriptions of the Canadian scene frequently bypass the friendly island, in that "all across Canada" means from Vancouver, British Columbia, to Halifax, Nova Scotia. Like the morons, beatniks, elephants, and Poles, the Newfies have borne the brunt of many cultural jokes.

In the secondary schools, a teacher enjoys a marked degree of prestige and influence. Special classroom developments are digested at the supper table along with the turnip, carrot, potato, cabbage, and salt meat. With the pedestal, comes the responsibility and blame for poor results. A low pass/fail percentage in June is evaluated as teacher inability; the lack of student responsiveness lingers in the background.

The educational system has little applause for the experimenter. Magazine clippings and other updated materials designed for enrichment seldom receive a second glance. Even the university trained teachers seem convinced that they must stand before a group of silenced pupils, give forty-minute speeches, and thus perpetuate the nineteenth-century image of teachers as walking encyclopedic dictionaries.

Problem-solving sessions rarely evoke satisfactory results. Science labs must be adapted to a mentality that says "It's not in our textbook; therefore it isn't important." Not until I overheard a student remark, "Oh, well, that won't be on the June exam," did I know the case for required outside reading was sealed. When prompted, students, teachers, and administrators voice their dislike for the external exams; yet nothing tangible has been done about it.

Finally, the use of these exams is under review by the department of education. In the past, it has been argued that close adherence to the textbook and the use of external exams is necessary to offset the large number of unqualified teachers.

The students' approach to learning is baffling. In my attempts to implant self-discipline, the most consistent response from students has been, "You are different." Encouraging class response may make a different teacher, but it also creates a class perplexed with the new freedom. "Think for yourself," comes across as, "Talk when you like."

Meanwhile, the students spread their verbal, often well-meant, challenges to other classrooms where teachers are not prepared to break with the traditional lecture method. Reports of new boldness reach the staffroom. My job is made equally distressing by the stifling of expression elsewhere in the school. Seemingly, my colleagues and I are the undoing of each other's effectiveness and security.

The general observation that Canada tries so hard to be different from its southern neighbor has helped m realize I am plotting much the sam course, except in reverse. Being di ferent can become an end in itsel Like most disillusioned ex-beginners, am awaking to the fact that not a students can be nudged into learnin Diplomacy may have bowed to tyran ny; there must be a middle ground.

To write Newfoundland off as wasteland of cemented educators, pu pet students, and near-sighted paren would be the easy way out. But s lence is a poor yardstick for conve sation. What appears stolid on t surface is surprisingly frictionless a operational underneath. I have ask myself what aspects of my hometow status quo would I challenge were living there. The confrontations wi tradition have fashioned a more fun tional approach to my job and to li itself. This compromising process not unique to me in the Newfoun land situation; it is the story of t college graduate evolving as parti pant in a society he had previous thought to be nonexistent.

Really, my task is accomplish in part, when I can communicate my various classes the difference b tween sour and bitter taste, form and informal essays, metaphor a simile, between centigrade and Fa enheit. There is no time to ask wh

Phys ed instructor, volleyball a basketball coach, English teacher, sc ence teacher, choir member, Sund school teacher—these roles have n always been easy for me to jugg In this age of simulation, there's no ing phony about the relief that com with a worshipful Sunday. More th any earthly thing, living with deligh ful Newfoundland families has k my stay a memorable one. Then, to I have increased my bird list by si teen species!

Through it all, the day may co when I will beg for the opportuni to blame short-term failures on su clearcut excuses as overload, lack good teaching aids, outmoded audi visual equipment, long school ye (190 days), ancient textbooks, a my own inexperience. *MCC Ne Service.*

Stories of faith in Taiwan Holy Spirit moves in

Otto Dirks, General Conference Mennonite missionary, who went to Taiwan in September 1968, has entered his second year of language study.

Here are some stories of faith that one hears of or participates in not oo infrequently.

One of our missionary language students was told by several language experts in America that he would never learn a foreign language—"absoutely no gift for language." But he felt that the Lord definitely called him to Taiwan. He drenched himself in the language, studied night and day, even lived on a Taiwanese farm for our weeks. I heard him preach an exellent Taiwanese sermon only a year nd a half after he came. He is now out in a smaller city working right mong the people. Faith in God won he day.

Peter Kehler, a General Confernce Mennonite missionary, visited the ome of one of his English students. he father said something like this: What have you done to my boy? You have given him much more than nglish. Before he went to your classes, he was depressed, purposeless, and ready to commit suicide: now he is ull of hope and seems to have found new life."

A German sister started visiting one f the many poor sections in Taipei nd after a while some home Bible udies sprang up. The Holy Spirit oved in and a people's movement arted. Many lives were changed. ne father, for example, who had reviously gambled, drunk, beaten his ife, and mistreated his children, met hrist. His neighbor soon noticed that ings were different around the home ext door. The children, for example, ore better clothes and had more to t. One day he went over and said, Hey, neighbor, level with me. You ust have had a windfall. Where did u get the money?" He was told that s neighbor had met Christ.

Yes, our Savior and Lord is mighty save and redeem, to renew and ild up. *G. C. News Service.*

Conference sponsors census To compare with nation

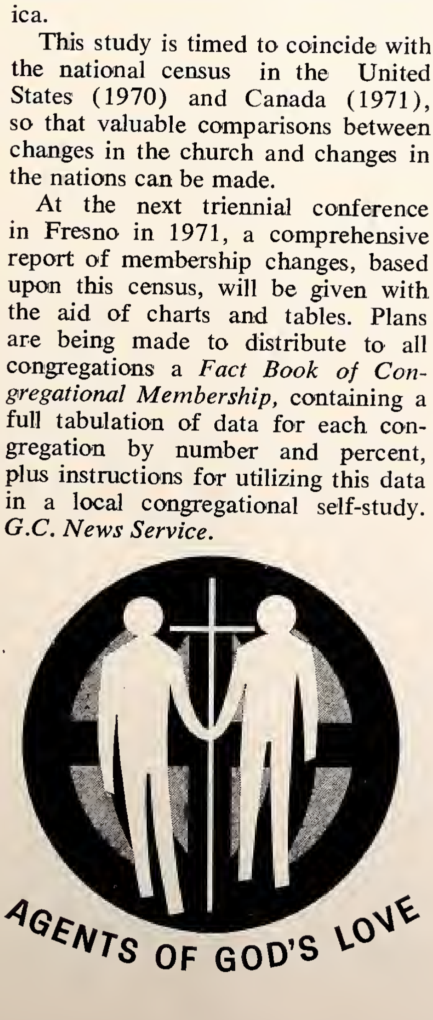
Early in 1970, the General Conference Mennonite Church will sponsor a Census of Members and Ex-members which will be directed by Leland Harder, professor at Mennonite Biblical Seminary, Elkhart, Indiana.

Ten years ago, Harder conducted the first such census in the Conference. By using similar procedures, he will get objective measurements on changes in membership over the past decade.

The congregations are facing certain changes. To make the work of the church in the United States and Canada more effective, it is essential to have information on members and their mobility. This will be a major study covering the 55,000 members of the 298 churches affiliated with the General Conference in North America.

This study is timed to coincide with the national census in the United States (1970) and Canada (1971), so that valuable comparisons between changes in the church and changes in the nations can be made.

At the next triennial conference in Fresno in 1971, a comprehensive report of membership changes, based upon this census, will be given with the aid of charts and tables. Plans are being made to distribute to all congregations a *Fact Book of Congregational Membership,* containing a full tabulation of data for each congregation by number and percent, plus instructions for utilizing this data in a local congregational self-study. *G.C. News Service.*



3 million pounds of aid Handled by MCC last year

Recently compiled figures indicate that the Mennonite Central Committee shipped 2,927,151 pounds of relief supplies overseas in 1969.

A breakdown of the shipments reveals that Asia received 50 percent of the relief supplies; Africa, 20 percent; the Middle East, 17 percent; and Latin America, 13 percent.

Over 916,000 pounds of clothing and bedding were shipped in 1969. Jordan's East Bank received 411,000 pounds, Tanzania received nearly 111,000 pounds, and Algeria 68,000 pounds. During the past year, more clothing has been sent to tropical countries.

Food shipments totaling 1,500,000 pounds were increased from 1968. India received 472,000 pounds of foodstuffs. Other countries which received large shipments were Korea, Vietnam, Tanzania, and Hong Kong.

Shipments of soap and medical supplies were down in 1969, with 394,500 pounds sent as compared to 436,500 pounds in 1968. One main reason for the cut in shipping medicines was their availability within the countries of Vietnam, Tanzania, and Congo through governmental sources. India received the most aid in this area totaling 140,000 pounds. Korea, Taiwan, and Paraguay also received substantial aid.

During 1969, MCC was able to resume shipments to Algeria. Much of the goods sent was used to pay national workers for projects in which they are involved. Also, shipments to Honduras were increased from 25,000 pounds in 1968 to 165,000 pounds for aid to refugees after the war with El Salvador.

Projecting for 1970, John Hostetler, MCC director of material aid, said that more emphasis will be given to solicit contributions for self-help projects and educational programs in developing countries.

Winnipeg Bible gathering

An inter-Mennonite gathering of six hundred people is being planned for July 16 to 19 in Winnipeg. The projected meeting grew out of the conviction that the experience of the earlier All-Mennonite North American Ministers' Conference should be shared on a broader basis.

In the meetings, Bible study will be central, with particular focus on selected passages from the Gospel of John. However, there will also be evening meetings open to the public. A special service celebrating the fifty years of Mennonite cooperation in Mennonite Central Committee will conclude the congress.

The conference is an invitational conference, with quotas set for each Mennonite group attending. The Old Mennonite Church has been allotted one hundred and fifty delegates, the General Conference Mennonite Church and the Mennonite Brethren each a hundred, and other Mennonite groups forty or less.

The conference is to be made up of a cross section of church people. It is projected that there will be 20 percent representing each of the following: laymen, laywomen, ministers, young men (16-25), and young women (16-25).

Each sending body will be responsible for the expenses of its own delegates. However, some assistance will be available to people who could not otherwise attend to insure that a cross section of American Mennonitism is represented.

The General Conference Mennonite Church has charged its districts with the responsibility of choosing representatives. Jake Pauls, secretary for youth work, is the Conference's representative on the planning committee headed by the Old Mennonite Church's Executive Secretary Howard Zehr. *Conference News Service.*

Interest in summer service New programs rated high

Initial response of youth to the projected summer service opportunities has been enthusiastic, according to George Lehman, director of voluntary service.

Early in January, a mailing which listed seventeen summer service opportunities went to the homes of all young people in General Conference churches in the United States and to all ministers and youth workers in Canada.

Within a week after the mailing reached young people, thirty-five of them had fired back their preferences to the voluntary service director. The youth leader of one Kansas group had discussed service listings with his young people and sent in the group's preferences.

Of the seventeen projected programs, three of the five programs which are new this year rated highest with young people. First choice went to the coffeehouse training at the Partly Dave Coffeehouse in Elkhart, Indiana.

Next came the television research program which will include house-to house research on what people in city like Seattle or Winnipeg think o the Mennonites' one-minute TV Spot on family life.

The next choice was the Dram Pilgrimage, a program which will giv young people an opportunity to present their ideas via stage.

"The new ideas are getting good response," says Lehman. "Young people are not just choosing program because their friends were involved i them other years." *G. C. News Service.*

Subscriber pays too much But money isn't everything

How much is a subscription to *Th Mennonite* worth?

Well, the other day we got a chec for $29,767.10 for one year's subscription.

It wasn't blue Monday, but eve so, things began to look brighte Much brighter. That one subscriptio would cover almost half our budge and here the year had just begun.

But then, just as we started for th bank, came a letter saying that payment on the check had been stoppe A clerk in the office of a school, whic charitably will not be named her explained that due to "an error in ou key punch department there was large amount typed on your chec which was incorrect. We have maile the check by mistake and wish t have you return this check as soo as possible."

Which we were happy to do, because even without cashing the chec it had made us feel good. It hadn increased our budget, but, then, mone isn't everything.

A few days later we got $4.50 that $29,767.10 back for which w were happy to enter a subscription f one year for that school's library.

We're really grateful to all our subscribers and all the congregations o the Every Home Plan. They mean lot to us and they support us in s many ways apart from the checks an offerings they send us. You're great group. M.S.

Aid given Asuncion mental hospital

"It is inhuman, the way people live in this mental hospital."

That is the comment of Gerhard Goerzen, field secretary for the Mennonite Mission Committee for Paraguay. That is also the evaluation of Tina Boldt of St. Catharines, Ontario, and Laura Heiser of Steinbach, Manitoba, who last spring went to work at the Manicomic National, a government mental hospital in Paraguay's capital, Asuncion.

Conditions are indescribable, according to Tina. The seven hundred patients live in crowded conditions. In one of the large rooms, fifty-six patients had to make do with thirty-eight beds—there were no mattresses on the beds, even though they could be obtained for $2.00 a piece. Paients, covered perhaps with a few rags, either lie on the bare floor or he bare wire or leather of their beds.

When the physician in charge asked he two nurses to make a list of the blankets needed, they found that niney patients had nothing at all with which to cover themselves. Often the patients do not have enough clothes o dress themselves decently, much ess to keep warm in the cold.

Treatment leaves much to be deired. Three times a week shock treatment is given, each time to thirty or orty patients. The two Canadian nurses are then in the recovery room o which the unconscious patients are brought by stretcher and placed on the bare floor—there is no furniture in the whole room. "If we do not protest vigorously, the patients are dragged out of the room before they gain consciousness," says Tina.

Things have improved somewhat in the recovery room: they now have a large blanket on the floor, hand-stitched from a dozen ordinary sacks.

Meals offer little variety. Breakfast and supper are simple: yerba tea and galletas (small, round balls made of flour, water, and salt and then baked). Dinner consists of soup. An old container, holes stuffed with rags, is the tea kettle in the morning and evening, as well as soup container at noon.

"We are here three months and are still shocked by conditions in which these poor people have to live," said Tina a few months ago. But she is convinced that something can be done. "I believe that 75 percent of this misery could be eliminated with only little expenditure of money," she claims. Water and soap, for one, could take care of much of the filth and dirt.

The two Canadian nurses have done what they could. They have begun to give baths to patients at least twice a week. Some days, the two give baths to a hundred patients or more. In the absence of modern facilities, baths are given outside, with cold water from the well and without towels. Whenever possible they try to change the patients' clothes.

"Work here can be compared more to that of a maid than of a nurse," says Tina. They do anything at all: wash floors, sweep the courtyard, bathe patients, cut their nails, peel manioc, cut hair, clean onion greens.

Medicines were in disarray, thousands of pills of different kinds being kept in one mixed-up pile. The two nurses made it their job to straighten up the dispensary. When they asked for glass jars to sort the pills, there wasn't a single jar available in the whole hospital. They asked the Paraguayan Mennonites for jars, and the Mennonites responded—those in the Chaco even sent some by plane. Sorting the pills was a three-week job.

South American Mennonites helped in other ways. A girls' club in Asuncion contributed money for two bolts of dark flannel for simple dresses. Tina has cut out sixty to seventy dresses and the women's group at the Asuncion church offered to help with the sewing. The church also collected used clothing for the institution.

The Mennonites in Friesland and Fernheim promised to send empty flour sacks, as well as cotton batts, for making mattresses. A gas barrel has been purchased, cut in half, and transformed into a tank for heating bath water.

Others also have helped. A drugstore in Ontario donated two hundred plastic medicine containers to the hospital. Someone else contributed four hundred used medicine glasses. The Tabea Sewing Circle, of the Altona (Man.) Bergthaler Mennonite Church, made up of forty ladies between sixty and eighty, decided to send the $100 remaining in the treasury at the end of its last fiscal year to the mental hospital in Asuncion.

So an intricate web of concerned people has helped to alleviate some of the need at the Asuncion mental hospital. *Der Bote, via G. C. News Service.*

Words and deeds

Oliver W. Hasselblad, M.D., president of American Leprosy Missions is making a survey of leprosy in South Vietnam. The six-week study was called for by Vietnam Christian Service, which has met a high incidence of leprosy in its work.

Mennonite churches in Phoenix sponsored a weekly lecture series on the Mennonite church during January and February. Besides the pastors of the three congregations, lecturers included Guy F. Hershberger, Goshen College professor emeritus now living in Phoenix.

Lustre Bible Academy has decided to reopen its dormitory after having it closed for two years. The school is looking for a couple to serve as dormitory persons, says Myron Blackwell, principal of the school at Frazer, Montana 59225.

Swiss objectors go to jail
First Mennonite to resist
Refuses to put on uniform

Mennonites in Switzerland are peaceful people but they are also obedient citizens. Peace with God and peace with one's neighbor is much emphasized, but when the Swiss government distributes the military uniforms, as it does to all men at age twenty, the Mennonites put them on without question or murmur. Some serve with the gun, others without it, but all serve.

All, except Michael Gerber, son of Samuel Gerber, director of the Bienenberg Bible School. He refuses to put on the uniform, and refuses to serve in the army medical corps. He is the first Mennonite in Switzerland to take this position in a very long time, perhaps in centuries. Others who have had conscientious scruples against military service have emigrated, but Michael is staying.

January 26 was his trial in Solothurn. There is no provision in Swiss law for conscientious objectors and they traditionally find themselves on a one-way street leading straight to jail. They serve for periods up to three years. Since there is no provision for trial by civilian court as there is in America and a number of European countries, he will need to face the military court.

The War Resisters League of Switzerland sent out invitations asking that people attend Michael Gerber's trial and come to a public discussion afterward in a hotel. "We believe the problem of conscientious objection urgently needs to be solved," they say.

Pointing out that Michael is refusing military service on ethical and political grounds, they go on to say, "With this refusal he wants to: register opposition against war and even more than that, actively demonstrate for peace; take the first step necessary in order to prevent the total annihilation of mankind; draw the attention of the public to the seriousness of the problem conscientious objectors face; help in the struggle against reactionary right-wing forces which are determined to prevent the recognition of conscientious objectors in Switzerland; try to prevent Switzerland from becoming a totalitarian state."

Many North American Mennonites know Michael Gerber, the red-headed young man who accompanied the 1968 tour of the Bienenberg choir. Few in his native Switzerland and not all in his Anabaptist-Mennonite Church will understand him. Anyone wishing to write Michael in English, German, or French should simply address it to Michael Gerger, % Samuel Gerber, Bienenberg, 4410 Liestal, Switzerland. *MCC News Service.*

THE
MENNONIT
HYMNAL

Hymnal aids church goals
Seen as potent ally

What is the church? It is the body of Christ, made up of those who believe in Jesus Christ through faith and trust. He is in the believer, and the believer is in Him, bringing about a spiritual union. The church needs help to fulfill its job in the world as the body of Christ. The Holy Spirit stands by. The Scriptures, studied and obeyed, have a powerful influence. Along with these two helpers, we have the hymbook as potent ally.

The Mennonite church has a long tradition of employing hymns to help it be and do what Christ intended. From the *Ausbund* on down to the new *Mennonite Hymnal* we have, in the singing of hymns, found the strength and the inspiration to weather torture, persecution, prison, wanderings, stresses, strains, and schisms. I believe that in our day the *Mennonite Hymnal,* better than any past hymnbook, can help us to come closer to being the church of Jesus Christ in all of its varied aspects.

When the church gathers for worship it is aided by the use of the new hymnal to draw it into a deeper, truer relationship to God. An important part of the gathering of Christ's disciples is to retell the saving deeds of God. After the children of Israel crossed the Red Sea, Moses and Miriam rehearsed what God had just done for them. So too we retell the Gospel story of what God has done for us through Christ. God's becoming man, living with man, revealing himself to man, dying for man's forgiveness, rising from the dead for man's justification, and ascending to heaven again to be man's advocate there are all retold in hymn form to help Christians
appreciate more fully the salvati
they already possess and to help t
non-Christian become more ful
aware of the rich resources availabl

In the light of the saving deeds
God, the church needs to ask itsel
"What is my response to this fact
Corporately and individually, Chri
tians must allow their lives to be
dered by His will. We allow ourselv
to be used as the instruments of H
kingdom, including the sharing of o
time, talents, and possessions — t
sharing of our total selves with Chris

And again the hymnal helps us
reaffirm our faith in Jesus Christ. T
Mennonite church has never been
creedal church. But Mennonites ne
to know just as much what they b
lieve. The affirmations of faith in t
back of the hymnal help us to put in
words what our minds consent to, a
the hymns put it into poetry and m
sic. This involves our emotions a
strengthens our resolve to be bett
disciples of Christ. We may ha
doubts. But hymns help us to c
these aside to grasp our Lord m
firmly.

Singing together draws us togethe
The bond of love is strengthened. W
sing things in hymns that we woul
be afraid to say to one another in
dinary conversation—of God's love
us and of our love to one anoth
We become united in the Spirit. W
join with the white-robed martyrs a
the heavenly hosts across boundari
of time, nation, and generation.

Our new hymnal helps us to r
commission each other in the servi
of God and our fellowmen in t
name of Christ. Hymns urge us in
acts of mercy and compassion and
a willingness to share our faith wi
others in relief and mission.

I thank God for the *Mennoni*
Hymnal, for the writers of both t
music and the words, for the ri
heritage of hymnody received fro
many branches of the Church. M
hope is joined with that of the co
mittee and editors of the *Mennoni*
Hymnal that it may be used to t
glory of God and of His Christ
the edification of His church. *Rudol*
Martens, Wayland, Iowa 52654.

What your dollars did in 1969

When 1969 began, we sensed two distinct moods in the General Conference. We were disappointed that receipts in 1968 were actually below those of 1967—only 90 percent of the budget was received.

In spite of this, we were optimistic. Conference workers felt that the fifty-five thousand members of our churches did not really want to cut back their ministries to persons in need, when opportunities were so great. As an expression of this confidence, we made **We Can Do More** our slogan for 1969.

But note the changed wording on the symbol. It now reads, **We Have Done More.** More dollars came in—$180,146 more—an increase of 9.5 percent over 1968. Christian ministries need Christian **people**, but they also require their dollars. Dollars provide a new kindergarten curriculum, build roads in Colombia, produce family life television spots, train Christian workers.

On the next two pages is a brief interpretation of what your dollars helped make possible in 1969. Obviously, words, pictures, and figures cannot tell the whole story. These highlights touch only a few of the many lives that were changed because you cared enough to do more.

GENERAL CONFERENCE MENNONITE CHURCH
BOX 347, 722 MAIN STREET
NEWTON, KANSAS 67114
CANADIAN OFFICE:
600 SHAFTESBURY BOULEVARD,
WINNIPEG 29, MANITOBA

inancial report, 1969

MMISSION ON EDUCATION

ceipts		$ 125,788
penditures		
Four commission departments	$ 16,920	
Publishing projects	19,840	
Every Home Plan	3,829	
Publicity and interpretation	4,650	
Division of Administration	9,190	
General services	32,003	
Administration	36,633	123,065
		$ 2,723

MMISSION ON HOME MINISTRIES

ceipts		$ 330,195
penditures		
Indian American work	$ 78,120	
Church extension	81,746	
Mennonite Central Committee peace section	16,660	
Peace and social concerns	12,660	
Radio and television	32,402	
Specialized ministries	19,035	
Voluntary service	12,926	
General services	11,948	
Every Home Plan	13,518	
Publicity and interpretation	7,085	
Division of Administration	31,482	
Administration	79,676	397,258
		($ 67,063)

MMISSION ON OVERSEAS MISSION

ceipts		$1,346,345
penditures		
Missionary salaries, allowances and voluntary service	$583,278	
Field budgets	384,730	
Mennonite Central Committee relief	130,586	
Mennonite Central Committee peace section	3,340	
Every Home Plan	41,855	
Publicity and interpretation	24,497	
Division of Administration	77,529	
Administration	132,230	
Miscellaneous	8,562	1,386,607
		($ 40,262)

NNONITE BIBLICAL SEMINARY

ceipts		
Contributions	$157,271	
Other sources	48,021	$ 205,292
penditures		
Instructional	$ 52,831	
Library and research	23,296	
Operation and maintenance	16,894	
Student housing, dining hall	9,495	
Scholarships	6,500	
General expenses	43,249	
Publicity and interpretation	9,266	
Division of Administration	4,292	
Administration	39,366	205,189
		$ 103

A bit of explan

HERE ARE A few additional comm
explaining some of the items in
financial report on the left. But first
word about some of the terms.

Every Home Plan refers to funds e
commission allocates toward publish
Der Bote and *The Mennonite*. The c
missions cover the costs not paid for
subscriptions, which is less than 3 perc
of the Conference budget.

The work of the Division of Adm
istration is financed by the commissi
and seminary, because it provides gen
and financial services for them. This
egory also includes the personnel of
and General Board.

Publicity and interpretation covers
motional mailings and interpretive li
ature.

Administration is necessary so w
ers can be counseled by letter, teleph
and in person; guidance can be give
congregations and regional conferen
and ideas and resource materials de
oped and provided to churches. This
cessitates travel for staff and commis
members, office space, staff salaries, u
ties, telephone, postage, typewriters,
other similar items. This category
includes one percent of receipts w
were placed into an emergency res
fund.

COMMISSION ON EDUCATION

Christian education is to the chu
what food is to a human body. A Ch
tian needs to grow. And to grow,
needs to learn about God, his wo
the church. This is the rationale
spending $123,065 in 1969 for Chris
education through the Commission
Education.

Much of this commission's work
done through four departments. The
partment of Literature Development
just that: develops Sunday school
riculum, mission studies, and other m
rials. Department of Christian Educa
personnel help churches develop ob
tives and goals for Christian educa
and teaches them how to use the var
curriculum materials. The Depart
of Higher Education works with
dents in non-Mennonite schools
develops cooperative programs an
General Conference schools. The
partment of Publishing and Fin
supervises Faith and Life Press a
three bookstores, and participates i
operation of Mennonite Press and
nonite Historical Library and Arc

Examples of publishing project
clude *Junior Messenger With*,
Arena, none of which is financially
sustaining; and last year the comm
supplemented publishing the new
nonite Hymnal with $4000, and th
kindergarten curriculum with $6

. . .

ɜneral services provided for the writ- ɪnd editing of such materials as the kindergarten curriculum, Sunday ɔl study guides, and other study ɜes; subsidizing local church work- s; and the revision of the Living ı graded series.

ɪMISSION ON HOME MINISTRIES

sions and Service)

ɪree hundred and thirty thousand rs were given for the Commission Iome Ministries during the first year s existence. What did they accom- ?

ifts of $78,120 made possible the nuing witness among Indian Amer- ; in Oklahoma, Arizona, and Mon- through eleven churches and an ele- ary school. Thirty-three workers summer volunteers participated. A ber of children made decisions for st.

ɔur $81,746 assisted district and Can- ı conferences in their church exten- programs. Twenty congregations experimental ministries in Chicago, homa City, and Gulfport received

ɔur dollars helped produce four tele- n spots. Those dollars were matched rate of about one hundred to one ver three hundred television stations h showed the spots on donated time fifteen thousand times to millions of ers.

ıe $19,035 for specialized ministries ided an evangelism team leader, two nunity service organizers, and per- el to help churches mobilize for on.

ɪe $12,926 spent for voluntary serv- ıade it possible for over one hundred g adults to witness to four hundred ren in Philadelphia, to groups of ers and children in Hamilton, On- , to dozens of prisoners in Minne- s, and to many other persons in ten ional voluntary service unit settings. ıdditional one hundred fifty youth given meaningful summer voluntary ɜe experiecnes.

ɔme Ministries closed the year with h deficit of nearly $100,000, includ- . January 1 deficit of $31,568. To late this debt properties no longer for program will be sold, and 2 per- of the receipts of the Commissions ɔme Ministries and Overseas Mission ıe applied toward the deficit until it ɔed out.

MISSION ON OVERSEAS MISSION

ons and Service)

Commission on Overseas Mission ters all mission and service pro- *utside North America.* Many forms of ministry — evangelism and church planting, education (at seven levels), health services, radio, development programs (community, agriculture, industrial training), literature, training nationals—are carried on in ten countries: Japan, Taiwan, India, Thailand, Congo, Colombia, Paraguay, Uruguay, Brazil, and Mexico. Two hundred and fifteen workers—about thirty-five of them two- to three-year volunteers—serve overseas, and an additional 230 are overseas under MCC. The commission also channeled $133,926, directly, to Mennonite Central Committee. General Conference churches in Canada contributed another $200,000 to the Mennonite Central Committee of Canada.

Field budgets account for slightly over one fourth of expenditures. These funds provide for the evangelistic, educational, development, medical, and other programs listed above. A strong effort is made to combine *word* and *deed* in all ministries.

Missionary salary and allowances provide a cash salary and other allowances such as utilities, children's education, medical aid, and equipment.

MENNONITE BIBLICAL SEMINARY

Many new, exciting things happened at our seminary in 1969. For several years, the theological education programs of the Associated Seminaries had been under study—now it is being initiated.

A new life style is emerging for many persons as result of the Koininia (fellowship) groups with both students and faculty as members. Leading internation-al churchmen spending several weeks the Elkhart campus have enriched t learning of our seminarians.

One year in off-campus study is b coming a regular part of a studen training. A mission training center f overseas workers is being planned.

A significant step forward in 1969 w Goshen Biblical Seminary's move to tl Elkhart campus. All seminary classe forums, chapels, and other meetings a held in Elkhart now.

But a campus, faculty, and curriculu exist for the sake of training Christia leaders. Our seminary has fifty cred students this year, 10 percent more tha in 1968-69.

On the accompanying financial r port, note under Receipts, that in add tion to contributions, the seminary h income from other sources.

Your dollars in 1969 went to the aic many people and programs (first page this feature, top to bottom, left to rig Latin America, India, Colombia, Nc America, Congo, Indian Americans, Middle East, voluntary service, rel child-support programs, seminary edu tion, race relations, local churches, Chı tian education, and (this page) our tc program of evangelism and witness. F ture credits: Department of State, Ca mission on Overseas Mission, UNIC Rahn Engh, World Council of Church UNESCO, De Wys, Church World Servi S. F. Pannabecker, E. I. du Pont de N mours & Co., Leland Gerber, Clark a Clark. Printed in U.S.A.

Agents of God's Love

970 program

OMMISSION ON EDUCATION	$ 161,200	7.6%
eveloping Sunday school curriculum, mission and ecial study materials; teacher and leadership train- g, workshops, and laboratories; work with children, dults, youth, and college students; publication of ooks, pamphlets, and periodicals.		
OMMISSION ON HOME MINISTRIES **issions and Service)**	$ 399,110	18.7%
dian American work, evangelism, voluntary service, dio and television, peace and social concerns, sub- dy to young churches, MCC peace section, and obilizing churches **in** Canada and the United States.		
OMMISSION ON OVERSEAS MISSION **issions and Service)**	$1,387,130	65.1%
eld programs in Congo, India, Paraguay, Uruguay, azil, Colombia, Japan, Thailand, Taiwan, and Mex- o; missionary support and travel; MCC relief and rvice; training national leaders, education; evan- elism and church planting; agricultural and medical ork; and community development **outside** Canada d the United States.		
ENNONITE BIBLICAL SEMINARY	$ 182,560	8.6%
aining pastors, missionaries, and other church lead- s; teacher salaries and equipment; scholarships; aintaining the physical plant; Institute of Mennonite udies. All done cooperatively with the Associated minaries.		
Total	$2,130,000	100%

The budget for the Division of Administration, personnel office, and General Board, total-
$146,000, is prorated to the three commissions and seminary.

want to participate in those ministries which we as a Conference do
gether as **Agents of God's Love.**

Please use it where most needed

Please divide it percentagewise (prorate) among the commissions and
seminary

ame____

ddress______________________________________

____

urch____

u may clip this coupon to your contribution and give through your church, or send it direct.
eneral Conference Mennonite Church, Box 347, Newton, Kan. 67114
600 Shaftesbury Blvd., Winnipeg 29, Man.

Agents of God's Love is the the
for 1970. Representing Him is a
job, isn't it? Our task is to tell w
happened when we experienced Go
love, and how others can enter i
life-changing relationship.

God's agents carry out their miss
in a world of persons. But it is als
world of unrest, one with many sha
of gray, a world that often is un
and unloving.

Yet, this is the kind of world
which God extended His love in Chr
He came for just our kind of wo
with its heartaches, problems, a
difficulties. He came here to ren
men's lives, to change people, to m
saints out of sinners.

This is the context in which Go
agents introduce men to Him, a
where they seek to reconcile men
one another. What a privilege: G
allows you and me to be chann
through which His love flows to oth
And what a responsibility, too, for
may be the only ones through wh
they can find love and peace.

Christians express God's love
many places and in many ways.
most obvious place is the local chu
where we serve and find understa
ing. We express our love as we se
and participate in district progra
institutions, and General Confere
ministries.

To the left are listed General C
ference programs where we have
portunities to be agents of God's lo
You are invited to clip the coupon
attach it with your gift for th
ministries.

AGENTS OF GOD'S LOVE

RECORD

Deaths

Estella Fast Franz, First Church, Reedley, Calif., was born Dec. 22, 920, in Oklahoma, and died Jan. 25.

Harvey Fry, Carlock (Ill.) Church, was born Feb. 9, 1917, and died Jan. 1.

Lewis Habegger, First Church, Berne, Ind., was born May 8, 1885, nd died Dec. 13.

Harry J. Krebill, Zion Church, Donnellson, Iowa, was born July 20, 890, and died Feb. 5.

Elda Sprunger, First Church, Berne, nd., was born May 22, 1894, and ied Dec. 23.

Lewis Sprunger, First Church, Berne, nd., was born Jan. 30, 1878, and ied Dec. 9.

Magdalena Zurcher Steiner (Mrs. Homer), First Church, Berne, Ind., as born Mar. 10, 1893, and died Dec. 26.

Dietrich A. Thiessen, Bethel Church, nman, Kan., was born Mar. 31, 892, and died Feb. 1.

Jacob W. Doerksen. Bethel Church, nman, Kan., was born June 27, 893, and died Jan. 19.

Marriages

arry Amstutz, Ebenezer Church, nd *Jane Welker,* First United Methodist Church both of Bluffton, Ohio, n Feb. 14.

James Richard Buhler, Baptist hurch, The Pas, Man., and *Carolyn eufeld,* Bethel Church, Inman, an., on Dec. 19.

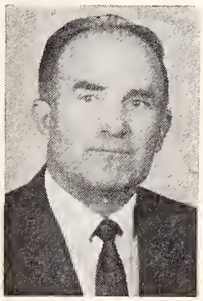
Workers

ohn R. Friesen, Berlin, has sub-itted his resignation as speaker and rector of the *Frohe Botschaft* radio oadcast, to be effective Mar. 31. e serves as pastor of the Berlin Mennonite Church and has directed e broadcast over the past four ears and is resigning in order to ntinue his studies in Germany, beg enrolled for a doctoral program the Free University of Berlin. is studies are being done with Helut Gollwitzer and the topic of his ssertation is "The Anabaptist Conpt of the Lord's Supper." The broadcast is a half-hour German broadcast produced by the Conference of Mennonites in Manitoba.

Ronald Harris, Baltimore, Md., has become director of admissions at Freeman Junior College, Freeman, S. D. He is a 1969 graduate of the University of Nebraska.

Lyle Martens, Hoffnungsau Church, Inman, Kan., is serving a two-year voluntary service assignment in Upland, Calif., under the Commission on Home Ministries. He will serve as a psychiatric aide. He attended Bethel College. His parents are Mr. and Mrs. Menno E. Martens.

Martens


Neufeld

Abe Neufeld, pastor of Zion Church Swift Current, Sask., has been appointed conference pastor for the Alberta and Saskatchewan conferences, effective July 1, subject to ratification by both conferences at their forthcoming annual sessions. His position has been envisioned as that of a pastor to church boards and pastors, a person who can help them grapple with various concerns in the wider context of the church, someone to whom they can turn for advice and counsel as they wrestle with the problems of making the gospel relevant in the modern world. He has been a pastor for nineteen years and is the immediate past chairman of its Committee on Ministry. He will make his home and office in Saskatoon.

Hartzel W. Schmidt, director of business affairs at Bethel College, has resigned his position effective at the close of the fiscal year in June. He has been associated with the business operation of Bethel College since 1952.

Calendar

Apr. 10-12 — Bloomington, Ill., Central District Conference.

Apr. 30-May 2 — Richfield, Pa., Eastern District Conference.

June 11-14 — Reedley, Calif., Pacific District Conference.

June 18-21 — Mountain Lake, Minn., Northern District Conference.

July 4-8 — Winkler, Man., Canadian Conference.

Oct. 23-25 — Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Feb. 27, 28 — Drake, Sask., Conference of Mennonites in Saskatoon, Henry Funk, speaker.

Central

Mar. 3, 4 — Washington, Ill., Calvary Church, special services, Rosalind Rinker.

Mar. 8-13 — Pandora, Ohio, Grace Church, Lenten services, A. C. Schultz.

Mar. 22-26 — Normal, Ill., First Church, pre-Easter services, Jacob Enz.

Western

Mar. 22 — Whitewater, Kan., Grace Hill Church, holy week services, C. Krahn.

Apr. 27 — Hesston-Bethel cultural series, Kansas City Philharmonic Orchestra.

College basketball

Feb. 11:	Bluffton 75—Findlay 72
Feb. 14:	Bethel 88—Southwestern 62
Feb. 14:	Malone 79—Bluffton 76
Feb. 17:	Friends 89—Bethel 82
	Freeman 81—Nebraska Christian 62

Otto D. Unruh has resigned as head football coach for Bethel College. He has had a long and successful career in the physical education program at Bethel and at Clay Center Community High School, where he taught from 1945 to 1967. He first joined the Bethel faculty in 1929, heading the athletic program until 1943.

LETTERS

Tend to follow the herd

DEAR EDITOR: You'll have to please forgive me for bringing up what is by this time, in all probability, a dead issue. But my *Mennonites* arrive anywhere from three weeks to two months late, with the second-class postal rates and all. I am referring specifically to the article which appeared in the Discussion section of the December 9 issue. Mr. Von Gunten states that the Vietcong have also committed atrocities and that Americans would feel differently if they were the targets of these outrages instead of the South Vietnamese. In this he is probably right. I have not lived through World War II and Hitler.

I should like to say, first off, that while I disagree with Von Gunten on several major points—he sort of implies Christianity has been advanced by resorting to violence—I think he is to be lauded for (to use his own words) "exploring both sides of a question" and challenging us not to "be ostriches, sticking our heads in the sand."

I was proud to explain Mennonitism and Anabaptist history to my friends at Beaver College, where I was the only Mennonite. I told how this liberal, radical group had more martyrs than any other sect; how they believed, way back in the fifteen hundreds already, that war was wrong; and, how they didn't buttonhole people on street corners (lest the person they preached to would also be killed), but instead led exemplary lives. Let me tell you, the girls really dug that. Not without a glow of satisfaction, I described our Pax and voluntary service programs. Yet, when I'd relate that among the best traditions of Mennonitism is the willingness to be people of conscience, to think creatively and to discuss together with the brethren, to be leaders and not sheep, I was slightly embarrassed. Have we lost our zeal or what? Are we afraid of the issues, of facing the truth? Are all Mennonites moderate liberals or reactionary conservatives? Granted, we were among the first to speak out against Vietnam as wrong and immoral but what are we doing about it now, short of joining marches and drafting letters to "make our President aware"?

Our church papers reflect this tendency to follow the herd: they, like so many other current publications, concentrate upon the American evils in Vietnam. I believe that if we were honestly seeking the whole truth in the matter, we'd find that the atrocities of the Vietcong far exceed those of the Americans and South Vietnamese. I cannot understand why these facts are also not published in *The Mennonite.* It would seem that one would do well to be informed on both the philosophy and practice of communism.

Concerning the area of race relations, I have yet to read mention of Arthur Jenson's "How Much Can We Boost I.Q. and Scholastic Achievement?" which appeared in the 1969 winter issue of the *Harvard Educational Review.* But perhaps the matter of genetics and intelligence is brought up in an issue of *The Mennoni* which hasn't reached me here in m desolate location. Jensen's article ha been a source of debate since its firs appearance. In reading *The Mennonite,* one would think we were sti back in the early nineteen sixties, o worse yet, the nineteen thirties.

In short, I applaud Von Gunten fo intelligently outlining an hithertofor neglected point: namely, that American atrocities are not policy decision while those of the Vietcong are methods of operation. I am also with hi in telling Mennonites to get with i and keep abreast of the facts. It i only through information, though fellowship, and consequent action tha we can assume our traditional Mennonite position of being a part of th world, yet apart from it. *Ruth Fire oved, Mennonitisches Kinderheim 6702 Bad Dürkheim, Weinstrasse Süd 18, West Germany.* Jan. 1

Church is not invisible

DEAR MAYNARD: This is a word of appreciation for the January 13 review of the December National Council of Churches meeting in Detroit by William Klassen. It was the best review I have seen in the religious press.

It brought to mind a comment of James Daane of Fuller Theological Seminary who is trying to get the Christian Reformed Church to join the World Council of Churches. He said:

"There are, of course, churches that so spiritualize the church as to hold that church is invisible. One of the greatest religious fears, therefore, is that the church in this world will become united. They reject out of theological principle the very quest for unity. And they practice what they believe not only by rejecting denominationalism, but by rejecting the legitimacy of a denominational structure, both for others and for themselves. They are so fearful of a unified church with unified autho ity that they reject authorative ecclesiastical assemblies (such as synods, general assemblies) and gathe only in conventions and conference Such churches hold to a theology o the church that is *in principle* opposed to the purposes and goals o the ecumenical movement." *Reformed Journal,* Nov. 1969, p. 12.

It seems to me that in his articl Klassen presupposes a theology o the church which is not so spiritua ized as to hold that the church i invisible. It also seems to me tha it is this problem with the theolog of the church which is the heart o the issue being debated in your pag over the resolutions passed at th Western District Conference in Wichita. Would it be possible for Willia Klassen to consider this issue befo too many more of our conferences g by? *Donald R. Steelberg, Trease Roa Wadsworth, Ohio 44281.*

Jan. 2

elped by helping me

ETTER TO THE EDITOR: The article ritten by Palmer Becker on prayer to elp John was read with great inter-st. It is a step in the right direction oward true brotherhood in Christ.

The word *help* may need some re-ning. It may include different facets f service, counseling, and assistance. ometimes our desire to help also an be a hindrance in a person's ef-ort to help himself.

This John may be an alcoholic. is family tries to keep it a secret. hey are embarrassed by his drinking outs. To find help, John's wife may o to her pastor, a doctor, or some ember of AA. They tell her that ohn must first seek to help himself. hen he joins AA, he finds that he elps himself most by helping others.

Another John may be returning ome from a mental hospital. He feels at there is a stigma attached to such hospitalization in the minds of some hurch people. He joins Recovery, In-orporated. He learns that in this fel-wship he is helped most as he gets volved with others' needs.

I want to be helpful. I pray to God that I may be alert to help John with his needs. It may be that I can be most helpful if I allow John to help me. *Arnold Regier, 212 Pine St., Newton, Kan.* Jan. 30

As dishes are being done

DEAR MR. SHELLY: Thank you for continuing to communicate gems of truth and love through *The Mennonite.* Many times, I thank God for those who share their insights and perspectives through the media such as yours. I've just read one item in the last issue, but feel compelled to sit down and voice my appreciation for it before I forget again.

I am referring to "What Should We Be Doing for Peace?" by Mrs. D. P. Ewert of Hillsboro, Kan., [Jan. 20] Not only has she said so much of what needs to be said about this but she has presented it in an acceptable, charitable way. We read articles like these to one another in our home while the dishes are being done or over other household chores. *The Menno Klassens, 748 Pasadena Ave., Winnipeg 19.* Jan. 28.

esides mission aid, memorial gifts, and all-out steward-ip, does anyone know how we can raise a few bucks?"

United for a just peace

DEAR MR. SHELLY: We write in response to Mr. Keeler's letter (*The Mennonite,* Jan. 20).

We feel that although prayer for guidance is essential to understand God's will, it is not to be used as a means to shirk our duty as true Christians.

Jesus' life is a living example of this. Yes, He prayed, and through prayer God gave Him the strength to stand up for the right. But, we must remember that Jesus didn't spend His short life in a temple praying—He preached and healed and loved—all these things were done through action. We are His disciples and did He not tell us to go out into the world and preach and show that we are Christians by our lives?

We feel that the 350 Mennonites who marched in Washington were very well guided by the following Bible passages: "Not every one who says to me 'Lord, Lord!' shall enter the kingdom of heaven, but he who *does* the will of my father who is in heaven" (Mt. 7:21). "Thy kingdom come, Thy will be done" (Mt. 6:10). Now the problem we face is, "What is God's will?" Let us turn to the Beatitudes: "Blessed are the peace*makers*" (Mt. 5:9).

The peace marchers were spreading the gospel, not by handing out gospel tracts, but by peacefully letting Washington know that they think the war is wrong. True, there were agnostics and probably atheists; the letter asks how we can walk hand in hand with these people—they are our brothers. We are not separated but united for a just and true peace. Jesus can reign through us as we strive for perfect peace and love. *Barb and Heide Neff, 1206 North St., Guthrie, Iowa.* Jan. 28.

Takashi Yamada

CASES OF DOUBLE EXPOSURE

Christians tend to lose their simple trusting in the lordship of Christ, trying to solve problems in a human way with man's wisdom and power. Churches tend to forget their mission in their own local communities in spite of the fact that they have sent out many missionaries overseas.

I AM GOING to give some of my impressions on the churches in North America. I have visited the United States and Canada only four and one half months, and I am afraid that my observations may be shallow and superficial. But I think I can say that I have deep concern and warm heart for the churches here. I feel as though I am one of the members of the Christian church here.

The United States and Canada are great countries, in many points. They are great because they have contributed so much, in the past, to so many nations in the world. And, I believe, Christianity has very much to do with this greatness. When I was invited to come to North America, I wanted to learn more about this greatness.

Now, when I think of my impressions of the North American churches, I see three pictures—three double-exposed films in my mind.

The first one of these double images is the North American on the image of American society.

North American society as a whole has impressed me with its richness in material things and a life that seems outwardly to be quite comfortable and easy. But I found an ambiguity and indifference in spiritual matters—seeking but not finding. Tremendous efforts are given to seeking for individual material gain. Great trust is put in modern science and its achievements. But in spite of outward prosperity, there is a deep inward groaning.

And the Christian churches in North America seem to be facing number of difficulties. Because o the various difficult social problems the roles of the Christian church an the individual Christian have becom diverse and quite complicated. Christians tend to lose their simple trustin in the lordship of Christ, trying t solve problems in a human way wit man's wisdom and power.

Churches tend to forget their mission in their own local communities in spite of the fact that they hav sent out, and, even now, are sendin out many missionaries and servic workers overseas.

To become a Christian and to joi the fellowship of Christ's body, unde such circumstances, often may no mean much. There do not seem t be many opportunities, really, t practice one's living faith in God. I makes first-generation Christians i mission fields sad to see that sometimes such terms like Savior, Lord salvation, forgiveness, new life i Christ, commitment to Christ hav lost their essential significance. Thes words still have real meaning, eve with deep emotional feeling, for th native Christians overseas, whe missionaries from this country hav been sent.

At the same time, there ar churches, Christians, and those ne movements which seem to be goin in the direction of radical change and renewal.

Two questions come to my mind Does North America find Christianity today indispensable for its existence? Or is it finding Christianity

They have lost the missionary zeal and spirit of early Anabaptists for the non-Mennonite people in their own land and communities.

ne of the means to protect itself and reserve its prosperity? The Chris- an flag and the American national ag standing on both sides of the ulpit in Christian churches appear uite symbolical.

Another set of double-exposed im- ges, in my mind, is North American ociety and the Mennonite church. n the past, Mennonites found North merica a land of refuge for their ith and living. But, at the same me, they have contributed a great eal to North America, as pioneers f the land. Mennonites have estab- shed their own ethnic communities which they have kept their own ulture in a remarkable way and the nabaptist-Mennonite vision, to a ertain extent, through the centuries. t the same time, as they have es- blished the Mennonite communi- es, they have lost the missionary eal and spirit of early Anabaptists r the non-Mennonite people in eir own land and communities.

Here, again, some questions have ome to my mind: Does North A- erica today really need the Men- onites, and do Mennonites today eed North America? Do the Men- onites have something unique to ontribute? If so, do the Mennonites ave enough vitality and dynamic ower to do it?

The third set of double-exposure nages is the North American Men- onite churches and the young Men- onite churches overseas.

When I think and talk about the urches established by the work of e Mennonite missions overseas and try to regard these churches as Mennonite churches, I have to struggle with the issue of the Mennonite identity in the mission fields. This is closely related with the issue of indigenization of the gospel in the soil of the non-Christian cultures. And if we dig, we have to face the issue of the Mennonite reality in North America among our older churches.

Can the North American Mennonite church produce Mennonite churches overseas with the Anabaptist vision and reality? It is interesting that the Holy Spirit has been active in producing a new reality of discipleship in the believers' church among some of the Asian and African churches, through their unique experiences in the revival and renewal movements. And another significant fact is that we can see dynamic exchanges between North American Mennonite churches and the younger Mennonite churches overseas.

"Woe betide those who no longer feel thrilled at anything, who have stopped looking for adventure," said one well-known writer.

In spite of the problems and difficulties we are now facing in the East and the West, it is inspiring for us Christians to realize again that God created man as a *respectable person*. He loves man just as he is, regardless of his color, language, social status, and culture. When I was in the coffeehouse in Elkhart, one night, watching people there, black and white, young and old, under the dim light in volumes of tobacco smoke, talking and singing together, this well-known truth suddenly incarnated itself in me like a light from heaven.

And God created man as the one who can respond to God and to other people. When Marvin Linschied and his wife came to visit us in Japan last year, he said to me one day, "Pastor Yamada, I am sorry for what America did to you Japanese during the last World War." This surprised me and moved me very much, for I had never heard Japanese saying, "I am sorry for what we Japanese have done to you Americans during the time of the last war." At that moment, I felt a deep emotion of sympathy flowing between our hearts.

God created man as a *responsible person*. "What shall I take back to Japan?" This was a question I asked when I was talking with one of the professors in the seminary, toward the end of my stay. He did not answer my question directly but said thoughtfully. "You have a tremendous challange in Japan." I was encouraged very much by what he kindly suggested. We are responsible to God and to our fellowmen for what we have received from God. As Christians, we are not only responsible for the great commandment, but we are also responsible for the Spirit of witness we have received. Even today, in Jesus Christ, we can find something to die for, though we are weak and imperfect.

Paul said, "We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (2 Cor. 7).

Red Cross and MDS work together

On the night of August 17, hurricane Camille swept the Louisiana-Mississippi Gulf Coast. Loranzy Crosby, his wife, daughter, and four neighbors were in their house at the time of the storm. The front porch blew off and the front doors blew in. They nailed the doors back. They prayed for their safety. Then the north side roof blew off and the wall collapsed. They were in the south side of the house. They moved to a back room. A few moments later, a section of the south roof also was blown off and a portion of that wall collapsed. When the wind changed, the rain started to blow into this back room. They prayed for relief and, momentarily, there was a letup of wind and rain. They ran to a neighboring house for shelter. No one was injured. Their house and all its contents were destroyed.

Crosby collected some insurance, the Red Cross assisted, and Mennonite Disaster Service provided labor, thus enabling him to rebuild his house.

Variations of this storm experience could be repeated thousands of times, for thousands of homes were heavily damaged or destroyed. Of those who suffered loss, Mennonite Disaster Service assisted over seven hundred in the recovery operation. To make this help possible, more than eighteen hundred persons came to the coast from several states and Canadian provinces. The Gulf Coast is highly appreciative of the assistance given by Mennonite Disaster Service.

The MDS operation is nearing its close and, by the time this report is printed, may have ended. A few observations are herewith shared.

The response of Mennonite men to this tragedy was very gratifying. Men came from as far as thirty-four hundred miles, and stayed for as long as four weeks, without receiving pay for their services. Some took leave from their jobs so they could assist. At least one Gulfport minister realized the significance of this sacrificial service and invited the men to his service so he could challenge his own men.

Red Cross did a commendable job in assisting disaster victims. One can hardly imagine where the recovery operation would be if Red Cross had not assisted. Mennonite Disaster Service is also greatly indebted to Red Cross. Room and board, costing an estimated four to five dollars a day per person were provided, as well as job assignments.

Young people were given the opportunity to assist. Some came before school opened, and others spent their holidays assisting. The young people, with only a few exceptions, worked hard at cleanup and dismantling. A few were skilled and assisted with rebuilding. Some student groups were highly complimented by the people who observed them at work. Some of the cleanup and dismantling, however, was not Red Cross assigned work. Perhaps food costs should have been paid by someone other than Red Cross.

Ladies, also, were invited to participate in bringing relief to the area. They assisted in cooking and serving meals during the Red Cross emergency feeding program, with clothing distribution, cleaning, and painting after rebuilding began. Some ladies came expecting to assist in food preparation when this work no longer was rendered by volunteers. They, therefore, were disappointed and did not always feel useful.

A few people took the occasion to make this a family venture. During one week, an estimated twenty children were here. These were eating meals prepared by Red Cross. One can readily understand and appreciate the value of this type of family experience. The contribution to Red Cross in light of the cost of feeding a whole family is questionable. Red Cross did not look with favor on this.

At some points, a lack of clear communications existed between the Gulfport MDS office and regional and state directors. The types of skills needed was not always understood. Some persons failed to communicate their intentions of coming to Gulfport. This resulted in more persons reporting for work than was anticipated.

It was evident to those close to the operation that there was tension in some MDS circles on procedures and policies. This was because of the wide interest in assisting with recover

Many of the men felt a definite co cern that a spiritual witness shoul accompany the physical labor. Ma Gospels of John and New Test ments were given to the famili which were assisted. Seventy-five le ters addressed at random were wri ten by the Gulfhaven and Crossroa Mennonite church pastors, invitin recipients of aid to attend churc services and/or call if some spiritu assistance was needed. A few respons were received.

The fellowship between men con ing from various states, from differen Mennonite and other church group and local Gulfport residents was en riching. Persons staying over Sunda enjoyed the fellowship at the Me nonite churches, as well as other loc churches. The local churches appr ciated having them worship with the while they were in the community.

It is Red Cross's policy to assi with recovery from the disaste Since some families had such poo housing before the storm, it was in practical to restore the home to pr storm conditions. Mennonite Disast Service, through its funds, purchas several thousand dollars' worth of m terials to rebuild a few houses. The families were the victims of a great tragedy than hurricane Camille. The were the victims of poverty, with n hope of improving their plight.

There was some inefficiency an poor workmanship in the MDS oper tion. A few jobs had to be redon Some jobs initially given to MDS we taken back and given to local co tractors. A greater distribution of r sponsibility and more professional su tained help could have increased th efficiency of this operation.

"I received more than I gave," "Th was one of the best weeks of m life," "I wish I could stay longer are a few of the expressions hea from men who volunteered their ser ices. Again the truth, "It is mo blessed to give than to receive," w verified. *Orlo Kaufman, Route Gulfport, Miss.*

Editor, Willard Unruh, North Newton, Ka

DARK MIRROR

Eric Cameron

VHEN ROSEALIE ANDERSON came out n the back porch of the farmhouse tell Martin Ferris that coffee was eady, he put down the wrench he 'as using to repair the tractor and eaned his hands There was a oubled frown on his weatherbeaten ice, which had been disfigured by ars from a highway accident in hich Rosealie's parents had been illed. But Rosealie could not see is face because she had been blind nce birth.

Martin limped to the house and ink into the kitchen rocker. Since ie accident, he had endured savage eadaches that sapped his strength. Vhen Rosealie went upstairs to iange, he sighed and closed his 'es. During the years he had work- l on the Anderson farm, he had en Rosealie grow from a gawky irteen-year-old to an attractive ung woman of twenty-three.

When the screen door squeaked artin opened his eyes.

"How are you keeping?" asked istor Donovan. A thin, intense an of forty who had been a class- ate of Martin's, the minister had e air of a man on a mission. They ed each other warily.

"What brings you out this way?"

The minister stirred uneasily. "I is visiting old Mrs. Peters. So I, thought I'd see how things were re. It looks like you could use me help around the place."

Martin stiffened, eyes glinting like ie ice. "Can't afford it."

Rosealie entered wearing a pale ie dress that contrasted with the onze highlights in her hair. The nister turned to Martin with a termined look.

"There's something Deacon Ed- rds wants me to deal with—"

"Coffee first," Martin interrupted. osealie, would you cut some roses Pastor Donovan to take back h him? He can't stay long."

When they were alone the minis- said, "You know why I've come. being gossiped about."

'People always find something to about," Martin growled. "Have i come to make trouble?"

The minister frowned. "Deacon Edwards thought I could convince you to do the sensible thing."

Martin glanced through the window. "After the accident, I wished it had been me instead of George and Sarah."

Pastor Donovan fingered his collar. "I prayed that God would give you a new lease on life."

"Your prayers *were* answered," Martin said. "One day as I sat here, I saw Rosealie drying her hair in the sun. It struck me, she wasn't a girl any more; she was a woman." He smiled. "Deacon Edwards can relax, because I'm going to put an end to the gossip."

"I knew you'd do the right thing."

Martin shrugged. "You know how it is. I didn't want Rosealie to think I was hurrying matters. In fact, I've been wondering how to go about it."

"That shouldn't be too difficult," the minister said. "Deacon Edwards says she'll be well looked after in the institute for the blind."

Martin's harsh laugh startled him. "I'm not thinkin' of sending Rosealie away, but of making her my wife."

The pastor looked bewildered.

"Why not?" Martin demanded. "I put it off out of respect for George and Sarah. But six months is a respectable wait."

"Think of the difference in age," the minister objected. "Now, there's Edith Thompson—a childless widow, no more than thirty-five."

"She has eyes to see with," Martin objected.

Pastor Donovan's mouth tightened. "When God willed that George and Sarah would die in that car accident, He chose to spare your life. But if he wanted you to marry Rosealie—."

Martin interrupted. "Isn't it the Almighty who strikes the spark that makes a man love a woman?"

"Yes, but there are circumstances—"

"Circumstances," Martin interrupted bitterly. "Look at me. Only a blind woman could live with my face. Since the accident, I've gone nowhere, because I can't stand being stared at like a freak. People's eyes are mirrors when I look into them. All but Rosealie's! She can't see me, so I don't see myself in those dark mirrors. I can forget what I look like."

The minister ran his hand through his sparse, sandy hair. "There'll be some who'll say you did it to get control of the property."

Martin shrugged. "Rosealie's too sensible to believe that kind of gossip. Anyhow, it'll take years to put this farm back on a paying basis."

"Of course," the minister added, "there's her father's insurance."

Martin glowered but had to swallow his retort because Rosealie came in with a bunch of roses.

"Rosealie," the minister said in a flat voice. "Deacon Edwards asked me to speak to you."

"Give a man a chance!" Martin protested bitterly.

"It's another matter entirely," the minister cautioned him, then addressed the girl. "Rosealie, you must wonder at times what it would be like to see the way others do."

"Sometimes I do," she said, picking up a rose from the table. "Martin told me these flowers are pink. I don't know what *pink* is, but the word fascinates me."

"I'll tell you why I mentioned the subject," the minister continued. "Dr. Robertson told Deacon Edwards that last week he met an eye specialist who's vacationing at Boulder Lake. He discussed your situation and it seems—"

"It seems, it seems!" Martin broke in harshly. "Why build up false hopes for her? Fifteen years ago, they told her parents that nothin' could be done."

Pastor Donovan remained calm. "They've discovered new techniques since then. We owe it to Rosealie to investigate."

"And who'll be paying for it?" Martin growled.

"There's the insurance," the minister said. "And since you say the farm really isn't a paying proposition now, it might be wise to dispose of it before the value drops any lower."

"Sell the farm?" Martin gasped.

The minister touched a rose. "Would you deny her any opportunity to see God's handiwork?"

Martin sighed and listened glumly as the minister explained to Rosealie that any decision about an operation would be left to her.

During the weeks that Rosealie was away, Martin spent hours leaning on the bridge railing, staring into the swirling waters as if they might hold the answer to his problem.

One night as he sat on the back steps, the sound of a car approaching brought him to his feet. When it stopped before the house and he heard Pastor Donovan's voice, Martin limped across the yard and into the sheltering darkness. Minutes later Rosealie, wearing dark glasses, came out on the porch. The car drove off and she stood there listening to the night sounds.

"Martin?" she called.

He advanced slowly, watching for her reaction when she saw his face in the light from the kitchen doorway. Had the operation been a failure, he wondered?

"Has Pastor Donovan talked to you about me?" Martin asked.

"He just said to tell you that wha
ever happens, he decided not to ir
terfere," Rosealie said. "Was
something to do with us?"

"Sort of," he muttered. "I hate t
see the place up for sale."

"What will you do?" she aske

"Find work on some other farm
he answered glumly.

Rosealie asked softly, "Are yc
afraid to tell me how you feel abo
me?"

Martin sighed. "Only because
find it hard to tell you everything-
how my face got bashed up in tl
accident—how much older I am tha
you."

"Do those things really make ar
difference?" she countered.

"They could if your operation ha
been a success," he replied.

Rosealie smiled. "I would ha
seen a scar running down the le
side of your face, and another sc
on your forehead. I would have se
that you walk with a limp." S
looked up at the night sky. "I wou
have seen all those stars—the hole
the barn roof—the old tractor wit
out its back wheels."

"You *can* see!" Martin cried.

Rosealie took his hand. "Yes,
can see."

"Then you deserve better th
this," he told her, defeat dulling l
voice, "If you see me as I am, hc
could you be happy?"

Rosealie's fingertips gently expl
ed his face. "After the accident," s
explained, "I could tell from t
change in your footsteps that yo
leg had been hurt. And you made
many excuses for not going to tow
I was sure something had happen
to your face. I made Dr. Roberts
tell me about it."

"But the stars—the barn roof, a
the tractor—" Martin faltered.

"I see them through *your* eye
Rosealie told him. "The same w
that I see the pink roses and so ma
other things. I don't know what
would do without you, Martin."

Martin held her close and his vo
was husky. "That FOR SALE si
comes down tomorrow."

MEDITATION

Alone — but not alone

N HER READING table, we found the little black-covered portfolio. er very own book. Inside were clippings of quotations and verses rom the Bible, Scripture and wisdom sayings in her own handwriting, nd the few selected pages from *The Upper Room,* with lines boldly nderscored by her pen.

Aware of a rare illness affecting the muscular control of her eyes nd other facial muscles, she had shared that sense of apprehension for e days to come. A widow with no children, many decisions loomed. till, a quiet trust was evident. Now, following her sudden death, we ad this privileged glimpse into the source of her spirit.

Pasted over the front cover of the little portfolio was a piece of blue ationary—and in her own handwriting, these thoughts, beginning ith a prayer:

"O Father, may we at all times and all places be conscious of the ving presence of Thy Son, our Lord and Savior. May we in strength ceive Him and make a contribution to the coming of Thy kingdom."

"We are part of God's plan—a part of history—so we must work d help His cause and plan."

"It isn't so important how long you live. The important thing is w well you live" (Martin Luther King, Jr.).

"Help us to live, that in the future, we need not be ashamed to live ith our memories."

"I can do all things through Christ, who gives me strength."

Handling the little black portfolio, I wondered how often she had cked it up from the reading table to enter into conversation with the aker and Lord of life. For here was obviously the companion-book hich helped her find companionship with the One who walked with r all the way—to face the lonely days of being a widow, the years aging, illness and the unknown, even death.

Alone—but not alone. A little black portfolio on the reading table—idence, once more, that life's deepest meanings are not found so uch in the many things with which we surround ourselves, as in that lationship which nothing can break or destroy—the love of God Jesus Christ. *James H. Waltner*

* * * * *

OUR CIVILIAN Public Service camp, we had what we called leave rds which we gave the boys when they went on weekend leaves. A ung man in civilian attire in those days was almost certain to have casion to identify himself and account for his being at large. It ppened, a time or two, that some fellows who were due to go on ve got on the Saturday cleanup detail, managed to get their part of camp work done by latter part of the afternoon, asked for their ve cards, and were on their way some time before the others got off the project. As a matter of fairness, we decided that no cards uld be given out until five o'clock, when the project crews got back camp.

Some time after being on another MCC assignment, I had occasion visit the camp over a weekend and found one of the assignees, merly one of my boys, in charge as the assistant director. While iting in the office at about four forty-five, a boy came in and asked out his leave card, to which the man in charge replied, "No, we're giving any out till five o'clock. Want to use all the fellows alike." e other one said, "All right, I just wanted to know." After he went , the assignee-director turned to me and asked, "Do you remember en I used to ask that same thing?" I said, "Yes, I remember." Then added, "Strange how different things look, when you're on the other e of the desk." How true! *R. L. Hartzler*

CONTENTS

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Agents of God's love

Heinz Janzen

THIS YEAR SEES mankind divided. We expect the Negro to work for a living, but we don't want him in our shop. We have old-timers and young Turks. We have graduate students and grade school drop-outs. A discharged veteran said, "A lot of guys feel that they [the South Vietnamese] aren't human beings. We treated them like animals."

How did it all begin? We read of the first murder in Genesis 4. Cain and Abel were the sons of Adam and Eve, a squabbling married couple. "It was her fault"; no, "It was Your fault, God, for putting that tree and snake in the Garden." It all goes back to man's rebellion against God. Out of that divine-human conflict comes every division of man against man.

Is there any hope for a broken world and a divided Christendom? Yes. As Paul puts it, "Now however, because of Christ's supreme sacrifice, you who once were so segregated are warmly welcomed into the Christian fellowship . . . He himself is our peace. It was He who integrated us and abolished the segregation patterns which caused so much hostility" (Eph. 2:13, 14, Cotton-patch Version).

Most people, today, agree that reconciliation between hostile parties is a good thing. But many try to make up in the wrong way. They tell people to love each other, but the angry parties have no love to give. Or if they are one of the hostile side, they expect the other fellow to come crawling to ask for mercy. Civil rights legislation is good as far as it goes, but Christ's way goes much further. Christ begins at the root of man's problem.

If enmity between persons is caused by man's enmity toward God, then the God problem has to be solved before the man problem. "For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life" (Rom. 5:10). The death of Christ removes our guilt so abhorrent to God. The Resurrection of Christ, accepted by faith, injects the very life of God into our barren personalities.

Already, many of us are experiencing closer friendships with other followers of Christ. We find that we can share our successes and failures in the Christian life without fear. When we face a crisis, others stand with us, and give us a lift. We feel that the brown and the black believer is truly our brother.

Some of us need to practice cross-based desegregation in new settings. Recently, I sat in conversation with Brethren and Friends churchmen and felt that these, too, were my brothers. Further back, I participated in a confrontation between black and white evangelicals and learned to feel more deeply the heartache of my black brothers. In college, I roomed with a dark-skinned brother from India. Last year, my wife lustily sang, "Standing on the Promises," out of the same hymnbook with a Catholic nun in a Southern Baptist Church. But you and I can neither rest on the testimony we gave twenty years ago, nor on the reconciliation hill we climbed even last month. Brotherhood means that we share with our poor brother in India and Colombia. Our Commission on Home Ministries offers us the opportunity to be agents of God's love to our Indian brethren in Arizona, Montana, and Oklahoma.

We need to be agents of God's love to the man still outside of Christ and the Christian fellowship. God pleads through us that outsiders will be reconciled to God. Christ died for all that we might be reunited to God and to each other. Let's tell our friends that God loves them, in spite of their fear and hostility. Let's read conversion stories in *The Mennonite* and *Missions Today* telling how our missionaries have brought the healing message to Congolese and Japanese. Let's give authenticity to our words by deeds of love, and gifts of love to those who fear that no one really cares.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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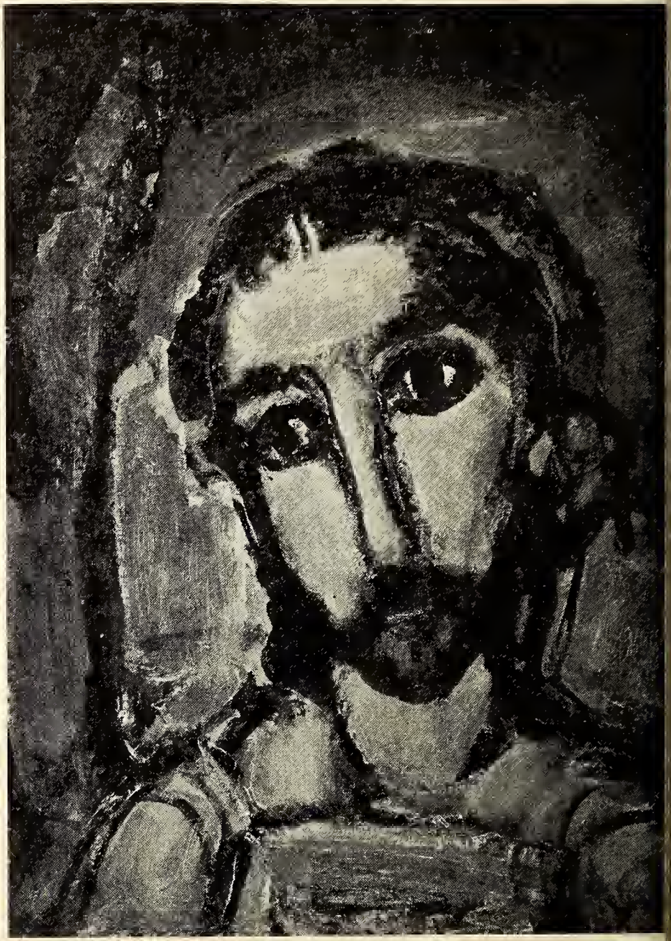


"Head of Christ"—Rouault Cleveland Museum of A

THE GOD WHO IS VISIBLE

Paul C. Empie

WE CHRISTIANS HAVE not done our homework in explaining the gospel in modern language, so people wonder about the validity of our beliefs and concepts. But their deepest doubts are not so much about our theology as about our integrity. These doubts are not always cynical and sour.

I hear in them the overtones of people who really care, who are anxious in their search for values and meanings, who wish almost desperately that the church could provide them with a clue. They worry about what society is doing to man. They see him caught in a system that tends to depersonalize and degrade him, to make him a sophisticated, high-grade animal rather than to strengthen him as a person created in the image of God. They fear that the church itself is far too comfortable in a system which deludes decent individuals with the belief that they can profit from an immoral society without sharing its guilt. They're not against religion. In fact, under other names they're looking for it, but they expect its advocates to have both intelligence and integrity. This all comes to a head when we talk about God.

Let's face it. A lot of the glib, superficial God-talk of Christians sounds unintelligible today. Many of us were brought up in homes where the words *sin, grace, justification, salvation* had some meaning, but these words are not in the vocabularies of most modern men. The boy at his first catechism class, who when he was asked what he understood by the term *Holy Ghost,* replied "a spook with holes in it," was not trying to be funny. It was the only sense he could make out of those two words.

Man has to think of God in concepts which he understands. Thus, he speaks of God as a person, for he does not know any higher manifestation of life. And when he describes God as a Father he means that, even more than a human father, God runs the household, loves His family, and takes care of them.

But how do you convey this idea of God to a child in the ghetto who has only experienced his father as a drunken brute who beats his wife, abuses his children, and in general, is a bum? Or take the key word *love.* It has become so debased on stage and screen by homos and hippies, as well as by self-centered Christian pietists, that the biblical expression "God is love" conveys almost no meaning at all.

What can an intelligent twentieth-century Christian believe about God, and how does his integrity obligate him to react to that belief? For these two things have to go together—belief and response. What we call fai requires *both* of them. Faith is mo than a set of beliefs. One can obser that two and two equal four, b doesn't have to do anything about On the other hand, if one has fai that there is a God revealed in Jes Christ, he's got to *respond* to th belief.

He begins with Christ, an historic person. This is the Christ who, spea ing about God, said, "I and the F ther are one." Somehow, His discipl believed that God, the Creator a *lesus was criticized because He made it His business to ningle with the poor and the castoffs of society. Doesn't his tell us something about where and how God is visible?*

ustainer of all things, was *visible* in hrist. Just how?

Obviously, not with respect to His eatures or the shape of His body. fter all, Jesus of Nazareth came ut of a Jewish tradition which out- awed any attempts to make images f God. You can't ascribe a shape or orm to the Infinite. The biblical aching that man was created in God's nage refers to man's moral and spir- ual qualities, which are always ac- alized in human *relationships.*

This humble and compassionate esus of Nazareth demanded justice nd righteousness in man's dealing ith his fellowman, and was a living xample of all-embracing love. He elped and healed man in his totality. ower and hope were conveyed by is actions which followed His words. hen Nicodemus came to Christ by ight he opened the conversation by ying: "Rabbi, we know that you e a teacher come from God, for one can do these signs that you , unless God is with him" (Jn. 3:2). sus told Philip, "He who has seen e has seen the Father" (Jn. 14:9), d then went on to say that His dis- ples should believe Him for His own ke, or else believe Him *for the sake the works which He did.* Plainly, e expected God to be visible in Him, hich is to say, in the posture and wer which characterized His deal- gs with others.

Christians believe that God was sible in Christ, and in Him provided swers sufficient to give life meaning d joy. But such a belief commits em to a way of life, characterized Jesus so bluntly, when He said to icodemus, "Bad men all hate the ht and avoid it for fear their prac- es should be shown up. The honest an comes to the light so that it may clearly seen that God is in all he es" (Jn. 3:20, 21 NEB). In other rds, the test of our integrity as ristians is met as we demonstrate our relations to others that God is work in everything we do.

Let me illustrate the problem. For enty-five years I've been involved disaster relief work overseas. I've ited refugee camps and rehabilitation centers all over the world. We tell you folks at home that you ought to help refugees, as a witness to God's love, but I find it almost impossible to say this to the refugees.

I recall a fourth-floor room in Hong Kong. It was lined on both sides with triple-decker bunks. Lying two by two on bare boards were refugees from Red China afflicted with tuberculosis. The air was so foul with their spitting and coughing that I simply turned and ran. I couldn't take it. Yes, we had food and medicine to offer them, but how could I, an overfed and affluent person, never having experienced political and economic oppression, talk to them about the love and justice of God? Neither they nor I had chosen our places of birth, or controlled the circumstances which gave me a comfortable suburban American home, and led them to a Hong Kong death-room. My children had had every opportunity for education and help. Theirs had had none. If God loves all men alike, why doesn't He treat them equally? Does He play favorites? Or is He indifferent; or even weak? If my Christian faith obligates me to reflect the justice of God, is it enough to give handouts?

My immediate concern is with us Christians who betray God by giving the wrong answers. Like, for example, saying that if these people had worked hard and obeyed the Ten Commandments, like we do, they wouldn't be in trouble. How silly can you get? Or like accepting American influence as God's reward to people who are more virtuous than others, forgetting two biblical insights: that "The wicked in great power . . . like a green bay tree" (Ps. 37:35)—and God has no special love for them! Or that when people are born in areas where land and water and climate are favorable and natural resources are abundant, it doesn't mean that God has a special love for them, but rather that He has assigned them extra *responsibility* to serve the family of mankind.

To be specific, how do I, as a New Yorker who lives in a sprawling city and shares the blame for the blight of the slums, show the love and justice of God in everything that I do? Passive acquiescence by Christians in the face of political and economic vandalism is a *betrayal* of the God we claim to worship. For, if *nothing* can be done about it, then we imply that it's God's fault.

People honestly differ about the best ways to achieve the general welfare. All I'm trying to drive home is that too many, if not most, of us Christians don't seem to feel that justice and love are our primary concern. This is due to a combination of ignorance and selfishness.

The theological word for selfishness is *sin.* It's a slippery word. An awful lot of church members really don't know what Christianity is, and one of the major reasons is that they don't understand what sin is. Man seems to think of sin only in terms of individual bad thoughts or deeds. Actually, while differing greatly in their social consequences, all sins are alike in that they are signs of one great pervasive sin: selfishness. For selfishness is basically *self-idolatry,* the coddling of self instead of the worship of God.

Now, of course, everybody is selfish. The trouble with me, and I suspect with others, is that I'd like to find some way to help eliminate the suffering and evil in the world without being forced to pay the price. I'd like to kid myself into believing that I have the right to a high standard of living, where my parents' luxuries have become my necessities, even if others around me are blighted by poverty. I wish I could fulfill my duty toward others by giving money to be used through agencies and not be tied down personally in the troubles of others. For I know that love *enslaves.* If I feed a stray dog once, he'll be at my back door every day. Once I start to help needy persons or groups, their aroused hopes will tie strings to me—and I don't like strings. Why can't I just support the church and try to be decent and let it go at that?

My problem isn't ignorance. I know well that the visibility of God in Christ was clearest in His unselfish outpouring of himself for others—and that He got crucified for it. I'm

THE GOD WHO IS VISIBLE

perfectly well aware that Christianity involves a revolutionary spiritual rebirth, and not the patching up of the current morality of any group or nation. But knowing all this is one thing and doing something about it is another. Scolding doesn't help very much.

So what about our integrity? Imperfection in itself doesn't make a Christian a hypocrite. No one should expect him to be perfect. God certainly doesn't. The fault lies, rather, in failing to recognize and admit selfishness and in justifying it without repentance, in being self-satisfied without fighting it.

Martin Luther, 450 years ago, declared that every Christian is at the same time a saint and a sinner, and that's true. Integrity requires Christians to confess their faults and mean it and try, with the grace of God, to become what they ought to be. No critic has a right to ask more, but he does have the right to expect no less.

But all this won't help very much unless something else happens. God was visible in Christ *primarily in the posture and power which characterized His dealings with others.* Paul told the people at Corinth that the kingdom of God is not a matter of talk but a matter of *power!* And the current despair of so many regarding the church comes from the feeling that it is so appallingly *helpless* in the face of demonic forces threatening this generation.

Christians seem to tackle odd jobs here and there while avoiding encounter with the power structures which jeopardize human welfare or even human existence. Or, what is worse, they argue that since the fault lies somewhere else it isn't their responsibility.

The disciples once tried this on Jesus when they brought Him a man who was born with an infirmity. They asked, "Rabbi, who sinned, this man or his parents, that he was born blind?" (Jn. 9:2). And Jesus scolded them, saying in effect, "That's not the question. The question is: How can I use this opportunity to glorify God?" It was another instance where loving service helped make God visible.

The point is that alcoholics and prostitutes and dope addicts, slum lords and warlords and corrupt politicians alike deserve our help, not our contempt. For, in the biblical sense of the word, they are our neighbors and they are to be loved. Faith *can* move mountains. Dedicated lives *do* have power. And the absence of the fruits of Christian faith is a sign that the faith is not there.

One problem is that most of us live lives as far away from trouble as we can get. Whether we live in suburban clusters or high-rise apartments, we try to shun the misery of others. Jesus was criticized because He made it His business to mingle with the poor and the cast-offs of society. Doesn't this tell us something about where and how God is visible?

Sure, we want fine homes, good education for our children, cultural and recreational opportunities — there's nothing wrong about them—unless we get them at the price of shortchanging our neighbors in need. Just what did Jesus mean when He said: "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me" (Mt. 10:37)? Unfortunately for our peace of mind we know only too well what He meant. "Depart from me," He will say, "for I was hungry, sick, and in prison, and you did not help me" (Mt. 25:41, 42). It's a tragic thing that many who claim to see God in magnificent mountains fail to see Him in rat-bitten children in the slums, which is *exactly* where Christ said He was to be found!

The startling fact about God being visible in human relationships is that He is present alike in the helper and in the helped. It perplexes me and it's hard to figure out, but somehow God
identifies himself with misery and su
fering as well as with healing an
saving. That's the mystery of the cros
One who has not suffered personall
or with others doesn't know what
means to be fully human. So how ca
we move away from people in troubl
and leave God there alone? Do yo
think I've gone overboard, that I'
too sentimental? Well, then, so di
One called Jesus Christ. He said w
should *see* Him in the earth's dow
trodden.

Some years ago, I was sitting in th
back row of a theater watching a m
tion picture which had to do with th
problems of an unwed mother. Sh
had brought her baby to the clin
and propped it up on a chair whi
she turned to reach into her handba
The baby made a sudden moveme
and started to topple off of the chai
It didn't bother me. But the woma
sitting next to me, a hundred and fif
feet from the screen, jumped to h
feet and threw out arms and tried
catch that child! She had mother lov
which I didn't happen to have. A
just as instinctive as this should
the behavior of a Christian who se
his brother in need. When this ha
pens, you see something of God
that deed.

One may get the impression th
the church's great mission to manki
is that of social action. If so, let m
correct it. All this social action is th
fruit of Christian faith. It's inseparab
from it, and as I said before, if
isn't there the faith isn't there. B
the great treasure of the church f
all men is the gospel, which brin
hope and meaning into life.

The Christian faith does not pro
ise instant help, security, or peac
though it works for them all. Rathe
it assures a life of meaning, freedo
and hope. And we who lay claim
the label *Christian* must have the po
ture of those who find meaning
life, free to serve because it is fre
from self-idolatry and sustained
the dynamic of hope.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptu and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Gene Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $B.50, two yrs.; $12.50, three yrs.; in U.S. and Co oda; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

Churches react to Conference work

uring 1970, half of the three hun- ed congregations comprising the eneral Conference Mennonite urch are to be visited by staff mem- rs from the Conference's central ices in Newton, Kansas. This at- npt to build understanding between ff members and congregations, led Operation Understanding, is aded by Heinz Janzen, the Confer- ce's executive secretary.

At the end of January and the be- nning of February, six staff mem- s, accompanied by commission mbers, launched the program as y fanned out to such diverse places Oklahoma, British Columbia, Ida- and Manitoba to visit twenty-eight urches.

Visitors to the churches were gen- lly well received. Lester Janzen, wardship secretary, commended churches for their hospitality. "I preciated the fact that the churches de arrangements on short notice have General Conference staff per- s visit them," he said.

Staff people gave a basic overview the total Conference program. urches received a booklet, "Agents God's Love," which summarized nference programs. Questions from congregations were encouraged.

eactions to the presentations varied. ne churches were not aware of nference programs and felt inade- te to make evaluations. Others e open to the Conference, but were ical and had questions to ask.

I wasn't aware of the anxiety some l churches felt that they would n no longer be," said one Confer- e worker who visited dwindling l congregations. "I appreciated opportunity to get into dialogue that I could begin to feel where rural churches are at. I encour- d them to help their young peo- to be Christian when they move he city."

The benefit to the visitor is that omes to understand how the peo- in the local churches feel and to ect their backgrounds and their tions," said another.

I was pleased at the vitality of life hurches with [formally] untrained, unsalaried ministers," was a third evaluation.

In Idaho, visitors received a new understanding of the problems of being a Mennonite church in a Mormon community with a vigorous youth program and a release-time religious instruction program for schoolchildren.

One Conference worker summed up the churches' concern this way: "There are people who are concerned that the Conference programs reflect what the churches want."

A broad spectrum of questions was raised, from "How can you help us at the local level?" to "How can we speak to government on crucial issues?"

One visiting commission member put it this way: "We got a picture of areas of concern and where there are feelings which need to be heard and dealt with."

Questions most often raised clustered around four concerns.

Poverty Fund: Why the Poverty Fund when there is Mennonite Central Committee?

Publications: Some felt *The Mennonite* and *The Canadian Mennonite* did not represent their thinking. Others felt the Sunday school lessons were written on too high an intellectual level.

Draft evaders who come to Canada: It was pointed out that the Conference does not advocate draft resistance but feels it should have a ministry to those who go that road.

Committee on Christian Concerns: How are discussions between the committee and the Conference progressing?

Most churches felt free to ask questions. Most members felt that the contact with the churches was too brief to let all the questions surface. In some cases, the groups were too large to involve people effectively in discussion.

Staff members sensed real appreciation for their visit. Many of the smaller congregations had not had a visitor for a long time. "We got the impression that for the Conference to go out to the churches and hear their concerns was distinctly appreciated," commented one commission member.

Churches visited in Manitoba included Arnaud; Morden; Steinbach Bergthaler; Winkler; Winnipeg Bergthaler; Glenlea; Elim, Grunthal; Niverville; Springstein; Grace, Steinbach; Steinbach; Charleswood, Winnipeg; North Kildonan, Winnipeg; and Stirling Avenue, Winnipeg.

In British Columbia: Bethel, Aldergrove; and Ebenezer West Abbotsford, Abbotsford.

Washington state received several visits: South Seattle; First, Monroe; Glendale, Lynden.

In Oklahoma the following churches were visited: Greenfield, Carnegie; First, Clinton; Herold, Cordell; First, Geary; Ebenezer, Gotebo; and Bethel, Hydro.

Visitors were Heinz Janzen, executive secretary of the General Conference Mennonite Church; Palmer Becker, executive secretary of the Commission on Home Ministries; Darrell Fast, secretary for peace and social concerns for the Commission on Home Ministries; Jake Pauls, director of youth work under the Commission on Education; Arnold Nickel, personnel secretary; and Lester Janzen, stewardship secretary.

New ties for Kitchener Church joins two districts

A Mennonite congregation in Kitchener, Ontario, has left one district conference and joined two others. It is still a member of the General Conference Mennonite Church. The congregation celebrated these new relationships on January 11.

On this day, the Stirling Avenue Mennonite Church invited Mennonites of the Kitchener-Waterloo area to a service of Christian fellowship to observe its new conference relationships.

Since the beginning of the year, the Stirling Avenue congregation is an associate member of both the Old Mennonite Conference of Ontario and the Conference of United Mennonites in Ontario. Those who participated in the mass meeting were reminded and encouraged by the fact that relationships change with the times.

Forty-six years ago, the Stirling congregation was founded because of a matter of church polity. The minister of the First Mennonite Church, Kitchener, and some of the members were asked to leave the church. In August 1924, the Stirling congregation was organized under the leadership of Urias K. Weber, who had served as the pastor of the First Church for seventeen years before the split.

The original issue in the dispute has long since passed into oblivion. Weber attempted to help the Mennonite church adapt to urban ways, but his bishops did not approve. These bishops who served rural churches demanded that the pastor at Kitchener refuse communion to girls who went to work without their black bonnets. When Weber did not follow their suggestion, they were incensed and asked him to leave.

For many years, the Stirling congregation was without conference connection. Under leadership of Pastor Andrew Shelly, the congregation affiliated with the Eastern District of the General Conference Mennonite Church in Pennsylvania in 1940.

This conference tie was never very close, for several reasons. The other congregations of the district were too far removed geographically from Kitchener. Often, the problems and opportunities of the Stirling Avenue congregation were very different than those of the churches in Pennsylvania.

Through its new organizational relationships, the Stirling Avenue Church has now made official what has been happening for some years. Since the Second World War, the Stirling congregation has been strengthening its relationships with other Mennonite groups in the Kitchener area. Members from Stirling have been deeply involved in various inter-Mennonite projects during the past twenty-five years.

Most Mennonites of the Kitchener-Waterloo area are aware that the active participation of Stirling members in peace, relief, and educational programs has greatly stimulated good inter-Mennonite relations in the area. All Mennonite groups are much indebted to the Stirling congregation for its wholehearted support of the Conrad Grebel College.

Within the past decade, the relationship of the Stirling congregation to the First Church has grown closer and closer. The congregations do many things together. They have joint camping and mission programs. At times, the church councils meet jointly. For the past three or four years, they have communed together at joint Good Friday services. These good relationships demonstrate that Mennonites can serve together and live together.

James Reusser, the pastor of the Stirling congregation, said, "Here, at Stirling Avenue, we look forward to the ways in which conference relationships will enrich our life as a congregation; but we also anticipate becoming co-workers in the mission of the church."

Irvine Manske, congregational chairman, shared his feelings as he opened the meeting. He said, "We still have many different opinions; we believe that there is room for diversity of thought. We know that we have all accepted the lordship of Christ and we are convinced that the Holy Spirit has brought us together like this."

"In light of our extensive trail of division in the past, to have Mennonites unite is a good trend in another direction," added Newton Gingrich as he brought greetings from the Mennonite Conference in Ontario.

The moderator of the Conference of United Mennonite Churches in Ontario, Herman Enns, commented, "A new day requires new structures and new relationships. Stirling's relationship to the two conferences will, hopefully, help them face one another and thus deepen the relationship." *Report by Vernon Leis in the Canadian Mennonite.*

Indian exhibit at Bethel Represents four cultures

Using properties already in the Kauf
man Museum and the Mennonite Hi
torical Library and Archives and $30
worth of new equipment, students i
a course in Problems in Anthropolog
set up a display in the Kauffman Mu
seum at Bethel College that is value
at $75,000.

The display includes artifacts re
resenting four major Indian culture
— the Plains, the Pueblo, Middl
America, and South American. Re
resenting these cultures are a variet
of Indian groups: Sioux and Che
enne—the Plains; Hopi, Zuni, an
Navajo—the Southwest Pueblo; th
Toltec, Mayo, and Aztecs plus item
from contemporary groups—the Mi
dle Americas; and the semi-nomad
groups of the Gran Chaco region
Paraguay—the South American.

Among the more prized items a
a Zuni pottery vase, a set of Azt
clay figurines, and a buffalo sk
used in the Cheyenne Sun Dance.

The display features only a four

*Darrell Casteel working on a new e
hibit of Indian artifacts at Bethe
Kauffman Museum.*

the total collection housed here, hich has an estimated worth of 20,000.

"There is no way of replacing some tifacts," noted Darrell Casteel, visng lecturer in museology and anropology from Wichita State Unirsity, under whose direction the ass of sixty-eight students from the Associated Colleges of Central ansas worked on this project.

"We saw a Zuni bowl on display Santa Fe, not in as good condition, r $6000," Casteel said, referring to field trip the class took to see the niversity of New Mexico research boratory.

In other, shorter field trips, muse-ns at Halstead, Wichita, and Ster-g were viewed to see how various splay materials were used.

"The exhibit represents the synesis of my ideas as a student of thropology and the ideas of my dents," Casteel indicated. "It was much an educational experience me as for them."

In addition to properties owned by college, Ann van der Weg, New-n, Kansas, painted an eight-foot ltec warrior figure and James Leisy, rtola Valley, California, did a inting of the Taos Pueblo. A group color prints of Indians in the ticia area of the Amazon basin were de from slides taken by Homer ufman, McPherson, Kansas.

A museum is an ideal tool for porying the continuity of man's develment and culture, Casteel believes. e tries to show the relationship ween the tools man uses and the e of life he lives, in order to apciate and broaden the understand- of man and his culture.

'There is dynamic for development at Bethel College," Casteel said. nis can be a most important and ical point at which to start, and portant way to communicate with community and state." Casteel asted his belief that the Kauffman iseum had the potential of develng into one of the finest and most nplete museums in the midwest.

Casteel had special praise for three dents—Kathy Teichroew, Randall Kauffman, and Donna Graber—for maintaining a high level of interest and dedication to the project. He also cited John Janzen, former professor of anthropology here; Miss Meredith, professor of museology and anthropology at WSU; Robert W. Regier, Bethel art department; and Merle L. Bender, director of development here, for their encouragement.

Materials housed in the Kauffman Museum are estimated to be worth $750,000 to $1,000,000.

Article on G.C. Mennonites Tells what they are like

What are General Conference Mennonites really like?

Colorful and varied, writes Heinz Janzen in an article in the March issue of *Christian Living*.

He goes on to describe the General Conference as a church of immigrants who awoke the Mennonite church in the latter nineteenth century by introducing Sunday schools, traveling evangelists, church colleges, and a new sense of mission.

In World War II, they were accused of selling out the traditional doctrine of nonresistance, yet today the majority of their men once more take the peace stand. No, the Holy Spirit did not die in 1693, 1860, or 1968. "In 1970, the General Conference is still trying to be faithful to Jesus Christ, listening to many voices for new truth and testing their ideas in the fire of the Scriptures and tradition," writes Janzen.

Illustrated with several unusual historical photos, Janzen's "The Patchwork Quilt of the Mennonites," is the fourth of a series of eight studies of Mennonite groups in America to run in the *Christian Living*, sponsored with a grant from the Schowalter Foundation, and aimed at providing in-depth information about the various Mennonite groups and appreciation for the character and contribution of each.

Janzen is general secretary of the General Conference and *Christian Living* is published by Mennonite Publishing House, Scottdale, Pa.

Youth worker on the street Tries to find human level

Steve Ratzlaff went to the Rosewood section of Kansas City in October as a one-man voluntary service unit to create his own program. Now, after several months, a ministry is taking shape.

Youth work was what Steve was interested in, so when the opportunity to go to Kansas City as a street youth worker came along, he took it.

He lives in a house in the Rosedale area, which, had it not been rented for use as a Teen Center, would have been torn down. The center has a capacity of fifteen to twenty young people at any one time. About thirty, ages eleven to twenty, drop in regularly.

Rosedale is a lower-class white area, but not a poverty community. There is no animosity toward the church, although most residents do not attend. Establishing communication lines between the closely-knit community and the outsider took time.

"There was a breakthrough a few weeks ago," says Steve. Young people are beginning to relate to him as a human being, he says, adding, "I am convinced real things will happen on the human level."

Besides his work at the Teen Center, Ratzlaff has a scout troop, works for Cross-lines (an interdenominational, interracial service agency), and is active in the Rainbow Boulevard Mennonite Church.

Much more could be done. A program of campouts is being considered. Expansion might include a program to encourage potential dropouts to stay in school. Most young people in the community have no hope beyond finishing high school and perhaps getting a construction job. College is not an option. Above all, the center needs a girl worker.

At present, the program at the center is loosely structured. Young people come in to shoot pool, play Ping-Pong, watch television, or just talk. And there are trips to basketball games. But the emphasis is on setting up relationships with young people. "You might say I am being paid to relate," says volunteer Ratzlaff.

Faith healing aids anxiety A cultural style of life

The following item is from the January 1 issue of Roche Report: Frontiern of Hospital Psychiatry.

"The recourse to faith healing is not a rejection of scientific medicine, nor even primarily a means of restoring health, but rather a cultural means of allaying anxiety and reaffirming identity and one's cultural style of life." E. Mansell Pattison, M.D., Nikolajs A. Lapins, B.A., and Hans A. Doerr, Ph.D., of University of Washington School of Medicine, made this report at a meeting of the American Psychiatric Association in Miami.

The faith-healing experience, "which in many popular views is a neurotic or hysteric type of behavior, is a rather uneventful, culturally-expected experience in lives of fairly stable, conventional persons with unremarkable personalities," according to their study of forty-three persons of fundamentalist-Pentecostal persuasion who experienced seventy-one faith healings.

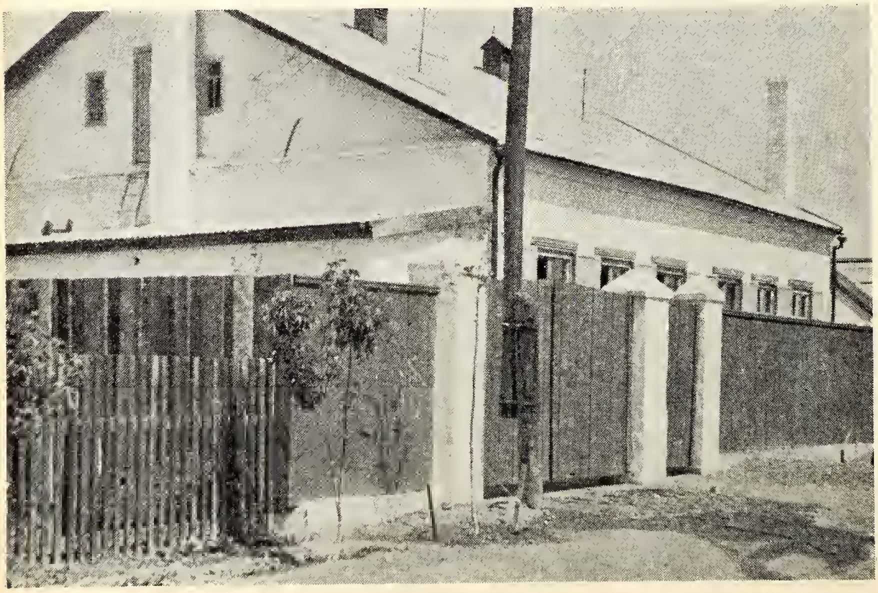
Over a two-year period, the forty-three middle-aged, married, mostly blue-collar, devout persons were interviewed in their homes.

The following profile emerged: Persons with "affiliative, constrictedly overconventional, with exaggerated striving to be liked and accepted' they were "extremely uncomfortabl in and avoided situations demandin angry responses, independent dec sions, or exercise of power"; whe faced with catastrophe, they mair tained "that things are going fin defeated feelings seem intolerable."

Faith-healed persons revealed " very positive regard of doctors an scientific medicine." In fact, healin often occurred during the process medical treatment. "Most importan ly, the subjects did not feel that th healing was the most significant fac but rather that their faith and beli in God's power had been demonstra ed and reaffirmed."

All subjects reported physical wel being, emotional stability, and smoo interpersonal relationships. "The hea ing did not produce a profour change in their lives. In fact, it wa reported to increase the subjects' co victions that they were living the rig kind of life."

Church rituals of minority sec (Pentecostal and fundamentalist) see to "provide a means of demonstra ing the validity claims of the sec allaying an anxiety of estrangeme so threatening to its members ar providing an ideological rationale f the members to integrate their pa tern and style of life."



Church appears in Russia Built by volunteer labor

A Mennonite church has been built in the Soviet Union. A photograph received by Mrs. J. H. Unruh, of Winnipeg, shows a recently-built meetinghouse in Karaganda in the Kazakh Republic.

Members of the congregation donated their free time to aid in the building's construction, the women working in the morning and the men in the evening. The congregation believed that they had planned a building of adequate size, but now discover that it is already too small.

The church is used on Sunday morning by the "church" Mennonites (related to the General Conference in North America) and by the Mennonite Brethren in the afternoon. In addition to the Mennonite church, there is a Baptist church in the city which has a population of about four hundred thousand. The above photograph was published by the *Mennonitische Rundschau*, Winnipeg, a Mennonite Brethren publication, in January.

Hymnal reprint finished

The second printing of the roun note edition of *The Mennonite Hy nal* is now available. Of the twent two thousand copies in the seco printing, twelve thousand are for t General Conference Mennoni church and ten thousand for the O Mennonite Church. Back orders to filled by General Conference boo stores amount to about six thousan A third printing is being considere

Last fall's first printing of t thousand copies of the round-no edition was sold out quickly.

The Mennonite Hymnal may ordered for $3.75 a single copy a $3.50 for quantities of fifty or mo

Racism roots attacked in Denver

The Kerner Report blames white racism for much of the racial unrest in the country.

That is the insight which inspired a group of volunteers, with assistance from Fred Unruh (then voluntary service director) and Peter Ediger (pastor of the Arvada Church), to start a new voluntary service unit in the Arvada suburb of Denver.

"For years, Mennonites have been involved in service programs of benevolence," they say. "We have given to the poor, sent white people to black communities, educated Indians and Chicanos. And most of this has been done out of a spirit of true Christian love."

But times have changed. The Mennonite church faces a crisis, for its old forms of service are being challenged by blacks who say, "You take care of your racism, we'll take care of ours. We don't need you anymore."

The old forms of service are also being challenged by the poor who are saying, "Handouts don't last. We need power! Help us organize if you want o help."

And they are being challenged by Chicanos (Mexican-Americans) who are saying, "Help us if you're one of us. If you're doing it out of anything but a desire to see Chicano power, we don't need you."

"The solution, then," reasoned the unit, "is to attack the power structure!" Working in the suburbs, exosing the inherent racism there, would then be getting to the root of he problem.

But starting a program posed many uestions for unit members. They sked themselves: "Where does one lug in? How does one confront peole and still retain some semblance of ialogue? What life style best exmplifies what we are trying to repreent in suburbia? How do we operate s individuals and also as a group?"

This unit in Arvada is comprised f eight members and is currently elf-supporting. All of the members ve in apartments within a two-block adius in Arvada, therefore allowing hem the frame of reference with which suburbanites view life around them. However, those members who are in earning positions have the opportunity of meeting many people outside the community with whom they can share their convictions and concerns.

Several ministries are beginning to take shape. There is the coffeehouse in Arvada, of which Richard Friesen is manager. Fridays, Saturdays, and Sundays there are speakers. "On Fridays and Saturdays, we are averaging close to two hundred kids a night," says Dale Schrag. Most of them are high schoolers, but there are also some college people.

"We have worked with a group of Arvada youth in setting up a coffeehouse. We found it easier to work with youth than with adults," say the volunteers. "We hope to use the coffeehouse as a base from which we can move."

The unit members have also spoken to a number of church and civic groups in an attempt to explain the doctrine of nonresistance as a viable life style in today's world.

Since the beginning of this year one of the unit members, Dale Schrag, a free-lance worker in the Arvada community, works half-time for the Student Services Committee of the General Conference in draft counseling, providing the Christian perspective on the question of the draft and war in general.

The General Conference Mennonite Church, the Old Mennonite Church, and the Mennonite Central Committee support the counseling service.

At present, Schrag is doing draft counseling at three universities: Denver University, Metropolitan State College, and Colorado University (Denver Center). There were no draft counseling services on the campuses, and the draft counseling of the American Friends Service Committee in downtown Denver had been discontinued.

Dale Schrag says of his work, "I am hoping to start something that will eventually be taken over by students. I'm sure that this is going to happen at Denver University because I talked to four fellows yesterday who wanted to do precisely that. I am hoping that will happen at Metro, too."

The unit was actively involved in the planning and activities of the Arvada Vietnam moratorium committee last fall. There are possibilities for further contacts. "I have a chance if I want it, I think, to work in conjunction with Helen Schreves from the National Moratorium Committee which is now regionalizing. She is going to have an office in Denver and she's going to do the peace coordinating on campuses. I'm sure she would welcome my assistance."

Draft counseling takes different shapes at different campuses. At Colorado University (Denver Center), contacts were set up through student government offices, at Denver University, work is done through the Coordinator of Religious Activities. "I've had some pretty good dialogues, like at CUDU. I sit right in the student government office," says Dale Schrag.

Other draft counseling is carried on in downtown Denver. "We have been attempting to challenge, in our own way, the power structure of the American military machine by providing draft information to Hispanos in downtown Denver," he says.

A third venture of the unit is The

RECORD

Chalk Circle in Denver, a center for young adults which dispenses information on jobs, housing, and other available resources. It also provides social entertainment for the young adults. Paul Schrag is in charge of the center.

There are five other members in the Arvada unit. Dean Bartel is a social worker at the State Home and Training School for the Mentally Retarded at Wheat Ridge. Peter Ewing is a draftsman for an architectural firm in Denver. Louise Ewing is a lab assistant in genetic research. Dorothy Friesen serves as part-time secretary for Don Schierling in the urban ministry in downtown Denver; she is also part-time tutor, and is anticipating a possible full-time teaching position. Margo Schrag is a student at the University of Colorado. *G.C. News Service.*

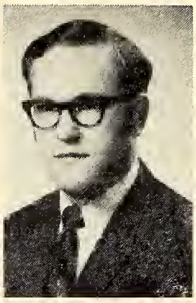
Words and deeds

Mennonite Home for the Aged, Frederick, Pa., broke ground in November for a nursing care addition which will provide twenty-four two-bed rooms, two single rooms, and rooms for related services. The cost for the new facility will run to $1,044,000. The present home, begun by the Eastern District in 1896, now accommodates seventy residents of many denominations.

Grace Church, Lansdale, Pa., observed its fortieth anniversary on February 21 and 22. Present for the occasion was Daniel J. Unruh, the congregation's first pastor, and Mrs. Magdalena Plenert, widow of John Plenert, a former pastor.

Kenneth G. Bauman, principal, Union Biblical Seminary, Yeotmal, India, writes: "The Seminary has started a Hindi radio program which is to be sponsored jointly by the Mennonites. The student who has been doing the Marathi program is now taking over the Hindi also. He has recorded fifteen programs and will complete a total of thirty, which will be broadcast starting May 1970. The program is called *The Call of the Cross.*"

Workers


Bower

Smucker

Daryl Regier, Emmaus Church, Whitewater, Kan., is serving a 1-W assignment in Panama under the Gospel Missionary Union.

David C. Bower, Elkhart, Ind., has been named Michigan CROP director. A member of the Hereford Church, Bally, Pa., and graduate of Bluffton College in Ohio, he went to East Pakistan in 1963 as acting director of Church World Service programs in that country and later filled a similar post in West Pakistan. In 1966, he joined the staff of the National CROP Office in Elkhart, Ind., where he has most recently served as office manager.

Archie Penner has been appointed associate professor of theology at Eastern Mennonite College and Seminary, Harrisonburg, Va. Currently teaching at Malone College, Canton, Ohio, he has also taught New Testament, Greek, and church history at Steinbach (Man.) Bible Institute, and at Mennonite Biblical Seminary, Elkhart.

Donovan E. Smucker, Chicago, has been appointed to the faculty of Conrad Grebel College to begin service next September. He will introduce the first of a series of general education courses, teaching contemporary social thought. In addition to teaching students at Conrad Grebel, he will also be lecturing to first- and second-year students from the faculty of engineering in the University of Waterloo with which Conrad Grebel is affiliated. Smucker is a native of Bluffton, Ohio, and holds academic degrees from Bluffton College, Princeton Theological Seminary, and the University of Chicago. At present, he is chief consultant for colleges of the Presbyterian Board of National Missions. From 1967 to 1969, he served as president of Mary Holmes College, Westpoint, Miss. From 1959 to 1967, he served as chaplain and professor of religion at Lake Forest College in Illinois. For approximately ten years, he was on the faculty of the Church of the Brethren and Mennonite Seminaries, when those two schools had a cooperative relationship, 1948-58.

Ministers

Ben Rahn, minister of First Church, Pretty Prairie, Kan., for the past eight years, has resigned. In August, he will become pastor of the Salem Church, Kidron, Ohio. Prior to his present pastorate he served Grace Church, Enid, Okla., for three years; First Church, Paso Robles, Calif., for three years; and Inman (Kan.) Church for twelve years.

Marriages

Gordon Fast, Grace Church, Dallas, Ore., and *Donna Braught* on Feb. 14.

James Garboden and *Janis Habegger,* both of First Church, Berne, Ind., on Dec. 28.

Edward Harder, Beamsville, Ont., and *Alice Hildebrand,* United Church, Vineland, Ont., on Feb. 14.

John Wayne Ratzlaff, Hoffnungsau Church, Inman, Kan., and *Elaine Ruth Unruh,* Tabor Church, Newton, Kan., on Jan. 23.

Kenneth Meyer and *Vidia Rubiano,* on Jan. 30. Both attend First Church, Berne, Ind.

Dwayne Nikkel, Mennonite Brethren Church, and *Sharon Esther Kehler,* First Church, both of Reedley, Calif., on Jan. 24.

Baptisms

Zion Church, Donnellson, Iowa, on Jan. 18: James Harden, Ronald Harden.

Calendar

Apr. 10-12 — Bloomington, Ill., Central District Conference.

Apr. 30-May 2 — Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pa-ific District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Cana-lian Conference.

Oct. 23-25—Hillsboro, Kan., West-rn District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Mar. 3, 4—Washington, Ill., Cal-ary Church, special services, Rosa-nd Rinker.

Mar. 8-13—Pandora, Ohio, Grace Church, Lenten services, A. C. Schultz.

Mar. 22-26 — Normal, Ill., First Church, pre-Easter services, Jacob Enz.

Northern

Mar. 25-27—First Church, Moun-ain Lake, Minn., Holy Week serv-es, Howard H. Charles.

Pacific

Mar. 27-29—Phoenix, Ariz., First Church, Holy Week services, Andrew Shelly.

Western

Mar. 15—Moundridge, Kan., Eden Church, peace institute, Doug Hostet-r.

Mar. 22—Whitewater, Kan., Grace Hill Church, Holy Week services, C. Krahn.

Mar. 22-24—Ransom, Kan., First Church, pre-Easter services, Lester Janzen.

Mar 22-25—Buhler (Kan.) Church, Holy Week services, Aaron J Epp.

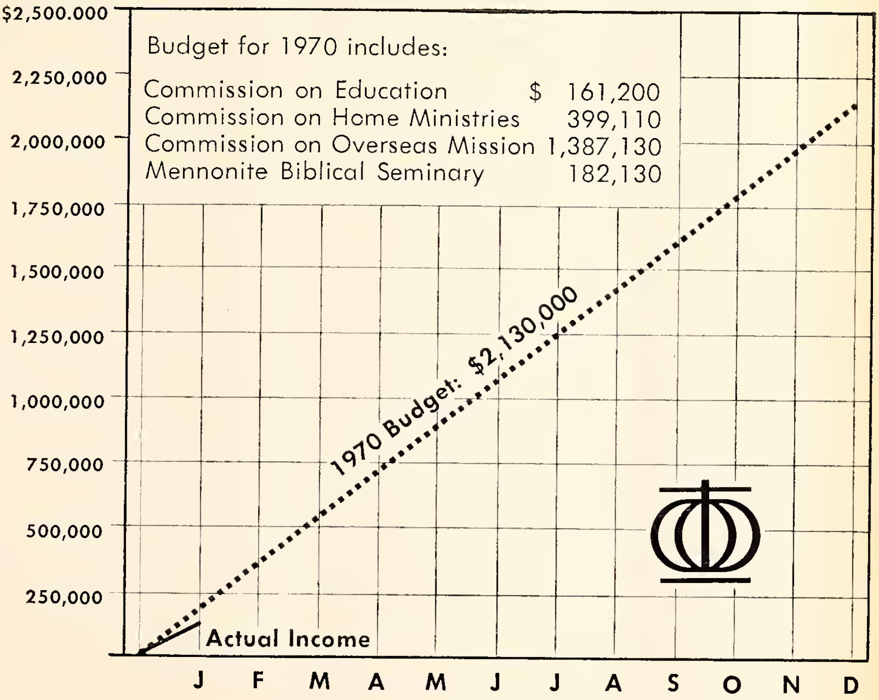
Apr. 27 — Hesston-Bethel cultural ries, Kansas Philharmonic Orches-a.

College basketball

eb. 18: Defiance 93—Bluffton 86
eb. 21: Bethel 101—C of E 83
eb. 21: Hillsdale 88—Bluffton 85
eb. 24: Heidelberg 95—Bluffton 89

Conference budget

January



January receipts in support of the General Conference program totaled $125,032. This is somewhat less than was received in January of 1969. January this year had only four Sundays and this sometimes makes a bit of difference as to how much comes in.

The budget, as announced earlier, was not increased over that of 1969. Every effort will be made to achieve greater balance between budget, receipts, and expenditures during the current year. Success will depend very much upon inflationary trends during the year.

Your continued prayer and financial support are very much appreciated. *Wm. L. Friesen, treasurer.*

Deaths

John P. Dick, Grace Church, Dallas, Ore., was born in Minot, N.D., Sept. 4, 1903, and died Feb. 5.

Jake Enns, Eden Church, Inola, Okla., was born Oct. 2, 1912, in Marion County, Kan., and died Feb. 3.

Marie Stucky Goering (Mrs. Ed. R.), Eden Church, Moundridge, Kan., was born Dec. 23, 1895, and died Feb. 13.

Jacob J. Klassen, United Church, Vineland, Ont., was born Apr. 14, 1904, and died Jan. 26.

Emma Stucky Krehbiel (Mrs. Gus E.), Eden Church, Moundridge, Kan., was born Apr. 27, 1892, and died Feb. 14.

Irene Swartz Lehman, Salem Church, Kidron, Ohio, was born Mar. 10, 1908, and died Feb. 11.

Jacob H. Neufeld, Bethel Church, Mountain Lake, Minn., was born Dec. 25, 1893, and died Jan. 25.

Howard Seasholtz, Hereford Church, Bally, Pa., eighty-nine, died Feb. 11.

Bertha Marie Schmidt Penner (Mrs. Kurt), Emmaus Church, Whitewater, Kan., was born Oct. 25, 1890, and died in an automobile accident Feb. 8.

Mary G. Tschetter, Bethany Church, Freeman, S. D., was born Apr. 14, 1891, and died Feb. 8.

LETTERS

Entitled to more facts

Dear Editor: Would you please explain to me and the rest of the readers of *The Mennonite* why you omitted part of the letter "Apt to lose perspective" written by Reinhold Ewy in the January 20 issue of *The Mennonite*. Would you please print the portion that was left out of Ewy's letter? I believe your readers are entitled to know more of the facts of this very important issue. *Mrs. Vernon Flaming, 6154 S. Frankwood, Reedley, Calif. 93654.* Jan. 29

Note: *The reason for the deletion is simple enough. We ran out of space. It was a situation of either cutting a few lines and using the letter or not using it all in that issue and postponing its use to a later issue. Rather than cut the writer directly, we cut a few lines quoted from a dictionary. It was our judgment that this did less harm to the case that the writer was presenting than any other cut we could make. Most letters are published uncut but no guarantees are possible because space and time finally run out. We publish, for the benefit of those interested in testing their editorial judgments against ours, the paragraph referred to in the letter above.* Editor.

The full paragraph from Mr. Ewy's letter read as follows:

Just what does total noncooperation mean? Webster's unabridged dictionary has this definition: "failure or refusal to cooperate, specif: refusal, through civil disobedience, of a people to cooperate with the government of a country, esp. by nonpayment of taxes, and sometimes, by boycotting the courts, legislative councils, educational institutions, etc." Since when is this the position of the Mennonite church?

Embarrassed with Christ

Dear Readers: The Christians are embarrassed with Christ! Well, maybe not, but then some Mennonites are embarrassed with the resolutions passed at the Western District and with some of the activities at the General Conference at Estes Park! So—what's new about this—people have always been embarrassed with Christ or the presentation of Him—this is why we have had monastic and sectarian movements, as well as the renaissance and reformation.

The embarrassment of "good people" with Jesus Christ, as noted in the Gospels, was a factor in His crucifixion. Thereafter, the cross was so embarrassing that it became a "stumbling block to Jews and foolishness to the Greeks." The story of one who associated with common people, including women and children, is embarrassing to those who focus their lives on the achievement of status and prestige. His concept of brotherhood and being a good neighbor as noted in the story of the good Samaritan and in His conversation with the woman at the well, is embarrassing to those who are inclined to worship at the shrine of nationalism or racial prejudice. His comments on hypocrisy and the foolishness of giving oneself wholly to the pursuit of wealth is embarrassing to those who have lost their sense of integrity and who are lost in the pursuit of a so-called higher standard of living based on the acquisition of more and more technological gadgets—commonly called things. Today, many laypeople and secular educators are embarrassed with theologians, campus ministers, and seminarians because they are in the center of the protest movement and, as such, are active in the quest for racial justice, peace, and so on. Is it because they have had a glimpse of Christ? And are we embarrassed because we do not see the full revelation of God in Christ's birth, life, teachings, death, and resurrection? Is it because we do not have the same depth of commitment?

Some folks who feel at home in church or at a revival meeting are embarrassed; but, of course, this has been true to some extent ever since His birth. We argue, that we have to adapt to our world and its culture, so we tend to compromise principle and Christian faith for temporal gains. Any projected ideals and any system of ethics worthy of consideration tends, at times, to put those who follow it between a rock and a hard place. "The word of God is living and active, and sharper than any two-edged sword" . . . (Heb. 4:12).

But are the abashers, who tend to embarrass, always innocent? Always? Sometimes they are! I suppose they have something to say when they chide the church for its failure to follow Christ, to strive vigorously for peace and brotherhood, to show concern for the poor, to speak and live consistently, so that what we say and do tallies, and so on. But would the spotlight of Christ's life, death, and redemption be any less embarrassing to the abshers when they, and I hope this includes only a tiny minority, flaunt society with a vocabulary that goes beyond the yea and nay suggested by Jesus, trample on standards of beauty and cleanliness, exploit sex without regard to parental responsibility, and set themselves against institutions and social conventions that have been valuable to many generations, for selfish and self-gratifying reasons of their own?

In view of the fact that, in all probability, we are all embarrassed with Christ, wouldn't it make more sense to acknowledge our shortcomings, exercise patience and forbearance with those who are our critics, and join in the task of transforming individuals, the church, and the world in the light of the Christian faith so that in the end, all three of these areas, will indeed reflect the message and light of our Savior, rather than threaten to leave the church? *Harley J. Stucky, Box 394, North Newton, Kan. 67114.* Feb. 2

We'll have to compromise

DEAR EDITOR SHELLY: The letter by I. D. Epp in the January 13 *Men- onite* revealed some very interesting nd positive issues. In his first point, e states that the selective service pro- ram has had the important effect of eveloping the alternative service pro- ram among the Mennonites. I don't now if the draft was the only cause f our various alternative services but would suspect that it was.

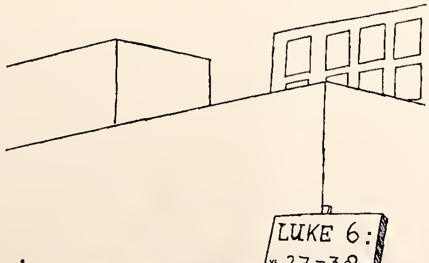
I just want to endorse Epp's point y saying that had there been no draft, would never have entered service, n this case the Pax program. And pon entering, I didn't have the altru- tic motivation one should ideally ave or even to the small degree I id have upon completion of my serv- e. Perhaps, since the termination of ny service in '57, I undoubtedly tend o look back and to glorify that ex- erience. But I do know this. The xperience did, very strongly, broad- n (if it didn't originate it) my aware- ess and conscience concerning the hristian ethic and its implication for y relationship to my fellowmen.

Further, the contact with Old Men- onites from Pennsylvania and Amish om Iowa and General Conference eople from Kansas and with just ain great fellows and some very ex- ting and Christian administrators, rtainly was an ecumenical experi- nce for this Evangelical Mennonite ethren from South Dakota. . . .

Thus, I wonder if fighting the draft gistration program for its elimina- on would have the above effect? It ems, at least to me, that noncoopera- on with the draft philosophy and ocedures is more the effect of the hristian ethic and also (and this is aybe not a very well-appreciated ea, but I believe it's valid) that the aft has been a major cause in the nergence of the Christian ethic as e see it in the alternative service ogram.

We are not born with the Christian hic and ecumenicity in our soul. We ve to grow in these attitudes and at kind of growth-education de- nds more on experience than upon llege textbooks, sermons, and one- ur-a-week Sunday school lessons. And it is the contention of this letter that alternative service, some forms of it more, others less, is perhaps the greatest single experience in the Mennonite church for instilling in us the above values. And I doubt if such would be the case if we advocated total noncooperation with the draft or received total draft exemption. And I wonder if those who advocate these courses of action have a program in which there would be as much participation and have so great a salutary effect on the Mennonite church and on certain other parts of the world as has had the alternative service program.

These statements assume that if the draft requirements were dropped, the alternative service program would die. In essence, I suspect that that would be the case, however unfortunate. But having a little understanding of the role of the United States in the world today (whether we like it or not is here beside the point) and a little experience with both positive and negative aspects of human nature, including my own, I wonder if the draft, in our foreseeable future, will be eliminated. Vietnam happens to be an unpopular war and therefore happens to arouse considerable anti-Vietnam involvement, not necessarily genuine antiwar involvement. Should we ever fight in the Middle East, war would again become a crusade. Again, very unfortunate. Indeed, nothing short of a calamity.



Look it up in the Bible and tell me what it means!

But there appears to be no one who has a bonafide solution for the elimination of war or of evil. And, as long as there is evil, and in fact, as long as we humans exist, we will have to deal with these things and ourselves as constructively as possible. Which is a nice way of saying we'll have to compromise. Which is very revolting to the idealist and to the Christian absolutist and to the intellectual who frequently thinks the world can be remade as programmed. But compromise similar in principle occurs in these mentalities, also.

The crux of the question is, it seems to me, how best to compromise with these forces in order to squeeze the most possible good from these forces and conflicts. To what degree can we make a virtue out of a vice? Virtue out of necessity? How do we go about this? I don't know. I don't have any answers; hopefully some perspectives. Some of our Mennonite fathers had the response which developed into the alternative service program—not too bad a response judging from the overall picture. I imagine it could be greatly improved. Maybe, in the future, in response to some serious challenge it will be. Maybe, in the future, some South American guerrilla will "assist" some Mennonite (American) boy (society) now in britches to devise a better system—one, for example, that might make service (and also alternative service) obligatory for the other fifty percent (the gentler half), too. On a voluntary basis, the Mennonite church has not seemed so capable of involving them as it has the fellows (at least we never seemed to have very many of them in our unit). . . . *Orville D. Schmidt, Apt. 405, 1215 E. Hyde Park, Chicago 60615.* Jan. 21

Refuge for blue Monday

Dear maynard: I am not one of those who doesn't feel that we must all agree. Heaven forbid!

I agree with Merrill Raber as he wrote in the January 27 issue of *The Mennonite* that we must see all sides and keep the lines of communication open. There are at least two sides to everything. If I want everything to reflect my own views, I'll just rehearse my sermons in front of a mirror. then I can save the price of the subscriptions to all magazines. Not only will I save money, but my nice tidy world will not be threatened and *shook*.

I thought the January 27 issue was especially full of good things—in wide variety. And Leighton Ford's article in the January 20 issue bolstered the final point in my sermon last Sunday. So thanks for *The Mennonite*. If you get "blue Mondays" like we ministers do now and then, keep a letter like Raber's around to bolster you up to go to press again on Tuesday! *George Stoneback, 1223 N. Adler Ave., Fresno, Calif. 93727.* Feb. 2

Serious with evangelism

Dear Maynard: I have an idea I would like to share with the brotherhood and I would appreciate it if you would publish the following.

Recently in the Conference Contact sent to ministers there was the statement to the effect that the African Christians were taking evangelism seriously and that Christians in twenty African countries were taking part in various Evangelism in Depth programs.

This emphasis on evangelism is also coming to the United States and in our area is called Christ for Eastern Pennsylvania. The Richfield Mennonite Church is joining many other churches in Eastern Pennsylvania in this movement and is organizing Prayer, Share, and Prepare groups in preparation for an evangelistic thrust in Eastern Pennsylvania.

We believe that this is putting some biblical principles to work, as well as modern, up-to-date methods. Too many of us evangelicals have taken the "go" out of the gospel and our stance is "come to us."

Ninety percent of the unchurched will not come to church, no matter how they are invited. Of the 10 percent that do come, only 2 percent will be converted by conventional methods of church meetings.

We have a relevant gospel; let's u relevant methods in presenting it.

By the way, in being willing to t something different than what v have done in the past, we have fou that a seventeen-piece brass band is real inspiration for the Sunday evenin service, and so we use it regularl *Paul F. Goossen, Richfield, P 17086.* Jan. 1

Other examples of the same witness

The following letter was written in response to the letter of President Nixo to the Mennonite Central Committee which was distributed to Mennonit publications and churches by mcc and appeared in the February 7 *Mennonit*

The President
The White House
Washington, D.C. 20500

Dear Mr. President:

We accept with reservations your letter of January 21, 1970, expressing ap preciation for the work of Mennonites in the cleanup operations after th hurricane Camille disaster.

We hesitate to accept your gratitude because such deeds of service rendere by Mennonites are not performed for the sake of commendation. Rather, the bear witness to our concern for our brothers everywhere—a witness of servic to Christ, not to nation. For that same witness, more than 350 Mennonit from many states traveled to Washington on November 15 and 16, to expre our concern for the lives of our Vietnamese brothers. For that same witnes some Mennonites return their draft cards or refuse to register for the dra while still others are willing to be imprisoned. For that same witness, we a seek a reduction in military spending and a halt in the ABM and other unnece sary new weapons systems. For that same witness, we ask the nation to atten to its human needs. This total witness is the "example they set for their fello citizens."

We receive no satisfaction from the thanks expressed for our inadequa service, but must guard against the complacency and compliance which suc thanks invites. We will continue to respond to the cries of our oppressed ar suffering brothers. We ask you, also, to respond to their cries. Students an Faculty of the Associated Mennonite Biblical Seminaries, 3003 Benha Ave., Elkhart, Ind. 46514: Erland Waltner, Ross T. Bender, John H. Yode Clarence Bauman, C. J. Dyck, Howard C. Charles, Millard Lind, Paul Mille David Habegger, Daryl Schmidt, Parker, S.D.; Denny Weaver, Kansas Cit Kan.; Dale Suderman, Hillsboro, Kan.; Walter Hochstetler, Goshen, Ind.; Do Lind, Goshen, Ind.; Ardean Goertzen, Henderson, Neb.; Noah Kolb, Goshe Ind.; Ray Gingerich, Goshen, Ind.; Henry Shank, Harrisonburg, Va.; Wesl Mast, Morgantown, Pa.; Noah Hochstetler, Goshen, Ind.; Bruce Harvey, Ma vern, Pa.; Amzie Yoder, Goshen, Ind.; Keith Harder, Elkhart, Ind.; Do Klassen, Newton, Kan.; Gary Harder, Niagara, Ont.; John Kamper, Fisk Sask.; Bob McKelvey, Des Moines, Iowa; Keith and Gretchen Kingsley, El hart, Ind.; Ronald E. Brunk, Elkhart, Ind.; Kenneth Schrag, Elkhart, Ind.; Pa M. Gingrich, Goshen, Ind.; Moses Beachy, Goshen, Ind.; Norman Lundake Nappanee, Ind.; David Janzen, Hillsboro, Kan.; David Derstine; Lorne ar Marie Friesen, Winnipeg; Lyle Preheim, Freeman, S.D.; Eleanor Loewe Abbotsford, B.C.; Ruth Bixler, Kidron, Ohio; Frank Sohar, Kidron, Ohi Jacob Dyck, Elkhart, Ind.

MEDITATION

wo hippies came for dinner

WAS A rainy Sunday in Seattle. On our way home from church, we w two rain-soaked, long-haired hippies in rough clothing trudging ward the freeway. One was carrying a back-sack. My wife said, .et's invite them home for dinner. They're probably wet and hungry id it would be interesting to learn to know them."

With an umbrella I walked out to them on the freeway. At close nge, I saw that one of them was a girl, a young Negro girl with a itural hairdo. The fellow had long, curly, red hair and a beard. I vited them and he said, 'Why not!" and started toward the car.

Phil was a thirty-five-year-old teacher from Philadelphia and Lennie is an eighteen-year-old high school dropout from New York. They re on their way to a hippie community in Oregon. Phil had lived as iippie for five years, already, and was articulate in explaining and fending his way of life. He seemed happy for the opportunity to *tness* to a middle-class American family as we questioned him. Both re well mannered but refreshingly informal. Once in our home, they ok off their heavy shoes and were barefooted. Phil walked around in room as we talked, standing occasionally on the elevated fireplace lge or sitting on the floor to play with the cat. Lennie said very le, she mostly smiled.

Phil ate an average meal but Lennie took seconds and thirds. Vhere had you planned to eat today?" I asked. "We eat when the portunity presents itself," said Phil, "but I have missed very few als during the past five years," he added. "There are always those io share. I just don't worry about food. The same with clothing." ire you then not really a parasite on the economy?" I asked bluntly. lo, I don't think of it that way," he said. "We must learn to think life in other ways than working for a living. Western man has sold t to an industrial society and is a slave to it. We must be free to do iat we want to do, to be creative. Besides, automation in industry ll soon make jobs scarce and many will need to learn to live without iat we now call work."

"Doesn't it take structure and organization for people to live to-ther and provide for themselves?" I queried. He said, "I believe iat needs to be done will get done by someone who wants to do it. for example, like to cook so I cook when living in a community. I o like to teach." "What do you do Lennie?" asked my wife. Lennie ugged her shoulders. "She doesn't have to do anything if she doesn't nt to," said Phil. "Man should do what comes natural to him."

Some of the things our friends were saying and doing had a strange-familiar ring. Didn't Jesus say something about traveling without ing provisions (Lk. 10:44 ff.), and about not worrying about food l clothing (Mt. 6:25 ff.), and about freedom from tradition (Jn. 8: -38)? And doesn't the Apostle Paul warn about becoming slaves of n (1 Cor. 7:23) and encourage the use of our distinctive gifts Cor. 12)? Finally I said, "Phil, many of your ideas are Christian. e you a Christian?" For the first time, Phil did not have a ready wer. After a moment of reflection he said, "I was raised an Episco-ian but now, no, I can't say that I am a Christian." Lennie said she l never gone to church. "Isn't worship a natural desire of man?" I ed. Again he stared in thought for a brief moment and then re-d, "I must do some thinking in that area."

On the way back to the freeway, we stopped at our small church lding. They liked the informal atmosphere of the former club lding with a big fireplace. Lennie said, "I would like to come e." I said, "You and Phil have much to contribute to the church. would like to have you come."

Milton J. Harder

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COVER

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As the world wakes

CLICK, CLICK, CLICK.

Hear that sound; not very loud, but you can hear it almost every day.

Click, click, click.

You really do hear it, don't you? It's a thin, fragile kind of a sound. Sort of like a whisper, a blade of grass rustling in a breeze.

Click, click, click.

The first time I heard it was during a political speech carried on television. Was it Agnew? I don't remember. Anyway, he was talking about pollution. And even on black and white TV, his face was getting red. In fact, he was in a light pink rage as he denounced the polluters and preached about the end of the world. I felt as if I were sinking for the third and last time into a sea of sewage.

Click.

Then I heard it. It was the sound of an eyelid opening up. Mine.

My politician friend was ranting about pollution in the same tone of voice and with the same angry eyes with which he's always crying about the menace of communism. If I might venture a prophecy on my expired 1965 prophet's license (I must mail in my renewal one of these days), I'd say that the cold war is over and we've discovered that the enemy is no longer over there, but over here.

And this is going to be interesting. If we hunt for polluters with only half the vigor with which we used to hunt for commies, well, we're going to have a circus and we really need it.

First of all, no candidate for public office will dare allow anyone to think that he is soft on pollution. Not for all the beer cans on Highway 66.

Next, anyone who will really want to make his mark on the political scene will have to become a polluter-hunter. "Ladies and gentlemen, I hold in my hand a list of the one hundred and sixty-three top polluters in this province who have infiltrated into the highest levels of this administration."

And there will be books, pamphlets, and letters to the editor decrying the high incidence of pollution in school, factory, and home. Special chapters will be given to the polluter-sympathizers.

Finally, it will begin to dawn on all of us, sometimes gradually, but perhaps all of a sudden.

Click, click, BOOM, BOOM.

It will happen one day when we discover that the polluters are not all out there, but that we ourselves are hard-core polluters. Who will be left to put us into prison? Well, we may have to find other ways of dealing with our problems than the political speech or the religious homily, or, even, the pompous editorial. But all the words will have been worthwhile if we realize that we are all involved and the aim of the game is not to cast the first stone, but to do some building for a better future.

But, honestly, folks, before we leave the pollution-hunting phase, I must confess that I don't really have one hundred and sixty-one names on my list. We crusaders get carried away with our enthusiasm sometimes. I don't even have eighty-one. How many? Well, if you really must know, I only have one, but it is a bona fide one. I'm saving it for a really big expose that I'm going to work up soon. The biggest polluter of all is not the electric company, not the automobile, not even the steel mill. No, the world's chief polluter is war. Not everyone knows that, but it's bound to come out sooner or later. So that's why I'm glad to see the ardor of the pollution-hunters. They've picked up the scent, but they have no idea of how large the quarry they are tracking really is. If we're going to do away with pollution (and I'm all for it), we're going to have to do away with war, too. So while people are taking on new issues, I'm not changing causes in the middle of this sullied stream. I've ridden it all these years and I'll ride it off until I meet the sunset.

Click, click, click.

I like the sound. The world is waking up.

M.S.

MAR 2 '70

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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THE WHY OF OUR LOSTNESS

Levi Keidel

Today we are incessantly bombarded with an awareness of our crises: the arms race, starvation, race relations, pollution. These threats to our physical environment are compounded by a crisis of the intellect. Relativistic ethics have so fogged man's sense of values that he has lost any common reference point for measuring good and evil. So some say, "Our direction has been wrong; we must go backward to go forward." Others say, "How do you know which way is forward?"

While a discordant cacophony of conflicting voices tells us which way to go, others are asking, "Why are we so lost?"

Old Testament prophets made it abundantly clear that God's blessing upon a people is inextricably interwoven with social justice. But from whence spring man's deeds which either bless or curse society?

Jesus said, "Out of the heart of man, come evil thoughts, fornications, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man" (Mk. 7:21-23).

Deeds spring from thoughts; and thoughts spring from the fountain of the deep inner man. Today's world is simply the cumulative result of the interrelated wrong deeds of human history. The answer is not in trying to improve our deeds. The root of our dilemma is not physical or intellectual. It is spiritual. Trying to resolve our ills by creating a better physical or intellectual environment without first dealing with the deeper problems of the inner man is like trying to cure a diseased tree by picking off its rotten apples.

Once, a man came to Jesus for counsel. This man enjoyed the most affluent social comforts of the day. His intellectual achievements were enviable. Jesus told him bluntly, "You can have no part in building my kingdom until you are born again. What is born of flesh is flesh, and what is born of spirit is spirit. Unless you are born of water and of the Spirit, you cannot enter the kingdom of God" (Jn. 3:1-5 paraphrased).

This brings us to the heart of our problem; because here we find the fountainhead of man's total dilemma, we will be focusing our attention upo it during this series of Lenten messages. Man's innermost being has dual nature. For the sake of visualization, it might be described as a circl divided by a horizontal line. Th top semicircle might be called man' spiritual nature, the *spirit realm*, o the *new man*. The bottom semicircl would be called man's fleshly nature the *flesh realm*, or the natural or ol man.

These two natures are at perpetua war with each other (Gal. 5:17); an from Jesus' remarks about what come from the heart, it is clear whic nature controls the once-born man Paul expands this catalog of sin found in the natural man in Colossians 3:5-9. Jesus said to once-bor men who put great stock in thei fleshly achievements, "You are o your father the devil" (Jn. 8:44).

If we think the Scriptures are t harsh in their evaluation of natura once-born man, we may further lear from observation. When a person' normal inhibitions are removed b alcohol or drugs, what springs fro the inner man? Expressions of un

'The Passion of :hrist" by Claude 'onsot. "To answer hose who would deal ightly with the nature f sin, we need only ook at Gethsemane. Iere the nature of sin umps into bold, gly relief."

nagined beauty and purity? Hardly. ather, there spring forth the extremes ugliness and impurity.

For what purpose are men and omen in contemporary society using eir newfound freedom of expres- on? To strive for hitherto unachieved vels of artistic expression which lift d ennoble the spirit of man? No. ather, to lift up for public view the treme perversion of what God cre- ed as beautiful.

In our scientific humanistic age this very unpopular truth. The old man, natural man, the fleshly nature at always has been and still is a rt of every one of us, is a veritable spool which, when liberated, be- mes a fountain spouting a bitter eam of all sinful things.

To answer those who would deal htly with the nature of sin, we need ly look at Gethsemane. Here the ture of sin jumps into bold, ugly ief. When the Gospel writers tried describe how Jesus reacted when squarely faced the imminent bear- in His own body the consequences sin, they seemed at loss to find ade- ate words: . . . "terrible misery . . . horror and dismay . . . distress came upon Him. He prayed that He might be spared that time of agony. He prayed with greater vehemence . . . His perspiration became as clots of blood . . . He said, 'My heart is crushed with anguish to the point of death' " (N. T. from 26 Translations).

To awaken man to his terrible plight, God gave the law. "Law was introduced in order to increase wrongdoing . . . I had not known sin but by the law; for I had not known lust, except the law had said, 'Thou shalt not covet'. I myself was once alive apart from law; but when the commandment came, sin sprang to life, and I died. If you live after the flesh, you shall die. The wages of sin is death" (Rom. 5:20, 7:1 ff., 8:13, 6:23 Today's English Version).

No, Nicodemus, you're not yet ready to take part in building society. Man *was* placed upon earth to bless, to heal, to build, to redeem. Your resources are great. Your purposes are good. But you are still living only in the "flesh realm"; your "spirit realm" is yet "dead in trespasses and sins." How can you please God when you haven't even become a member of His kingdom?

Nicodemus is representative of man. His problem is the problem of us all. We are not qualified to fill the role God has for us in society until we have dealt ruthlessly with the fleshly nature of our inner man. Famous psychiatrist, Carl G. Jung, once wrote, "If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption."

Ignorance and neglect of these truths are the reasons for our lostness. But the story does not end here. Sun peeping through broken sky makes the clouds look more threatening, but also promises that the storm will pass. "God's act of grace is out of all proportion to Adam's wrongdoing . . . For if by the sin of one man many died, its effect is vastly exceeded by the grace of God and the gift of . . . Jesus Christ" (Rom. 5:15 NEB).

This is God's provision, society's way out, and man's only hope.

This is the first article in a series of four.

NEWS

Objector cause argued in high court

Delton Franz, director of Washington Office of MCC Peace Section, wrote the following report.

EVERY SEAT WAS occupied in the chamber of the United States Supreme Court, in January, as case #305 was heard: U. S. vs. Sisson.

The defendant, John H. Sisson, a twenty-three-year-old Harvard University graduate, his attorney, and the packed courtroom's observers were all young people. Only the eight justices (one vacancy) and the marshals were over thirty—in most cases, well over thirty.

Somehow, the nine old men on the bench in this high court seemed especially old, when contrasted with the young defendant and the onlooking youth, having their day in court. Did these justices really sense the gravity of the timely and urgent arguments presented on behalf of the many John Sissons in our country—the right to be recognized as conscientious objectors to the war in Vietnam?

John H. Sisson had refused to submit to induction. Prior to his formal refusal, he has asked for conscientious objector status. But upon learning that this classification was restricted in the present law to those who "by reason of religious training and belief are conscientiously opposed to participation in war in any form," he was left without recourse. Unless Congress acts to broaden the draft law to allow nonreligious and selective (particular war) objectors the right of a conscientious objector status, the Supreme Court will be the only guardian of law to which thousands of young conscientious objectors like John Sisson can turn.

Sisson's objection to war was based not on a formal religion, but on what the Boston District Judge, Charles Wyzanski, called a "table of ultimate values that is moral and ethical," unrecognized in the law.

The Boston District Court concluded, in upholding Sisson's position, that the Military Selective Service Act unconstitutionally discriminates against young men like Sisson by granting the religious conscientious objector, but not to Sisson, a special status. This, the District Judge asserted, violates the provision of the first amendment that "Congress shall make no law respecting an establishment of religion."

Defending Sisson before the Supreme Court, his attorney stated: "On the establishment question . . . the Selective Service Act tends to establish pacifist religion . . . (it) is intended to protect members of pacifist religion." Whether the defense attorney was right or wrong, the practical effect of the Act has, in many instances, been just that.

The Supreme Court ducked the constitutional challenge (first amendment restriction) posed in a similar case in 1965, holding in the United States vs. Seeger that the Congress did not mean to require belief in God as a condition of being a conscientious objector. Congress, said the Court, meant to determine "whether a given belief that is sincere and meaningful occupies a place in the life of its possessor *parallel* to that filled by the orthodox belief in God." Even with that broadening effect, the spirit of the Court's Seeger decision was not reflected by Congress in 1967 when the "religious training and belief" qualification was again inserted in the draft law.

The implication of the 1967 ruling by Congress clearly is that people who are not motivated by formal religious training cannot be sincere conscientious objectors. In so ruling, Congress appears to have created a troublesome constitutional blind alley. Perhaps the significance of the religious test inserted by Congress is the light it throws on why selective objection is so vigorously resisted. A person religiously opposed to all wars is not seen as a threat to the state in its prosecution of wars. He is somehow "above" politics. In accommodating him, the state recognizes this other-worldly quality. But the possibility that thousands of young mer might find a particular war immora —a war waged in their time whicl they can analyze as unethical ever on nonreligious grounds—becomes a threat to the state's prosecution o that war.

Selective objectors like Sisson res their case on moral, ethical, legal, anc constitutional grounds. Sisson's con science is violated if he submits tc the government's command to go tc war. He refused to violate his con science and in so doing has violatec the Military Selective Service Act.

Whether the Supreme Court wil rule with greater sensitivity for thes young men than has Congress wil not be known until its decision is ren dered this spring. Surely, the sinceri ty of young John Sisson cannot b questioned. His refusal to submit fo induction into the military is no based on lack of courage or willing ness to sacrifice. He was a Peace Corp volunteer.

Nor can he be charged, as man Americans have charged those wh resist the draft, of being an ignorar anarchist, a rebel, or a show-off.

To the contrary, Sisson, like s many youth today, has done exter sive reading on Vietnam, the Unite Nations Charter, the judgments c the Nuernburg Tribunal, and othe domestic and international matte bearing upon the American involve ment in Vietnam.

Commenting on the Sisson cas the director of the American Jewis Committee has made these incisiv observations:

"Perhaps the single most powerf argument for legalizing selective pac fism is this: nobody should be com pelled to kill other human beings ju because his government tells him t

"It is particularly incongruous fc the government of the United Stat to retain its present position, in th

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ight of its own participation in the post World War II Nuernberg trials of Nazi military men who were convicted as war criminals. In case after case, the sole defense of the accused o the unspeakable atrocities they were charged with having committed was hat they were only carrying out orders from above. The inescapable premise of the judgment at Nuernberg was that men have a moral duty o refuse to perform killings they beieve to be wrong and that their concience forbids, regardless of the ommands of the highest political or nilitary authorities. If this premise s sound, then the right of selective onscientious objection must be valiated, unless we wish to become a ation of Eichmanns."

In his concluding rebuttal, Solicitor General Grissom, representing the U.S. gainst Sisson, stated:

"Our submission here is that the Court should not find in history somehing that was surely not there. Our predecessors were sensitive to the First Amendment, but the founders ccepted exemption from military service for members of the peace hurches, without any question and his was accepted explicitly in the acts of Congress for 130 years, right hrough the first World War.

"It would be odd, indeed, if the nvalidity of this unbroken practice as now discovered for the first time n 180 years after the adoption of the ill of Rights.'

It might indeed be odd. But the uestion before the Court is whether e privilege of exemption from parcipating in war can constitutionally e limited to a select religious minory.

Congress, in refusing to create a st Selective Service Law, has left e Supreme Court with the burden correcting the inequities of the isting system. Congress may be oved to do better, with another und of hearings on the draft law to gin in late March. In the meantime, ousands of youths who are conscitious objectors to the war in Vietm await the verdict of the Supreme ourt. *MCC News Service.*

Active in a hurt society
Summer is call to service

H. A. Penner, assistant director, voluntary service for the Mennonite Central Committee wrote the following report.

"What do you have for me?"

This question has been put to me many times. It may be in a letter of inquiry or in a personal interview.

Generally, my reply is, "What can you do?"

Thus begins a process of sharing which, hopefully, will culminate in a summer service assignment with Mennonite Central Committee.

Summer service is a call to action! It is an internship experience in Christian service.

Christ said, "If any one serves me, he must follow me; and where I am, there shall my servant be also" (Jn. 12:26). Christ was always active where society hurt most and He calls us to become active in a scoiety which is very definitely hurting.

Summer service can also be an educational encounter of the highest quality. The significance of this statement is borne out by the fact that many participants have changed their academic majors and vocational plans as a result of their experience.

Service opportunities abound. Educational teams to tutor potential dropout students in basic reading and mathematical skills are needed in the inner city, such as Atlanta, Cincinnati, and Denver. City/community service workers are essential personnel in assisting those agencies and centers which administer a great variety of services to the neighborhoods. Such workers are needed in Atlanta, Cincinnati, and Nashville.

Four to six college-aged girls are needed to serve as resident counselors for girls between the ages of seven and sixteen at a YWCA camp at York, Pennsylvania. Volunteers with skills and interests in nature studies, swimming, horseback riding, camp crafts, dramatics, and music are needed. Also, four men and women are needed to operate a summer day-camp program at a center for delinquent and retarded children and adults.

Various schools and centers offer

Child in nursing home at Rosthern, Sask.: "Christ was always active where society hurt most."

more opportunities and challenges for summer service. Recreational assistants and teacher aides are needed at Boys Village; Junior Village needs recreational and teacher aides; Lakeside School requests four summer service volunteers as relief cottage parents and recreational leaders; Wiltwyck School needs project supervisors and recreational leaders. Fifteen to twenty young people are needed as normal-control patients at the National Institutes of Health. Opportunities for a summer internship in Christian service extend indefinitely in areas such as tutoring, psychiatric aide work, counseling, teaching, social work, and Christian education.

Opportunities are opening for individuals to become involved in a migrant ministry known as the Worker Friend Program. Volunteers have opportunity to interact directly with migrant workers by living and working in the fields with them.

Plans are being made for a program in West Virginia, where ten to twelve students are needed as agricultural extension and home economics workers to upgrade the standard of living of the depressed and economically deprived people in the heart of Appalachia.

Two interesting and exciting service/study seminars are again being planned for this summer. The Council of Mennonite Colleges and MCC are jointly sponsoring one such seminar in Central Appalachia. Seventeen to twenty students will serve in local assignments such as family-service work, public health, housing, and agricultural extension work, while studying for six hours of academic credit given by Eastern Mennonite College.

Bluffton College, with MCC, again is offering the opportunity for a combination of service/study in the inner city. Service assignments are with city/community social agencies and centers which provide services to the neighborhood. This is a unique opportunity to gain practical experience and insight into inner city problems.

Interested persons may write to MCC Summer Service, Akron, Pa. 17501.

Christians as peacemakers Subject of April meeting

A forum on peacemaking in our time is being sponsored by the Laurelville Church Center, April 3-5. The four resource persons, interacting and directing the discussions, are: Frank H. Epp, secretary for studies in international conflict of the MCC Peace Section; Sanford Shetler, an Allegheny Conference bishop and editor of *Guidelines for Today;* Douglas Hostetter, former MCC volunteer in Vietnam, now a student at the New School for Social Research, New York; and Emmett Lehman, a Lancaster, Pennsylvania, attorney and former assistant secretary of the National Interreligious Service Board for Conscientious Objectors.

Each of these men will present his own insights into the questions of how, when, why Christians engage in the task of making peace.

The colloquium is open to everyone; reservations can be made with the Laurelville Church Center, R. 2, Mount Pleasant, Pa. 15666.

Uruguay Mennonites work With missions and school

Seminary training and mission work are two concerns of Mennonites in Uruguay.

The board of the Mennonite Seminary met on November 14, in Montevideo. Board members represented various churches in Argentina, Paraguay, Uruguay, and Brazil. A self-study project for 1970 was announced.

Present for the meeting were John Driver, seminary dean; Elder Eckhard Bergmann, Uruguay; Hans Niessen, West Paraguay, vice-president; Raul O. Garcia, Pehuajo, Argentina, president of the board; Abram Klassen, East Paraguay, secretary; Ernst Harder, president of the seminary; John Koppenhaver, Hesston, Kansas, visitor representing the Mennonite Board of Missions and Charities, Elkhart, Indiana; Peter Sawatzky, Brazil; Viktor Unger, Curitiba, Brazil; Juan Regehr, East Paraguay.

Koppenhaver spoke at the Montevideo seminary commencement on November 15. At the present time, he is studying at the National University at Buenos Aires under a fellow ship. In his spare time, he serves Men nonite churches in Argentina.

Mennonite mission work in Uru guay is directed through the Urugua Evangelization Committee, which ha the same type of inter-Mennonite co operation as the seminary. Its long time president, Karl-Herman Kunz has resigned. Churches have grown u in La Paz, Souce, Timbues, and L Floresta. Missionary James Marti served as executive secretary of th committee, but he and his family re cently left Uruguay for an undete mined period of time.

At the committee's last meeting the following were also present: Ge hard Ewert and Elder Hermann Da both of Gartental, as visitors; Eck hard Regehr, Delta; Miss Milka Rin zinsky, secretary - treasurer; Ha Schmude, Montevideo, new presiden Juan Driver, new executive secretar Daniel Miller, representing the Me nonite Board of Missions and Char ties, Elkhart, Indiana, and Ernst Ha der, representing the Commission o Overseas Mission, Newton, Kansas.

Both the Mennonite Seminary an the Uruguay Evangelization Com mittee are working in cooperatio with the Old Mennonite Church an the General Conference Mennoni Church in North America. *G. News Service.*

Peter Sawatzky, Brazil; Frank Byle professor of New Testament; a Ernst Harder, seminary president, di cuss the Christian witness in Sou America.

;amp in Oklahoma City ;uestions about the draft

.ll young men of the Western District 'onference who will turn eighteen ears of age in 1970 have been inited to attend the third annual preraft boot camp sponsored by the istrict's peace and social concerns ommittee. This year's camp will meet Oklahoma City on March 20-22.

"What will we in our lifetimes do oout the problems in our world?" the question to be asked of the oung men. Four options will be dened. Young men will be helped choose the one which seems most hristian.

The first option chosen by some correct injustice is to join the volutionaries and take by force and olence that which the establishment ontrols. A second option is to join e military which seeks to keep the volutions from happening. The third tion is to resist involvement and, in ect, let violent revolution take place. nd the fourth option is to seek to ing about a peaceful revolution by rrecting injustices.

A bus tour will seek to help the ung men observe the vast inequalis that exist in American cities. her camp features will be a mock aft board hearing, a debate beeen a war resister and a military an, and a Bible study to determine ıy some Christians seemingly can l and others cannot conscientiously so.

A final examination will be adminered to determine how earnestly participants have struggled with issues. Especially designed awards l be granted to those who complete requirements.

Persons invited to serve in the mp include James Gingerich, Richl Ratzlaff, Ray Regier, Paul Frie-, Randall Kaufman, H. B. Schmidt, lvin Schmidt, Stanley Smucker, ron and Elvina Schmidt, Elroy tzlaff, Hugh Bobbit, James Deend, Palmer Becker, Harold Rer, Keith Schrag, and Mr. and Mrs. K. Kaufman, Windom, Kan.

.ast year's predraft boot camp ught about seventy seventeen-years from three states to Roman Nose te Park, Okla. *G. C. News Service.*

Prague group faces crisis After Hromadka's death

An extraordinary meeting of the working committee of the Christian Peace Conference was to be held in Prague February 27 to March 1 at the invitation of the Czech Ecumenical Council of Churches.

The vice-presidents of the Peace Conference accepted the invitation at a meeting in Moscow early in February, which was convened by Metropolitan Nikodim of the Russian Orthodox Church, who is chairman of the conference working committee. It was understood that the vice-presidents would present recommendations to the working committee on the future of the conference.

Following the resignations in December last year of the president Josef L. Hromadka and the general secretary, Jaroslav N. Ondra, it was to be recommended to the extraordinary meeting that the seven vice-presidents should assume collective leadership of the conference, with Metropolitan Nikodim as chairman of the committee.

The working committee was also to appoint an interim general secretary and three assistant general secretaries.

Heinz Kloppenburg of Dortmund, Germany, said "The atmosphere of the meeting was friendly, although the situation was anything but easy." He said the vice-presidents agreed that the present world situation urgently called for a continuation of the conference.

A statement from the vice-presidents at the close of the meeting urged "all members of the Christian Peace Conference to unite in promoting reconciliation, peace, and progress among all nations."

The Christian Peace Conference was founded at an assembly in Prague in 1961 to act as a bridge between eastern and western Christians in the field of international affairs. Professor Hromadka was its only president until his resignation on November 14 last year. (Hromadka, aged 80, died on Dec. 26.)

Internal differences reached a head last October when Ondra was forced to resign after representatives from member churches and regional committees in eastern Europe said they had lost confidence in him. Professor Hromadka, upon hearing of the events that led to Ondra's resignation, said the controversy was "one of the most tragic experiences of my public life. . . . I have no alternative but to submit my resignation." *Ecumenical Press Service.*

18 workers for Nigeria Needed in next 60 days

Although Nigeria's civil war is ended, the need for emergency relief and longer-term rehabilitation is not. The big relief agencies of the world are rushing in to feed the Ibos, offering almost more than can be distributed. The United States Government offer of forty thousand tons per month is described by some authorities in Nigeria as excessive. Many of the European medical teams are of two- to three-month duration.

In light of these developments, the Mennonite Central Committee believes its speciality in Nigeria, as in other areas of the world, will be in the long-term aspects of rehabilitation.

Toward that end, MCC plans to increase its medical and rehabilitation teams, and to continue working with both the American Friends Service Committee (AFSC) and the Christian Council of Nigeria, as it did during the war.

Personnel are needed immediately to fill these projected plans. Within the next sixty days, MCC needs four doctors, three nurses, two agriculturalists, five agricultural Paxmen, a construction supervisor, a social worker, a mechanic, and an administrator. Mennonite Central Committee will draw from those who have applied, but additional volunteers are still needed. Interested persons should write MCC, Akron, Pa. 17501.

Vern Prehiem, director for Africa and the Middle East, was in Nigeria the last of February and the first of March and consulted with officials in the Christian Council of Nigeria to firm up plans as to how best MCC can assist in the council's plans for long-term rehabilitation.

Korba school adds building Started fifty years ago

January 12 was a red-letter day in Korba, India, when ground was broken for a new school building. This new school will be located about a hundred yards north of the present Hindi Mission Middle School.

Harold Ratzlaff, manager of the school, reports that the primary school (classes one to five) started in 1920. The school was upgraded to a middle school (classes one to eight) in 1961 when the present temporary structure was erected. The ninth class was added in July 1969, the plan being that this would become a full high school by 1971.

The decision to build new school facilities in Korba was made in Mission Conference in October 1965, and sanctioned by the Board of Missions in December of that year.

Since that time, funds for the proposed building have been accumulating. The present plans call for a two-story building with seven classrooms, three laboratories, library, staff room, offices, and an auditorium.

Participating in the actual groundbreaking were the following: Dr. A. D. Thiessen, chairman of the Mission Conference in India; M. P. Nand, pastor of Korba Church and representative of the church conference in his office as treasurer; S. Walter, Mauhadih, representing the Education Board; Surendra Gardia, headmaster of the Mission Middle School since 1962; Ben Sawatzky, consultant engineer; Freddie Benn, construction supervisor; and a boy and girl representing the student body.

Funds are still needed for this building project, which will cost an estimated $60,000. Contributions designated for this purpose, may be sent to the Commission on Overseas Mission, Box 347, Newton, Kan. 67114. *G.C. News Service.*

Headmaster Gardia breaks ground for a new school building in Korba, India.

Words and deeds

The Belton C.P.S. reunion will be held on Sunday, July 19, in the Mountain View Church, near Creston, Mont. More than four hundred men were campers in the Belton Civilian Public Service camp in Montana during World War II. Plans are being made to publish a directory for the reunion, with present addresses, occupations, and numbers of children and grandchildren. Further information on the reunion may be secured from Willard Unruh, Box 26, North Newton, Kan. 67117.

A television workshop will be held in the First Presbyterian Church, Wichita, Kan., Apr. 14 and 15. Persons interested may contact the Wichita Council of Churches, 607 N. Broadway, Wichita 67214.

Plans to oppose the draft Congress to get testimony

At the February 9 and 10 meeting c
the MCC Peace Section, it was decide
that when the Congressional Arme
Services Committees conduct hea
ings on draft reform, Mennonites wi
present a testimony against continue
conscription. The hearings are e
pected to begin on March 16.

The Peace Section has spoke
against the draft since the ninetee
forties. Usually this has been accon
panied by statements encouraging th
widest possible recognition of consc
entious objection to military servic
Reflecting the increased agony, bot
within and without the church, th
Section agreed that this time the
statement "should clearly focus o
biblical and historic Mennonite wi
ness against conscription."

William Keeney, chairman of th
Peace Section and dean of Beth
College, was asked to present th
statement to the House and Sena
Armed Services Committees. Th
Peace Section is encouraging mer
bers of the constituency to expre
their convictions on conscription
connection with congressional hea
ings. The Washington office of th
Peace Section will assist any MC
constituent to make a witness on th
issue either in the hearings or pe
sonally to congressmen and senators

The precise statement is now bei
prepared. The Peace Section and va
ous Conference peace committees w
be asked for their counsel before t
final copy is presented.

Closely related to the decision
testify on the draft was another d
cision to sponsor a series of region
assemblies similar to last Novembe
consultation on conscience and co
scription held in Chicago. In cooper
tion with MCC—Canada and Confe
ence peace committees, the Secti
hopes to develop a series of half-d
discussions on the options young m
have as they confront the draft a
the biblical grounds for such decisio
Congregations and/or communiti
who have an interest in developi
such conferences are invited to wr
John A. Lapp, executive secretary
MCC Peace Section, Akron, Pa. 175

RECORD

Calendar

Apr. 10-12—Lexington, Ill., Cen- ral District Conference.

Apr. 30-May 2 — Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pacif- c District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadi- n Conference.

Oct. 23-25—Hillsboro, Kan., West- rn District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Mar. 8-13—Pandora, Ohio, Grace Church, Lenten services, A. C. Schultz.

Mar. 22-26 — Normal, Ill., First Church, Jacob Enz.

Northern

Mar. 25-27—First Church, Moun- ain Lake, Minn., Holy Week serv- ces, Howard H. Charles.

Pacific

Mar. 8-13—Aberdeen, Idaho, First Church, pre-Easter services, Harris Valtner.

Mar. 8-15—Paso Robles, Calif., First Church, evangelistic and Chris- an renewal meetings.

Mar. 27-29—Phoenix, Ariz., First Church, Holy Week services, Andrew helly.

Western

Mar. 15—Moundridge, Kan., Eden Church, peace institute, Doug Hos- tter.

Mar. 15-17—Halstead, Kan., First Church, pre-Easter services, Roland oering.

Mar. 22—Whitewater, Kan., Grace Hill Church, Holy Week services, . Krahn.

Mar. 22-24—Ransom, Kan., First Church, pre-Easter services, Lester nzen.

Mar. 22-25—Buhler (Kan.) Church, Holy Week services, Aaron J Epp.

Apr. 10-11—Bethel-Hesston student onference on the draft.

College basketball

eb. 26: Bluffton 98—Anderson 66

Workers

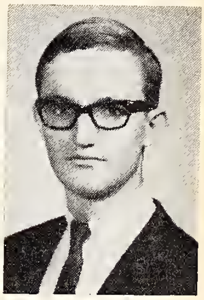
Daniel Allen Henry of Liberal, Kan., Apostolic Faith Church (Pentecostal), began a two-year voluntary service term in Hamilton, Ont., on Mar. 1. He graduated from the Southwestern Heights High School, Kismet, Kan., and attended Kansas State Teachers College in Emporia, Kan.

Susie Jantz (Mrs. Kurt), formerly of Wichita, Kan., is serving as secretary to Heinz Janzen, general secretary of the General Conference. During the last two years, Mrs. Jantz worked as secretary to the president of the Independent Postal System and did volunteer work at the Children's Hospital in Oklahoma City, while her husband was in 1-W service.

Robert Kreider, president of Bluffton College, has been granted a six-month sabbatical leave during the latter half of 1970 for travel, study, and writing in Britain and the Middle East. He and his family will leave for Europe in July and return next January. During his absence, Mark H. Houshower will serve as acting president.

Steven Schmidt has accepted an appointment as instructor in biology at Bethel College for the 1970-71 term. He will replace Dwight Platt, who will be on a sabbatical leave. In 1967, Schmidt received his bachelor of arts degree from Bethel College. He was accepted into the University of Chicago in their master of arts in teaching program in the field of biology under a scholarship and graduated in 1969 with a master of arts degree in teaching. For the past two years, he has taught biology in the South Shore High School, Chicago.

Gerald Schrag, a native of rural McPherson, has accepted an appointment as assistant professor of mathematics at Bethel College for 1970-71. He will replace Arnold Wedel, who has been granted a one-year leave, during which time he will be professor of mathematics at Ottawa University. A 1960 graduate of Bethel College, he earned a master of science degree from Kansas State University in 1964. He is now a candidate for the doctor of philosophy degree in mathematics.



Henry

Jantz

Marriages

Stanley Louis Claassen, First Church, Newton, Kan., and *Janice Durrill,* Church of Christ, Bartlesville, Okla., on Feb. 14.

Richard K. Stucky, First Church, Newton, Kan., and *Barbara Jo Krehbiel,* Bethel College Church, North Newton, Kan., on Dec. 27.

Deaths

Elma Wenger Becker (Mrs. Edwin D.), First Church, Aberdeen, Idaho, was born Nov. 20, 1914, and died Feb. 16.

Mary L. Bleam, sixty-eight, East Swamp Church, Quakertown, Pa., died Feb. 17.

Susie Goertzen Friesen (Mrs. Dan B.), Alexanderwohl Church, Goessel, Kan., was born Aug. 5, 1892, and died Feb. 15.

Isaac S. Harms, Grace Hill Church, Whitewater, Kan., was born June 4, 1898, and died Feb. 10.

Mary Thomas Jantz (Mrs. P. T.), First Church, Newton, Kan., was born Sept. 26, 1885, and died Jan. 29.

Abram V. Loewen, Gospel Church, Mountain Lake, Minn., was born Apr. 25, 1908, and died Feb. 12.

Wilbur Mast, First Church, Sugarcreek, Ohio, was born Jan. 29, 1914, and died Feb. 11.

Elma Niswander, First Church, Bluffton, Ohio, was born Oct. 28, 1888, and died Feb. 16.

Henry Regehr, Salem-Zion Church, Freeman, S.D., was born Sept. 15, 1886, and died Jan. 15.

LETTERS

Regain true evangelism

Dear Editor: At times, I feel that *The Mennonite* assumes that to be a Mennonite is to be a Christian; or perhaps, that Christianity can be passed from generation to generation. Therefore, I appreciated the letter by Miss Jabour in the January 13 issue of *The Mennonite*. At the same time, I was forced to recall the Index of 1969, which appeared in the last issue of that year. According to the index, there were more articles concerning Vietnam than there were concerning the Holy Spirit, missions, prayer, and witnessing, all combined! I realize that classifications are, at best, arbitrary. However, are we emphasizing social concerns to the extent of neglecting spiritual concerns? Are all Mennonites aware of the personal Christ and the working of the Holy Spirit? Unless social action stems from a personal relation to Christ, does it not become more grovelling in self-righteousness? I sincerely hope that the Mennonite church, in particular the General Conference Mennonite Church, can regain the true nature of evangelism and revival, and still not lose the social awareness and involvement which has developed in the past.

And, I still look forward to the arrival of *The Mennonite* each week. *Charles T. Friesen, 1023 Lyndon, No. 14, Houston, Tex. 77025.* Jan. 19

Lot of Mennonites agree

Dear Editor: I would like to commend Curt Siemens on his letter to the editor dated February 17, 1970. The letter in this issue of *The Mennonite* was a direct reply to Dale Schrag's earlier comments concerning the contradictory resolution aimed at the Selective Service System. Siemen's clarifying views and objective analysis put the entire issue into proper perspective.

A lot of Mennonites agree with him and welcomed his reply. I, for one, agree wholeheartedly with him and appreciate his genuine concern. *Dwight Goering, 203 Metzler, McPherson College, McPherson, Kan. 67460.* Feb. 16.

When to make a decision

Dear Editor: In the January 13 issue of *The Mennonite*, the letter by Barb Jabour interested me.

In a Sunday school class years ago, at Bethel, the question of when to make a decision on religion came up. The teacher thought in the late teens, and that Mennonites had a Catholic background. I don't think Luther or Calvin, even Menno Simons, got far enough from it, or Wesley from the Episcopal, but Fox discerned the trend away from sacerdotalism to the spirituality of salvation.

Children are born spiritually alive, innocent, and saved unconditionally, by atonement, but inherit the sin tendency from Adam (not guilt for his sin) for their own when accountable, and die spiritually so need to be born again, converted, also sanctified (not entirely at conversion), carnal mind, evicted, buried by baptism unto death, as at Pentecost, Holy Ghost baptism typified by fire. . . .

The one baptism for now, pointed to by both John and Jesus (else two Lords and faiths) because the "old man" unless eradicated, causes a dual personality as in Romans 7 and solved in Romans 8, and must be to enter heaven, peace with all men, and holiness without which no man shall see the Lord. Then established in the faith, once delivered to the saints (not the critics), and endure to the end to be finally saved. Perfection of heart, not absolute perfection till resurrection and a new body. *G. P. Nelson, 701 E. 10 St., Newton, Kan.* Feb. 2.

Draft Las Vegas style

Dear Editor: I read about the draft resistance "Mennonite style" in your magazine. I don't agree with the method used!

Every American should ask himself whether he or she is for or against the draft (indentured servants)! Either you're for it or against it.

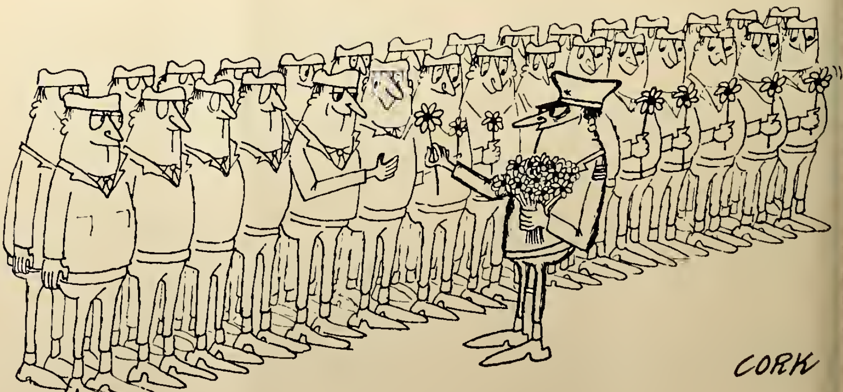
President Nixon says he favors a volunteer army. I say, "How much favor has he given it?" Bah, this is double-talk.

The draft continues, in time of peace or war—justifiable wars or not. Now we are told we will use the lottery system. Isn't that sweet!

I call this the draft—Las Vegas style. Everyone (prospective draftees) is saying, "Oh, maybe they'll pass me by." These people are not for the draft or they're not really against it, because you're either *for or against* it. You don't have to be draft material to know this if you're a realist! But, are you?

The Bill of Rights, Amendmen xiii, 1865, Section 1: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

This is clear-cut! Involuntary servitude means the draft. So! Take your choice. You're against the draft an for the Bill of Right, or vice versa No two ways about it! *A. Wightman, 12765 Perris Blvd., Sunnymead, Calif. 92388.* Feb. 5.



ord's Prayer obsolete?

EAR MAYNARD: Curt Siemens' con-
ention that the Anabaptist tradition
f conscience versus the state is obso-
te in the United States is interesting
Feb. 17 Letters). One might further
onclude, both from that statement
nd the general tone of his letter,
at the Lord's Prayer is also obsolete,
t least in its present form. It could
e updated to read, "Thy kingdom
as come, Thy will now is done, in
e United States as it is in heaven."
amont A. Woelk, 511 E. 37 St.,
opeka, Kan. 66605. Feb. 19.

re his views subversive?

EAR MR. SHELLY: I read with in-
rest the letter from Mrs. Harvey
rtman in the February 3, 1970 issue
The Mennonite. I somehow felt
at I could not let this letter pass
ithout comment.

To begin with, the comparison used
Mrs. Ortman between our Ana-
ptist forefathers and our present-
y draft-resisters is one that, I feel,
rived at the wrong conclusion. Mrs.
rtman stated that our forefathers
ere persecuted because their beliefs
Jesus Christ were at stake, not
mply because they were Menno-
tes. Does not this same line of think-
g apply to the modern Mennonite
nscientious objector? He is not re-
sting the draft simply because he is
Mennonite, but rather because he
els he cannot serve his country and
s God concurrently in the armed
rces. The people of this country
ve recognized the needs of this
nd of man, and have provided a
y for this man to serve both his
od and his country without the two
nflicting in any way.

These young men have their beliefs
Jesus Christ and His teachings.
ese beliefs are very much at stake
the draft issue, just as our fore-
thers had their beliefs at stake. Why
ould they be labeled *activists, non-*
nformists, and *radicals,* simply be-
use they are trying their best to
ve God? Of course, our forefathers
l not think of themselves as non-
nformists and radicals, just as our
aft-resisting young men do not con-
sider themselves radicals. But those outside the church, and sometimes inside, often choose to label them as such. Are these men really radicals? On the contrary, I admire these men who have the guts to stand up for their beliefs. Their motives are definitely Christ-centered, for they feel that by taking their chosen path, they can follow Christ better than in any other way. It is definitely not a move to defy authority or rebel against the United States, but rather a move to legally comply with the law, in such a way that their Christian beliefs will not be violated.

Certainly, there are those very few who misuse and take advantage of our conscientious objector system, but these thorns are present in almost every group. If advocation of activism and nonconformism is the perfect answer to the destruction of the Mennonite church, as Mrs. Ortman states, what does she suggest for our young men? Should they all allow their Christian beliefs to be violated? Should they be assimilated into the system from where many never return? Jesus Christ himself was probably one of the most outstanding nonconformists in history. He was labeled as a radical in His day, yet we are His followers. He is the one we believe in and worship.

I am a seventeen-year-old senior at Reedley High School. Discussions about the draft that occur day to day among my peers interest me greatly. My friends respect my position, though most of them do not feel as I do. It would be as easy for me to label anyone of them as a radical as it would be for them to do so to me. But we all realize that to do so would be utterly ridiculous. Labeling anything as radical often distorts the issue by creating the wrong picture in too many minds.

My decision has definitely been made. When I register for the draft next fall, I will sign as a conscientious objector. I would certainly like to know if my views are considered subversive to the Mennonite church. *Herb Penner, 453 E. Linden, Reedley, Calif. 93654.* Feb. 6.

Mystique of driving a car

DEAR EDITOR: Regarding "The Cup That Kills" (Feb. 3 issue), the author left out almost any reference to the second factor in the grim equation: drinking plus driving equals death. Yet what people drink is only our proper concern when it endangers or affects our lives. The occasional glass of wine I drink at home endangers no one and I would be reluctant to give it up.

Legislation to stop alcohol drinking has never been effective, and I question that it is possible to persuade or force people to give it up. Is there any possibility of affecting the second factor in the equation? There seems to be a mystique in the western world involving a man's right to own and drive the car of his choice, regardless of the consequences to the rest of society.

Not only alcohol but also medication of various sorts, emotional states such as anger, depression, and the like, physical illness, and the condition of the car contribute to drivers' ability to drive safely. With these variables, as well as the inconveniences of traffic jams, air pollution, parking problems, and repair expense, one would think man would, long ago, have found a more satisfactory means of getting around. (Cars are the least efficient method of moving a number of people a short distance, such as over a bridge. Walking is the most efficient.)

Man still clings to his car, in spite of the many disadvantages and indeed the lethal dangers, which seems to indicate that a car has more significance than a means of transportation. Any effort to affect his driving habits (including driving while under the influence) will have to include identification of that factor and consideration of it. *Mrs. Ruby Baresch, 257 N. Rutan, Wichita, Kan. 67208.* Feb. 6.

Happy to open his mail

DEAR SIR: How happy it must make an editor to open his mail and find an offering like, "I, too, love the Church" by Elaine Rich (Feb. 17). It is so touching to one who feels just like that, but can't say it like she can. *Mrs. Michael J. Wollmann, Box 428, Freeman, S. D. 57029.* Feb. 25

Must do more than gripe

TO THE MENNONITE: I heartily disagree with you, Mr. Lehman, on the letter you wrote in the February 10 issue of *The Mennonite.* No, as a red-blooded American, I would not rather see my young sons and daughters in the grave than in this condition! You may speak for yourself but please do not speak for me. You take one look at the long hair and then assume that they smoke pot. Then you immediately put them all in one classification. Bad! . . .

We who look clean-shaven and wear nice clothes and have enough food to fill our bellies do very little more than just that! The youth of today see beyond this and at least are trying to make an effort at changing some of these hypocricies and social injustices that are taking place. What are you doing, Mr. Lehman, besides just griping about how our young people look? *Frieda Neufeld, Wayland, Iowa.* Feb. 13.

Noncooperation necessary

TO THE EDITOR: In recent weeks in *The Mennonite,* hundreds of words have expressed completely opposing views concerning the Christian's participation in war.

As a father who had previously reconciled God's will with Selective Service through noncombatant service in World War II, and two sons who have found the need to sever all ties with an immoral institution, we personally find it necessary to oppose the American military machine through noncooperation, in a time when the effective witness of a conveniently loop-holed alternative service has long since passed.

Moreover, as three members of the Mennonite church, we are very concerned about the polarization of the brotherhood taking place in our midst. Upon considering someone's pro-con poll-taking and H. S. Bender's third emphasis of the Anabaptist vision ("the ethic of love and nonresistance as applied to all human relationships"), we feel the need to reaffirm our Christian responsibility in living according to *God's* law, and urge that all Christians continue to do the same. *Robert, Steve, and Bruce Miller, 13655 Haynes Ave., Mishawaka, Ind.* Feb. 12.

Not an official statement

DEAR EDITOR: You recently received a copy of the letter sent by students and faculty members of the Associated Mennonite Biblical Seminaries to President Nixon. [Letters, Mar. 3, p. 158]. Some additional information is apparently needed to clarify the origin of the letter.

The concept and draft of the letter to the President were totally the result of student initiative. As you will note, the cover letter was signed by the two of us, who originated and drafted the letter to President Nixon. The signatures attached, as typed on the cover letter, were arranged for clarity into groupings of faculty and students. It was never intended that the letter would represent an official statement by AMBS and faculty titles were listed only for identification. Indeed, the letter was not, and could not be, an official statement, since the entire community was not involved and a majority of them did not sign the letter.

We are hopeful that the letter will produce dialogue and open brotherly discussion of the issues concerned. We trust this background will help facilitate that end. *Daryl Schmidt and Dale Suderman, 3003 Benham Ave., Elkhart, Ind.*

Confrontation with Jesus

TO THE EDITOR: It seems to me tha one of the basic issues before ou churches is that of the relationshi between service and evangelism an how evangelism is defined.

A very discerning article appear in the January 30 issue of *Christianit Today,* written by the distinguishe educator, Elton Trueblood of Ear ham. The essay is from his new bool *The Man for Our Times,* which is t be released from the printers th month. Harper & Row.

Since this is copyrighted, I may n quote extensively. This much, I b lieve is permissible: "The danger that service may take the place evangelism or that evangelism may b redefined so that it is social servic and nothing more." He then define evangelism as "confrontation wit Jesus Christ."

All this from a Quaker! and whe the service projects of the Quake are so widespread. Read this articl especially the portion as it appears o page 5 in the January 30 issue. *S. Moyer, Rt. 2, Box 78, Bluffton, Oh 45817.* Feb. 1

Sees church-state conflict

DEAR SIR: This is in response to t February 17 letter by Curt Sieme who argues, most eloquently, that t church should cooperate with Sele tive Service! His arguments hinge his premise that, in this time ar country, there is (quote) no co flict between church and state!

One could hope that this we true, however many of us see sig that would indicate otherwise. Ju as the pre-World War II Germa church was asleep and passive (wi a few notable exceptions) as the e treme right wing drove to pow there, so there are signs pointing the same thing taking place her God forbid.

I find nothing in Christ's revelati of God to indicate that we (t church) are relieved of the respon bility to speak prophetically to t state concerning God's will for all h manity. *O. W. Baer, Rt. 1, Trento Ill. 62293.* Feb. 1

unchained

Pat Kenoyer

MARCY'S LEGS DANGLED over the dirty windowsill. She peered over her shoulder, up and down the dim alley. "Hurry up, Jess. I'm scared. The cops could show up any minute."

A young man stepped from the storeroom clutter. He carried a big box full of small, easy-to-sell items. "All right, we have enough. Let's go."

Many miles down the highway Marcy began to cry. Jess put an arm around her. "Come on, Honey. It's over now. We made it okay. Another hour and we'll meet Jowdy, sell this stuff, get some H. Everything will be great, then."

"I know, I know, Jess. But it nearly kills me to go through that dirty, sneaking business. We're common thieves—and just so we can feed our habit. God knows I wish there were something better in life."

That scene from real life took place over eight years ago. Marcy and Jess are not the real names of that young couple. People who know them in real life would be horrified to think the Jenners ever pulled off a burglary. They would be even more shocked to think those nice young people were ever drug addicts. Jess is steady in his auto mechanics job. Marcy always looks attractive, keeps their home neat, takes excellent care of their precious two-year-old daughter.

You already realize Marcy and Jess are no longer addicts, but let Marcy tell how their deliverance came about.

"It began after that robbery. I loved Jess, but I wanted a home, children, a normal life. We didn't dare have children, for with addicts their habit comes before everything, even the care of their own children. We were incapable of living like other people. We had tried breaking the habit but failed. We were chained to drugs.

"We always needed money. If Jess got a job he didn't stay with it long. We kept moving, to get away from the police, from the respectable people, from ourselves. The most painful experience in life was to meet someone we cared about—like my mother. I'd do anything, go anywhere to keep from seeing mom. It hurt both of us too much.

"The money and drugs from that robbery were gone. Jess and another addict were in our apartment planning how to get more money, more drugs. I got up, walked out, got in the car. I drove and drove and drove. I cried, too. It was so sad. I had nowhere to go. No resting place. All I could do was keep driving aimlessly, worrying about the gasoline I was using, knowing we couldn't afford wasting it.

"I saw a little church. It looked shabby enough to admit someone like me. I parked the car, walked to the door. Scared. Worrying someone would say, What are you doing here? Or maybe the church doors would be locked, then I'd feel silly. The door opened when I pulled on the handle. It was dim inside, no noise. I went in. It was peaceful. I went to the front, knelt there. I prayed and I cried. I told God all.

"When I raised my head a gray-haired man was kneeling near, his lips moving silently. He looked up and smiled. 'God bless you,' he said. He walked with me to my car. I knew he meant it when he said to let him know any way he could help me.

"Jess was alone when I got back to the apartment. I told him I wasn't going to break the law again, I was going to quit the drugs. I said I'd leave him if necessary, but I was determined to live a better way of life.

"Sunday morning, Jess and I were the first ones at the little church. After church, Mrs. Lyon, wife of the gray-haired minister, invited us to dinner. We were nervous but the Lyons made us feel at ease. Pastor Lyon soon had Jess talking about his fishing he had done as a boy. I'd never seen Jess like this, telling excitedly about the one that got away. Jess and I were addicts when we met. I guess neither of us realized the other hadn't always been an addict, that somewhere in the past there was a person unchained to drugs. I'd always known there was a nicer, drug-free Marcy inside myself. That day at the Lyon's home I realized there was a different, better Jess than the one I had always known.

"We kept going to the little church on Sundays but during the week we were still drug addicts. I couldn't break the habit as long as Jess didn't and, right then, Jess didn't want to.

"We were broke again. Jess and two of his buddies drove to Mexico, smuggled some drugs across the border. The federal men caught on, arrested them. Jess was in jail, facing a five-year sentence.

"Pastor and Mrs. Lyon borrowed money to drive me to see Jess. They stayed with me. Lyon talked to lawyers, judges, anyone he thought could help us. The law works slowly. Jess would be in jail for months, just waiting for his trial to come up. Pastor and Mrs. Lyon took me home with them. They took me to doctors, to psychologists. Finally, through prayer and through sweat, my drug habit was broken. Four months later, Jess was released, on probation. Because he had no previous record the law was giving him another chance. During that four months, Jess's addiction had been conquered. We were freed from our habit.

"Pastor and Mrs. Lyon gave us money to rent a little house. The federal man arranged for Jess to get auto mechanics training at the local college. It was hard because people knew about our past. The school authorities didn't like having Jess there. They were afraid he'd influence othe young people to become addict They reluctantly let Jess in scho and he made good grades all the wa

"We dropped our old friendship quit seeing anyone who was an addic God had come into our lives. H was living within us. It began tha day I walked into that little churc and knelt to pray.

"Three years ago, Jess's probatio ended. We were free to begin a ne life. We wanted to start new some where where no one would hold o past against the children we hope to have. Pastor and Mrs. Lyon a the federal man agreed it would b good for us to form a new life in new place. Two months and tw thousand miles away we did just tha Jess got a good-paying job in a ga rage. Pastor Lyon wrote an intr ductory letter to the pastor here. was surprising how quickly we fit i here.

"The most wonderful thing w when little Barbara was born. We di something I didn't think we'd ever d We wired my mother money to com visit and see her granddaughter. Fo the first time in years, I wanted t see my mother. Now I could look he in the face.

"Sometimes I think back to eigh years ago and it seems like this real, like that couldn't really hav happened. Every evening before goin to bed, Jess and I kneel. Togethe we thank God for the deliverance H has given us."

The street

Walk down these lonely streets
Where the night can hide your weary eyes;
A lonely shadow, where no one can see you cry.
I am the street; throw your tears over me;
I won't laugh at you or give you pity,
Or say how weak you are when you walk away.
Walk over me; I am the street.

Danny Ramirez

MEDITATION

e still and know

NE NOON AT the table, we remarked about the interim of quietness ıen there was a lull in the flow of traffic past the house. It was one those beautifully calm days when hardly a leaf was moving. Then, · one golden moment, we could move out of man's world into a of the eternal. Man-made rush and frenzy seemed far removed; rk, worries, and troubles faded; this was stillness for our souls—vorshipful quietness, a moment of life to be treasured and nembered.

As the noise of the day resumed, we wondered why we did not try make periods of stillness for ourselves. Just as God had reminded psalmist to be still, He was reminding us that it is needful and od for us to be silent *and know*.

s there value in quietness without awareness?

uppose we had gone on with our lunch with the usual desultory ıversation about the work of the day or of some bit of news or if rains would hold off until the crops were planted. We would have sed seeing the flood of sunshine, a token of the warmth of God's e. The heavens were telling in the clear, blue of the sky. We were nly aware of the little things of God's creation: the flight of the rrow with a beak full of straw for the nest in the building; the ght glint of a lost wisp as it drifted down to the grass, a splash of or in the bright flowers blooming near the fence, the whisper of the ves stirred by a gentle breath of air, the majestic dignity of the huge amore in the corner of the yard. God spoke to us in that brief moment, and we worshiped.

hat I am God. As the noise of the day resumed, we dropped back the busy world of humanity, but we were thinking, "Why must wait for a special opportunity to draw near to God? Why do we take more time to know the Father?"

t is true that we can find God anywhere, any time. This is still d's world where He is the omnipotent and loving Father of all.

Ian is such a busy creature that he assumes an importance for his irs far beyond its rightful proportions. To many persons God *was.* hear discussions on the supposition that man has progressed so that no longer does he have a need for God. Yet man's world is ıbled by his creations of hate, war, greed, pride, and other woes ıght on by selfishness and sin.

Vhen God spoke to Moses, He said, *"I am.* Tell them that *I am* you." God is here and now. We know God is near at all times, often we find Him in the midst of all our rush and busyness, ı at most unlikely times or places. A phrase of an old hymn comes ıind: "We have found Him in the watchfires of a hundred circling ps." We can find Him in the smile of a child, in a kind deed that es unexpectedly, in the field at work, in the ghetto, anywhere, time.

ven so, we need to take time to come close to Him. Elijah found ı in the still, small voice. Jesus often left the crowds to be alone His Father. If He so needed this time of prayer and commu-, how much greater is our need. We feel that if we wish to make worship more meaningful to us, we will follow the directions as cho the words of the psalmist, "Be still and know I am God" (Ps. 46:10).

Mildred Sommer.

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COVER

Threats to our physical environment are compounded by a crisis of the intellect. See "The why of our lostness."

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God's miracle among us — MCC

Orie O. Miller

"EAGER TO MAINTAIN [or endeavoring to keep, as in the King James Version] the unity of the Spirit in the bond of peace" (Eph. 4:3) is one of the more apt scriptural words characterizing the church fathers of our older generation.

The 46½ percent membership growth of the 1904-18 period, the structuring of boards of publication, education, and mission, and Mennonite Conference from 1890, the fruit of Sunday school begun even earlier, the more general use of English in the Mennonite church beginning with the turn of the century, enabling the influence of Moody, Funk, and J. S. Coffman, making "all things seem new" again (Rev. 21:5), probably accounted at least in part for this scriptural eagerness. By 1920 (after President Wilson's war to end war), and the wider world becoming visible—from this beginning obedience in Dhamtari, India; Pehuajo, Argentina; war sufferers' housing rebuilding in France; and Russian Mennonite deputation visits among us in the United States in 1920, another scriptural word, "So then, as we have opportunity, let us do good unto all men, and especially to those who are of the household of faith" (Gal. 6:10), seemed particularly applicable to the circumstance, and easily led to beginning MCC and this wider brotherhood structuring.

The American Friends Service Committee, founded in 1917 and preceding MCC by several years, had taught us much about consensus and nonpolarization, and respect for differences in making decisions. One notes all MCC actions of the first twenty years *unanimously* passed (in good Mennonite parlance) and the steady moving toward Holy Spirit-led togetherness. But we never gave up our *Roberts Rules of Order*. By 1941, and the particular preparation of the six years preceding in our nonresistance and peace position understanding, one found this togetherness possible from grass roots—youth to old age and leadership. . . .

MCC's accepted scriptural priority of prayed-out Christian-committed workers, and after this, then, contributed varied gifts and things "In the Name of Christ" and the needed administration—not only simplified the treasurer-controller function but prepared for the merging with mission and world brotherhood partnership in gospel outreach obedience. Even before this ripeness, MCC here and there took, and still takes, a John the Baptist forerunner role, and then phased out to a John Mark to Paul role, without John Mark's lapse.

A few additional meaningful observations: First, the service or gift or labeled contribution "In the Name of Christ" clarified immeasurably worker standards and motivation, resource relationship and deed perspective and dimension, and enabled testimony opportunity, despite language, culture, and other barriers. Second, Jesus' striking feeding miracle and His concern for fragments and crumbs and that nothing be wasted also finds similar symbolization in baskets labeled VS, TAP, Pax, MTS, MEDA, GMCC, MMHS, MDS, MII, Eirene; Km. 81, and Asuncion Center, Paraguay, Starenstrasse 41, Basel; Cottagegasse, Austria—and others aborning.

And so, from this 1970 MCC perspective, may there continue being rather than becoming, mobility rather than arrival—a new Galatians 6:10 world brotherhood perspective, in unique testimony to brother in Christ and to brother partner in continuing outreach in obedience to our Lord's commission to every man. May affluence be shared via heaven's bank account. May the eagerness characterizing 1919-20 characterize 1970, as well—to those reflecting similarly in 2020 and 2070 as we do here. And may similar love of word and sensitiveness to Holy Spirit breakthrough and leading, and in seeing "all things made new" continue, likewise.

Orie O. Miller

MAR 9 '70

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:11 MARCH 17, 1970

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THE POWER OF THE CROSS TO SAVE

Levi Keidel

A FRIEND OF mine in a drunken rage clubbed a man, split his skull, and killed him. He was sentenced to life imprisonment. Through the witness of a fellow prisoner and secret reading of pages torn from a Bible, he was converted. Eventually, he became so transformed into the likeness of Jesus that his sentence was commuted and he was set free.

"So many of us as were baptized into Jesus Christ were baptized into his death. . . . Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6: 3, 6 KJV).

The cross has power to save. The suffering and death of Jesus Christ in our steads is the very heart of the gospel. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. The Lord hath laid on him the iniquity of us all. Christ . . . suffered, . . . the just for the unjust, that he might bring us to God" (Rom. 5:8, Is. 53:6, 1 Pet. 3:18 KJV).

Oh, the profundity of the agony that He took upon himself in those hours upon the cross. Words of human vocabulary cannot even circumscribe the magnitude of this event, much less explain it. Somehow this God-Being absorbed into himself the eternal deaths of all mankind already born and yet to be conceived, and then triumphantly cried, "It is finished! He who believes (in Me) and is baptized will be saved; he that believeth not shall be damned. Go proclaim the good news" (Jn. 19:30, Mk. 16:16, Mk. 16:15, Weymouth).

Symbols and creeds around the world witness that Christ died for the sins of mankind. To live comfortably with the fact, many people leave it at that. They seem to believe that the event was sort of like a can of global spray paint; God pushed a button and covered up everybody's sin and irresponsibility.

Isn't it strange that we would like to assign a kind of personal irresponsibility to matters of religion which we wouldn't tolerate in any other area of life. In business, we expect partners to be responsible. Government expects its citizens to be responsible. Employers expect their workmen to be responsible. Husbands and wives expect each other to be responsible.

Likewise, God requires that we, His creatures, be individually responsibl *"Whoever* believes. . . ." "So man of us as were baptized. . . ." "To many as received Him. . ." (Jn. 1:12

I must appropriate what Christ di on the cross to meet my own person need. I must say in effect, "Lord, accept that what You in Your wor say about me is true. I am sorry f my sins, and put my faith in You a You alone for salvation from the penalty. Because You promise to r ceive all who come to You in fait I believe You have accepted me. now commit myself to following yo and count on your help to enab me to do it."

What happens when a person opens his life to Christ? By exami ing the pictures used in the Scri tures to describe this experience, see that two basic things happen such a person:

First, he is delivered from a ju cial penalty of sin. When we perso ally identify ourselves with Jesu death on the cross, God sees o fleshly nature or "old man" as bei crucified in Jesus' crucifixion; G sees the death Jesus died as bei identical with and substitutionary f the death we deserve.

"The Crucifixion" by Claude Ponsot: "The suffering and death of Jesus Christ in our steads is the very heart of the gospel."

When the life of a condemned crim- l comes to an end, he is no longer ler the judgment of the law. At death, the penalty for his crimes annulled. He can never again be ed before the judge to give answer this lawbreaking. Death forever s him from penalty for his crimes. hus "the Lord laid on Him the uity of us all; the chastisement our peace was upon Him; and His stripes we are healed" (Is. 4-6). "Our old man is crucified Him. . ." (Rom. 6:6). "I am ified with Christ; nevertheless I ; yet not I, but Christ liveth in . ." (Gal. 2:20). "Ye are dead, your life is hid with Christ in l" (Col. 3:3). "He that is dead is d from sin" (Rom. 6:7).

hat joy comes to one's heart n he lays hold onto this fact: the lem of his sins has been forever t with; every trace of penalty his crimes has been erased; God s nothing against him; he has red the divine family, and nothing has power to ever again separate from his Father's love (Rom. -39)!

at same joy will quickly change isillusionment if I seek confirmation of my salvation in the success of my efforts to crucify myself. When my obedience to Christ is challenged by a remanifestation of my fleshly nature, I can remind myself that God sees this old man within me as being dead; it no longer holds power to condemn me. I reaffirm my faith in His forgiving grace and so strengthen my bond of union with Him.

Secondly, the person who identifies himself with Christ's death is delivered from the experiential power of sin. Our old man is crucified with Him for a purpose: "that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

According to Thayer, the word *destroyed* (used 27 times in the New Testament) means "to render idle, unemployed, inactive, inoperative, deprive of strength, influence, power; to bring to naught, make of none effect."

Paul assured us that experientially the struggle between our fleshly and spiritual natures would continue (Rom. 7:14-25). But the person who brings his own need to the cross of Christ finds a fusion with Divine Power that "turns on" his spiritual nature and enables him to grow away from the domination of sin toward the likeness of Jesus Christ (Rom. 6:5-14).

We return to the picture of the divided circle; our fleshly nature or "old man" the bottom half; our spiritual nature or "new man" the top half.

In the man who has never come to the cross, God's view is this: the bottom half is active and in control; the top half, which alone could inherit the kingdom of God, is dead in trespasses and sins.

In the man who has come to the cross, God sees the picture as being reversed. The bottom half has been crucified with Christ, is dead, and deprived of its power. The top half has been brought to life by the power of Jesus' resurrection, is now actively in control, and is seen as being "hidden in Christ."

And if any man be in Christ, he is a "new creation" (2 Cor. 5:17). There is no condemnation to him, because he walks no longer after the flesh, but after the spirit (Rom. 8:1).

This is the second article in a series of four. Next: "The Power of Resurrection to Redeem."

NEWS

Hong Kong — a foreigner's piece of China

Bruce Jutzi, former MCC director, Hong Kong, wrote the following background analysis of the news.

I HAVE LIVED in "the Pearl of the Orient" for more than two years, now, and I still find it difficult to put my finger on the essential Hong Kong.

Hong Kong was Britain's prize for defeating China in the Opium War in 1842. This war was precipitated by an abortive Chinese attempt to stamp out the lucrative traffic in opium, carried on by the British, and urged to its conclusion by British trading interests, who were constantly frustrated by China's lack of interest in doing business with the *barbarians*.

The resulting cession of Hong Kong to Britain provided a secure base of operations for these traders, the chief of whom are well remembered to this day. Their company not only still exists, but is extremely large and complex, and wields power in Hong Kong that is said to rival that of the government. Hong Kong remains a colony, with the only elected public officials being a minority of ten on a twenty-six-member Urban Council, whose area of responsibility is limited to such things as garbage collection and management of recreational facilities.

Chinese leaders, whether resident in Peking or Taipei, regard Hong Kong as a part of China, temporarily controlled by foreigners. Of the 399-square-mile area of the Colony, 366 square miles are scheduled to be returned to China on the expiry of a lease in 1997. This is one of the possible deadlines for control by foreigners.

Another might be the time when Hong Kong ceases to be economically valuable to China. At the present time, China gains in excess of $600 million, yearly, in foreign exchange through Hong Kong, enough to pay for more than one third of its imports.

But the only real point of agreement on Hong Kong's future is that China can take it over any time it so pleases, some say by merely making a telephone call.

Hong Kong's population has, on several occasions, been swelled by upheavals on the Chinese mainland, and even shrunk by difficult times in the Colony. Between 1937 and 1939, seven hundred and fifty thousand refugees came to Hong Kong to escape the Japanese occupation of Canton, raising the population to 1.6 million. By 1945, this had fallen to about six hundred thousand as a result of the Japanese invasion of Hong Kong. By 1947, it had again risen to 1.8 million as people fled the disruption of the civil war; and with communist victory in 1949, the greatest influx ever to occur. Now the population exceeds 4 million.

The people who came during this time included hundreds of thousands of poor, and many thousands of rich and very rich. The latter provided the capital and enterprise to initiate fantastic economic growth of the past twenty years, and the former continue to provide the endless supply of cheap labor who made it happen, and make Hong Kong, perhaps, the most profitable place in the world to do business.

Superlatives cannot exaggerate Hong Kong's economic vitality. Investors, local and foreign, are not deterred by the uncertainty of the future. Neither do taxes or legal restrictions deter; Hong Kong is the last bastion of genuine *laissez-faire* free enterprise.

A factory owner can recover his initial investment within three to four years, and it has been done much quicker than that. New stock issues are oversubscribed many times, with hopes of instant fortunes often realized. Exports are growing rapidly, there is no end in sight to the dizzying increase in tourism, vast new public works schemes are projected, land is selling at record prices, and there is an acute shortage of luxury flats.

The hundreds of thousands of wor ing people whose sweat makes it possible do not partake fairly of t fruits of success. Wages are very lo working hours are incredibly lon and job security is virtually no existent.

Child labor is common. Not ev primary education is guaranteed, a thousands of children are not able complete grade school. Their paren cannot afford the school fees, a more importantly, the loss of incon that schooling would entail.

Meanwhile, many of the rich ready have plans made for their g away, including the maintenance multiple-entry visas for the fre world country of their choice.

Because so few of the people control of things in Hong Kong co sider it to be their home, a sense community and genuine concern f the immense social problems of t Colony are conspicuously lackir True, there is a Community Che hundreds of voluntary welfare e deavors, and even a government cial welfare department. But the ov all approach lacks the cogency a commitment that can come only wh the residents of a community the selves run their affairs.

The only task tackled with d gence is that of personal aggrandi ment.

Recently, a locally based welfa association undertook a cleanup ca paign to clear the streets of destit street sleepers. These are mostly people, with no one to look af them, and people with mental illnes but who are *not dangerous*.

The leading English-language ne paper reported on its front page t a group of thirty people, officers the association and others, set out 10:00 P.M. and soon came u two sleepers. On waking them, it discovered that they were ment ill, so the group moved on.

They soon found another one, old lady, who on being awake

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Script and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Gen Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and ada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 671

he situation of the masses of poor people caught in
e conflict of interests in Hong Kong could be worse.

d offered a bath, clean clothes, and
blanket, "just stared and did not
spond." She appeared bewildered
cameras flashed. The crowd of
out sixty people who followed the
oup laughed. She was finally helped
. She did not resist. But after walk-
g about ten yards, the pressing
owd and flashing cameras appar-
tly frightened her and she refused
walk. She sat down on the pave-
ent. [After taking her away in a
ck], 'Well, that's all for the night,'
me said, and the group dispersed."
The association plans to hold a
anup every three months.

Two days later, the same news-
per carried a picture of two aban-
ned dogs with the caption, "ABAN-
NED DOGS NEED HOME. Thanks to
: Hong Kong Society for the Pre-
ntion of Cruelty to Animals, they
: being taken care of while efforts
: being made to find an owner for
m."

All social welfare work in Hong
ng is not of this caliber. On the
ntrary, I know from firsthand ex-
ience that welfare endeavors are
quently sophisticated, and the peo-
working in them often very dedi-
ed. But I do feel that these inci-
nts are indicative of the general
tude in Hong Kong toward social
blems.

What, then, do you say about Hong Kong? Most charitably, you might note that, in recent years, Hong Kong has provided an escape from the rigors of the Chinese Revolution for many thousands who, for various reasons, were incompatible with the new China. Further, in spite of the problems noted above, Hong Kong is able to provide, by Asian standards, a decent standard of living, trailing only Japan and Singapore. And it is giving a considerable boost to the economic development of China.

Or, if you are more cynically inclined, you might decide that Hong Kong is successfully, for the moment at least, tapping that seemingly inexhaustible store of human selfishness that is always so close to the surface in all of us.

So everybody can do his thing: the rich Chinese can get richer; the foreign investor can make a killing with a minimum of risk; foreigners can do as they please in education and social welfare; the British get to keep a bit of empire; China, in spite of its professed hatred of imperialism, gains a valuable contact with the West, and an important source of income.

And, miraculously, the situation of the masses of poor people caught in this concurrence of contradictory interests, could be worse. Some insist it would be much worse if Hong Kong were not the way it is.

New workers go to Congo
Mukedi station reopened

Late last year, Donovan and Naomi Unruh and their infant daughter Lysianne arrived in the Congo where they were to be engaged in evangelistic work.

The Unruhs, General Conference Mennonite missionaries who had left for a year of language study in Brussels in October 1968, arrived at the Congo port of Matadi last October. Clearing customs took the better part of a day, but fortunately they did not need to pay duty on their truck, because it was brought in through the church.

Driving the truck seven hundred miles inland to Mukedi, via Kinshasa and Kikwit, was far from easy. The road from Mukedi to Kikwit was treacherous and sandy, and in addition had two difficult ferry crossings. "The four-wheel drive proved its worth many times on the inland trip," Don said. "Everywhere, we met trucks with twisted axles in the sand, and I wondered when the truck with our personal effects in front of me would be the next, but we fared well."

The house into which the Unruhs moved at Mukedi was bare, except for a bed, two chests of drawers, and a few chairs. "We were glad for everything we had packed," Don said. "We made a baby bed out of a packing crate and a kitchen counter out of the packing case from the refrigerator."

Without electricity, power and light depend on kerosene. After their arrival their kerosene regrigerator did not work, but turning it upside down for twenty-four hours made it work again like a charm. At night, they carry their Aladdin lamps from room to room.

The reception at Mukedi was warm. "We found the people willing, receptive, and warm here in Mukedi," said Don. "Our welcoming receptions included a church dinner, several welcome programs, and numerous gifts of eggs and bananas and other Congo fruits."

Brief forays into the district showed that the churches have much work to do. "Four days at district conference the last week of November showed sincerity for work, but pointed out the poverty of the church as compared with the mission and its funds for work." Nevertheless, the church supports all its pastors for the region as well as a number of overseers.

New posts and churches are being built as funds become available through the church treasury. Few buildings, however, are of a permanent nature—most are built of poles, bamboos, and grass thatch.

This does not inhibit the fervency of the Christians. "A problem that greatly concerns us is one of getting the pastors out to the churches of the region on a more regular basis." For that purpose, it is hoped that money for several Honda motor scooters will become available.

The Congo is not America. On a recent shopping trip to Kikwit, the Unruhs had an interesting experience along the road. "About halfway there, we came upon a tree which had fallen across the road. The embankment on either side was high; thus the tree formed a bridge across the road, too low for us to pass under. After measuring the height of the truck and the space under the tree, we dug out the road and, after several tries, made it under the tree successfully. . . ."

The Congo Inland Mission began to repair, rebuild, and reinhabit Mukedi last year. Buildings were destroyed or vandalized during the Kwilu rebellion and the hospital was destroyed by fire in 1964.

The Unruhs are part of a team of missionaries now being placed at Mukedi. Their special responsibility will be village evangelism and the establishment of communities of believers.

They are no strangers to the Congo. Donovan was formerly at Mukedi as a Paxman for two years and Naomi was a schoolteacher in Kinshasa for a year. *G. C. News Service.*

Pastoral visit to Vietnam Names of soldiers sought

Henry H. Dick, general secretary of the U.S. Conference of Mennonite Brethren Churches, and member of the Mennonite Central Committee Executive Committee, will visit Vietnam April 14-21. He will contact Mennonite Brethren men in the military service in a pastoral ministry. He is interested in having the names of other Mennonite and Brethren in Christ members, as well.

Please send names, APO addresses, and specific locations if possible, of Mennonite men presently in Vietnam in military service to Paul Longacre, Mennonite Central Committee, Akron, Pa. 17501 by March 25.

Prayer materials prepared Seen as renewal source

Believing that good resources can make a difference to a church, the Commission on Home Ministries has mailed to all General Conference pastors and voluntary service unit leaders a congregational mobilizing kit for a School of Prayer. The resource guide was prepared by Palmer Becker, executive secretary of the Commission on Home Ministries.

"Schools of Prayer are being used of God in our time to bring renewal to quite a number of churches and campuses across the nation," says Becker.

The resource kit gives guidelines, a bibliography, and resources for conducting a School of Prayer. The five-lesson guide is flexible: it can be used during the Sunday school hour, during the worship hour, on Sunday evenings, on Wednesday evenings, or as a series of special meetings.

Each of the five sessions has a specific focus: Ourselves, others, families, groups, the public.

"The goal for the seventies of the General Conference Mennonite Church is to have living, active congregations," says Becker. "It is our sincere desire and prayer that, through Christ and the resources that He challenges us and each group to use, our congregations may truly live, act, and grow."

Tour to Middle East set To study human problems

As a follow-up to the highly succes ful 1969 study tour, the MCC Peac Section will again take a tour throug out the major Middle East countrie This year's tour is scheduled for th three weeks of July 24 to August 1

The purpose of these tours is t acquaint North Americans with th tensions and human problems of th Middle East today. There will b visits to the major historical sites c Egypt, Jordan, Lebanon, and Israe Briefer stopovers will be made i Rome and Athens. Mennonite Centr Committee work in Crete, Jordar and Israel will be visited. Like las year, the emphasis will be on ho Christians can contribute to the rec onciliation of Arab-Israeli difference

The estimated cost of the tou is $980. Nine $200 scholarships ar available, five of which are reserve for college students. Interested pe sons should write to the MCC Peac Section for further information.

Source on alcoholism

Alcoholism has become a problem such proportions that those who wo with alcoholics think that there a about fifteen to twenty million chro ic alcoholics in the United State rather than the five or six millic generally quoted. "If alcoholism we a communicable disease, a state of n tional emergency would be declared says Karl Menninger, M.D., note medical scientist.

Report on Alcohol, a scientif quarterly concerned with the effec of alcohol consumption, is publishe by the American Business Men's R search Foundation. The object of th foundation is "to collect, correlat and disseminate information regardi alcohol and alcoholic products, th manufacture, sale, and use for beve age, industrial, or other purposes a their relation to the health and we being of the people of the Unit States."

Report on Alcohol may be order for $2.00 annually from the Am ican Business Men's Research Fou dation, 599 North York Road, Eln hurst, Ill. 60126.

ı review of the New English Bible

Reads good as the Good Book should

EWEST OF THE complete transla-
ons of the Bible is the New English
ble published on March 16. It may
ot be the newest for long, for trans-
tions of the Bible come thick and
st in today's highspeed world.

But its excellence will be hard to
at and we're all the richer for it.
The New English Bible rates as a
perb storyteller bringing the narra-
es of the Old Testament into clear-
focus and giving the facts with
ore accuracy and in excellent lan-
age.

Not being a version of the older
glish Bibles, it is not bound to fol-
w the paths of previous revisers. But
e tradition of the older English Bi-
es is present and can be especially
t in the Psalms.

The New Testament of the New
glish Bible was published in 1961.
e Old Testament seems to have been
long time in coming, but now it
s appeared along with the Apocry-
a. On the occasion of this publica-
n, the 1961 New Testament has
en reissued in a second edition
th minor changes as we will note
low.

An important value of the New
glish Bible may well be in what it
ls us about the other versions of
Bible, particularly, the Revised
ndard Version and the King James
rsion.

The RSV has been widely criticized
t widely accepted since its publica-
n in 1946 and 1952. The fear most
nmonly expressed was that the RSV
d departed too radically from the
ng James Version of 1611.

But the reader of the New English
le will come to feel that if the
has any faults, the main one
st be that it was too conservative
l followed the King James Version
closely. This was probably the
per course for 1946 and 1952.
American Christians had difficulty
accepting a version of an old Eng-
Bible, how much more difficult
ıld have been the acceptance of a
translation such as the New Eng-
Bible twenty years ago.

This is not to imply that the NEB
overly bold and daring. It is not. But it has broken new ground and will stimulate all of our Bible study and reading.

The English of the NEB comes through sharp and clear.

Exodus 32:1: "When the people saw that Moses was so long in coming down from the mountain, they confronted Aaron and said. . . ." The last phrase is much better than the RSV's: "the people gathered themselves together to Aaron and said. . . ."

Deuteronomy 1:17: "have no fear of man. . . ." This is more direct than the RSV's: "you shall not be afraid of the face of man. . . ."

Judges 19:8: "He rose early in the morning on the fifth day to depart, but the girl's father said, 'Have something to eat first.' So they lingered till late afternoon, eating and drinking together."

The RSV in revising the above passage was too heavily influenced by the King James Version when they rendered this verse as: "And on the fifth day he arose early in the morning to depart; and the girl's father said, 'Strengthen your heart, and tarry until the day declines.' So they ate, both of them."

To feel the sharpening of focus as we move through the translations, look at Ruth 2:22 and see how one learns more about the facts of life for girls working the field in ancient Israel.

First, the KJV of Ruth 2:22: "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field."

Then RSV: "It is well, my daughter, that you go out with his maidens, lest in another field you be molested."

Finally, NEB: " 'It is best for you, my daughter,' Naomi answered, 'to go out with his girls; let no one catch you in another field.' "

Another translation in Ruth by the NEB is puzzling. Ruth 2:13: "May I ask you as a favour not to treat me only as one of your slave girls?" is a rough reading and less clear than previous translations. The NEB does give an easier reading in its footnote, but this may illustrate the principle of translating an ancient text that the more difficult reading may be more correct.

Yet the NEB has given us more correct translations at a number of places. Hagar is probably better described as an "Egyptian slave-girl" than as an "Egyptian maid" (RSV) or "handmaid" (KJV).

I like "hill-shrine" in 1 Samuel 9:12 better than "high place" (RSV).

To say that Saul was "filled with prophetic rapture" in 1 Samuel 10:10 is better than to say he "prophesied."

In Exodus 9:18: "tomorrow at this time" is more correct than "tomorrow about this time" (RSV).

In Exodus 26:14, the NEB clarifies that the tabernacle had two coverings of different kinds of skin rather than one covering of mixed skins.

While the New English Bible does not attempt to translate the same word in the same way each time it is used, yet in Judges 9:54 it does make a distinction between two different words for *kill* where the RSV failed to make that distinction.

Farmers will be reassured by the rural sophistication of the NEB translators in correcting one of the RSV's worst blunders in the field of animal husbandry. The RSV, following the KJV, added up a list of twelve pairs of oxen and announced in Numbers 7:88 that the total was twenty-four bulls. The NEB clarifies that the animals were always bulls since castrated animals were not used for sacrifice.

Another rural notation is in Micah 4:3 where swords are not turned into plowshares but into mattocks.

In Genesis 3:7, "loincloths" seem more appropriate as the garments for our first parents than "aprons" (RSV).

The NEB also turns out better translations than the RSV in such passages as Genesis 48:6, Leviticus 25:9, and Judges 8:16.

A good try is made at clarifying the fact that the leprosy of ancient times is not similar to the modern disease sometimes called leprosy, but more accurately, Hansen's disease. Therefore the disease is called "a malignant skin-disease" in Leviticus 13:2 or "chronic skin-disease" in 13:11 where the RSV and KJV use leprosy or leprous diseases. And instead of "leper" as in the RSV of Leviticus 13:45, the NEB says "one who suffers from a malignant skin-disease." This is a necessary improvement, although wordy, in light of the continued confusion of a modern disease with an ancient one.

Having been encouraged by this good start made by the NEB, I was disappointed to come to 2 Kings 5:1 and find that Naaman was called a "leper." The reading I would have preferred was in the footnote: "his skin was diseased."

The same unevenness in translation seems to hold true in talking about sexual activity. The KJV, intended for public reading, was often vague about sexual relations. In Genesis 6:14, the NEB speaks more openly but fails to do so on some other occasions.

Again, the NEB didn't seem to be able to resolve the problem of the Hebrew name for God, which, of course, was regarded by the Jews as too sacred to pronounce so that another name was always substituted in their reading. The King James Version followed this usage, translating the substitute name as Lord, instead of Jehovah which the English revisers of 1881 used and which, of course was wrong because it probably should have been Yahweh. (Jehovah is a hybrid word using the consonants of Yahweh and the vowels of the Hebrew word for Lord.) The NEB has chosen to follow the older English versions and the RSV and use Lord, which doesn't seem an accurate translation, but after all those centuries of not pronouncing the name of God, it is too hard to make a beginning—I suppose.

Another traditional reflex followed by the NEB is to continue to use the old English form of the second-person pronouns in addressing deity, as did the RSV. Thus 1 Samuel 3:9: "Speak, Lord; thy servant hears thee."

But in Genesis 3:12, the first man addresses God, saying, "The woman you gave me. . . ."

The King James word *mercy* (as in 1 Chron. 16:34) is also a problem for Old Testament translators. The NEB solution is probably adequate but still unsatisfactory because it is no more complete than earlier efforts. The American Revised Version tried "lovingkindness," the RSV "steadfast love" and NEB has settled for "love." After saying this is not good enough, it may still be the best solution so far.

We gave the NEB's New Testament an enthusiastic review when it first appeared. (See *The Mennonite,* Mar. 14, 1961.) We see no reason to retreat from that initial statement.

And the NEB New Testament has been well received in the English-speaking world during the last nine years. Though the NEB is the product of the Protestant churches of Great Britain (with Roman Catholics acting as observers), the NEB has been used widely in North America. Of the seven million copies sold so far, about three million have been distributed in the United States alone.

A number of minor changes have been made in this second edition of the New Testament as it appears now with the complete Bible.

British spellings still appear in the NEB, but these are limited to a comparatively few words such as labour, favour, defence. International communication has almost homogenized even our spelling. In the second issue of the New Testament, "connexion" has been changed to "connection" in Acts 7:13.

New Testament references have been harmonized with the Old Testament. Mark 2:26 in the 1961 edition referred to the bread kept in th Israelite tabernacle as "the consecrated loaves." But the 1970 editio calls it "the sacred bread" to harmonize with Old Testament rendering of 1 Samuel 21:4.

Other revisions in the 1970 Ne Testament seem to sharpen up th literary quality and clarity.

Matthew 20:31: "The people roun ed on them and told them to be quiet. The 1970 rendering says more clear ly: "The people told them sharply t be quiet."

Romans 2:9: "There will be grinding misery for every human being . . ." Less flashy is 1970's: "There wi be trouble and distress. . . ."

Paul's old thorn in the flesh gets new twist in 2 Corinthians 12:7. I 1961, the verse read: "I was given sharp pain in my body. . . ." It now given as "a sharp physical pain.

A return to a traditional readin comes to Luke 16:1 where in 1961 "There was a rich man who had bailiff. . . ." Now in 1970, the baili is once again a "steward" as he ha been for centuries.

One reading in the 1961 editio may have been anachronistic. In Luk 12:37, we find a servant who "wi buckle his belt." In 1970, we fin that the first-century servant onl "will fasten his belt." Buckles com later.

But the one change that I hint at in my 1961 review has not be made. Paul in 1 Corinthians 5:9 made to say that "you must hav nothing to do with loose livers Really?

But these are details. No one wi ever find every item in any transl tion quite to his taste. For the m ment, the New English Bible com closer to the satisfactory translatio The next translation of the Bible ma well turn out to be the best one, bu if it is so to be, it will have to b mighty good. For the New Englis Bible reads good as the Good Boo should.

Maynard Shel

The New English Bible. Oxford Un versity Press/Cambridge Universit Press.

CENTRAL DISTRICT REPORTER

arch 17, 1970

CENTRAL DISTRICT EDITION

he Search for Wholeness n Today's World

heme for April 9 to 11 Central District Conference at East Bay Camp, Hudson, Ill.,

East Bay Camp, Lake Bloomington, Hudson, Ill.

ast Bay Camp conference center on
ake Bloomington, ten miles north of
oomington-Normal, Illinois, will be
e scene of the fourteenth annual
entral District Conference April 9-
. All business sessions will be held
Denham Hall, with accommoda-
ns for over five hundred. The con-
rence program is patterned after the
formal small-group experiences of
st year's conference at Marbeck
enter in Bluffton.

The theme "The search for whole-
ss in today's world" will be intro-
ced with the opening message
ursday evening by Robert W.
artzler, administrator of Oakland
ychiatric Center. John Vayhinger,
ofessor of psychology and pastoral
re at Anderson School of Theology,
nderson, Indiana, will present three
essages focusing on the theme. *Pre-*
ription for Anxiety by Leslie Weath-
ead is recommended reading for
delegates.

The president of the conference,
onard Wiebe, will bring the mes-
ge, "Finding Wholeness," at the
nday worship. This will be a sum-
rizing message replacing the tradi-
nal sermon by the president open-
a conference session.

Printed reports of all committees
l be sent to the church in advance
conference sessions. These will not
read from the floor of conference.
mmittee hearings on Friday and
turday will give opportunity for discussion with conference committees.

Resolutions and concerns will be given adequate time for discussion and action. The format helpful in framing and presenting resolutions and concerns has been prepared and will be available to all delegates.

A film, followed by coffee-n-chat fellowship from nine to eleven each evening will give opportunity for reflections and cultivation for new friendships.

East Bay Camp has adequate accommodations. We are committed to 150 persons living in residence for the three days of conference. It is hoped that all visitors will plan to stay at the camp, if possible. Special needs for accommodations should be communicated to the housing committee.

Once a year Opportunity

Conferences mean different things to different people. For some, it is the once-a-year opportunity to become reacquainted with district friends. For others, it is the occasion for becoming informed about the work of the conference. There are new and exciting subjects to be explored, new friends to meet, and relationships to be strengthened through small group discussions. Nor would one want to miss the intensive discussion *on the floor*. And one could not have a good conference without the mealtime conversation.

I think that the 1970 conference will be all this and more. Part of the *more* will be the beautiful surroundings at East Bay Camp on Lake Bloomington, near Meadows, Illinois. To live together in a camp setting should give us the ideal opportunity of really getting to know each other. Those attending will be able to take in all the sessions, without the burden of making meals and keeping overnight guests. Parents, here is your chance to go camping again. The young people will be camping nearby, in a section of the camp suited for their program needs.

As you may know, the theme of the conference is, "The search for wholeness in today's world." Our speaker, Dr. Vayhinger, will help us in our search for wholeness. We hope this can result in deep sharing as we meet in small groups. This conference will also provide the opportunity for us to share concerns and take action. We again welcome the youth of our district to this conference. Some of their sessions will be scheduled with the adults, while others will be held separately. The program committee has outlined an exciting program, and I am sure that it will be of interest to you. Bring your concerns, joys, open minds, and a willingness to discover. *Leonard Wiebe, President of Central District Conference.*

Are you interested?

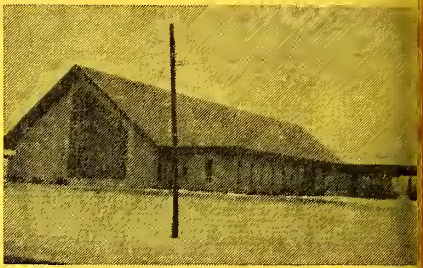
North American Inter-Mennonite Intergenerational conference is planned to be held in Winnipeg July 16-19. The conference will focus on Bible study and inspirational experiences. Youth and lay delegates will constitute 80 percent of the conference. Ministers will be 20 percent.

Central District is allocated a proportional share of delegates. Before appointments are made by conference executive committee, you are invited to report your interest or availability for the conference. Contact the conference minister, Box 28, Bluffton, Ohio 45817, not later than April 12.

Flanagan-Meadows hosts to district conference

Flanagan (Ill.) Church

Meadows Church, Bruno Penner, pastor; and Flanagan Church, Donald Nester, pastor, are carrying the heavy responsibility of hosting the district conference. The hosting committee held its first planning session June 10, 1969. Ernest Schirch is chairman and Donald Nester, secretary.


Meadows (Ill.) Church

HAPPENINGS

FIFTIETH ANNIVERSARY

All friends and members of the Bethel Church, Pekin, Ill., were invited to an open house honoring the fiftieth anniversary of Mr. and Mrs. Austin Roth, on Feb. 1.

BEN RAHN TO SALEM

Ben Rahn has accepted the call to the pastorate of Salem Church, Kidron, Ohio. He and Mrs. Rahn are from Pretty Prairie, Kan. Rahn succeeds Heinz Janzen, who resigned to become General Secretary of the General Conference. Lester Hostetler is serving as interim pastor.

CHICAGO YOUTH CENTER FIRE

Two fires and vandalism have heavily damaged the Ashland Youth Center. It has not been in use in recent months. The future of the Center is uncertain at this time.

EASTER MEETINGS

Jacob Enz, Elkhart (Ind.) Seminary has been engaged to conduct the pre-Easter services at First Church, Normal, Ill., Mar. 22-25, followed by Communion Services on Mar. 26.

FRIEDENSWALD BUILDERS TO CAMP

Friedenswald Builders and their families are invited to be guests at camp on Apr. 24 to 26 (note change in date). This is Friedenswald's twentieth-anniversary year. To double Friedenswald Builder membership is our goal for this anniversary year.

HIGH SCHOOL AWARDS

Lita Albrecht, daughter of Mr. and Mrs. Harold Albrecht, Route 1, Tiskilwa, won two school awards: High School DAR Good Citizenship Award and 1970 Betty Crocker Homemaker of Tomorrow. Lita has been active in many programs, giving outstanding leadership. She is eligible for one of 102 college scholarships. After graduation, Lita plans to attend the University of Illinois and major in English.

INSTITUTE FOR EVANGELISM

Dan U. Dalke, pastor of Ebenezer Church, Bluffton, Ohio, attended the pastors' institute for evangelism, sponsored by Campus Crusade for Christ at Arrowhead Springs, Calif.

VOLUNTARY SERVICE ASSIGNMENT

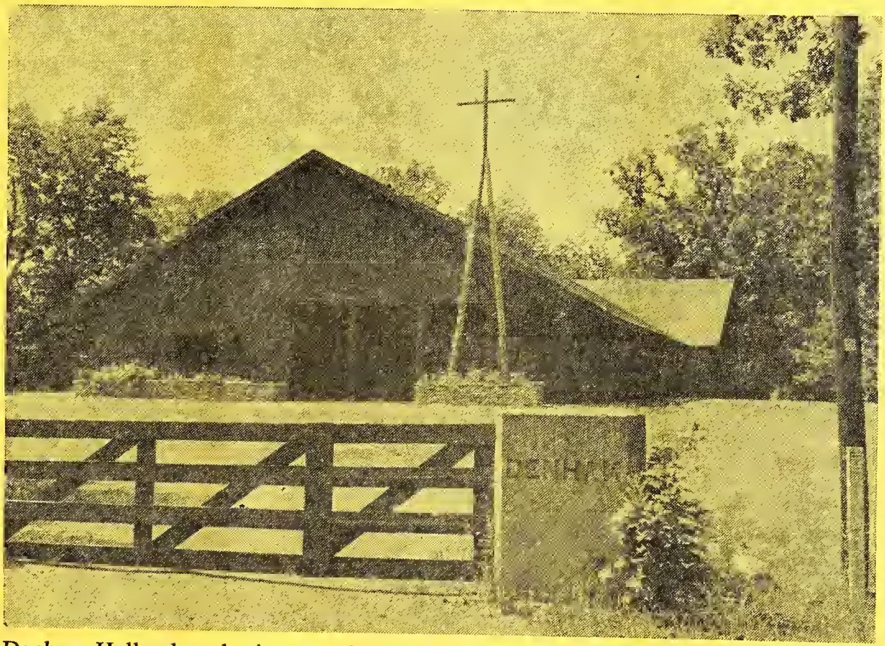
Douglas Basinger has been accepted for a two-year voluntary assignment in British Columbia. He is the son of Mr. and Mrs. Eugene Basinger and a member of First Church, Bluffton.

ANNOUNCING SPRING COUNCIL of District Committees May 8, 9, Camp Friedenswald.

Central District Conference program

pril 9-11
ast Bay Camp
ake Bloomington
udson, Illinois

heme: *The search for wholeess in today's world.*



Denham Hall, where business sessions of the Central District Conference will be held.

hursday evening, April 9

:00—Registration.
:00—Devotions, Russell Oyer.
Welcome, Donald Nester.
Introduction of new ministers, Jacob Friesen.
Report of program committee, Gerald Stucky.
:45—Evening worship—ministerial committee.
Introduction to the conference theme: "The search for wholeness in today's world," Robert Hartzler.
:20—Announcements.
:30—Closing.
:00-11:00—Film and coffee-n-chat fellowship.

riday morning, April 10

45—Devotions, Harry Yoder.
00—Presentation—John Vayhinger, "How People Face Personal Anxieties."
45—Small-groups' response—with coffee.
:00—Committee hearings.

:00 Noon—Dinner.

iday afternoon, April 10

30—Inspirational talk: "Around the churches"—Palmer Becker.
Conference minister's report on all committees, Jacob Friesen.
Resolutions and concerns.
Elections.
00—Closing.
30 to 7:00—Agape service—Erland Waltner.

iday evening, April 10

30—Presentation, John Vayhinger, "How Christians Meet Problems in Their Families."
Offering—conference expenses and missions.
9:00 to 10:30—Film and coffee-n-chat fellowship.

Saturday morning April 11

8:45—Devotions, Doris King.
9:00—Presentation, John Vayhinger, "How Christians Face Problems in Church and Society."
9:45—Small-groups' response.
11:00—Committee hearings.

12:00 Noon—Dinner

Saturday afternoon, April 11

1:30—Areas of concern — "Around Columbus"—Glenn Esh.
Delton Franz, "A View of Washington."
Resolutions and concerns.
Budget.
4:00—Closing.
4:30 to 7:30—Auxiliary meetings.

Saturday evening, April 11

9:00 to 10:30—Film and coffee-n-chat fellowship.

Sunday morning, April 12

9:30 to 10:30—Sunday school, planned by the Education and Publication committee.
11:00—Worship service.
Installation of new officers:
Special music, Meadows-Flanagan choirs.
Offering—conference expenses and missions.
Sermon—Leonard Wiebe, "Finding Wholeness."
Close of conference.

Youth program

Central District Youth plan programs at the conference sessions to begin Friday evening and continue through Sunday noon.

Mitch Kingsley, YPU president and area youth worker is giving leadership in completing plans.

Wood Camp, a part of East Bay Camp, will be the site of the youth activities. Registration for the YPU program must be sent to same address as adult conference. Deadline, April 1.

Preregistration

CENTRAL DISTRICT CONFERENCE AT EAST BAY CAMP, Hudson, Ill., April 9, 2 P.M. through Apr. 12, 2 P.M.

The following options are available

Option 1—All lodging, meals, and sessions are within walking distance of each other. Park your car, register, pay $26 per person (3 nights lodging and 9 meals), and everything is taken care of for the full time of the conference.

Option 2—Rates for only one- or two-day attendance:
2 days—$18 (lodging and 6 meals).
1 day—$10 (lodging and 3 meals).

Option 3—For those wishing only individual meals the rates are as follows: breakfast—$1.00, noon meal—$1.50, evening meal—$2.00.

Option 4—In order to keep our financial commitment, we would like to encourage as many as possible to stay at camp, however, a limited number of private homes fifteen to twenty-five miles from campsite can be had if guests indicate their desire for same.

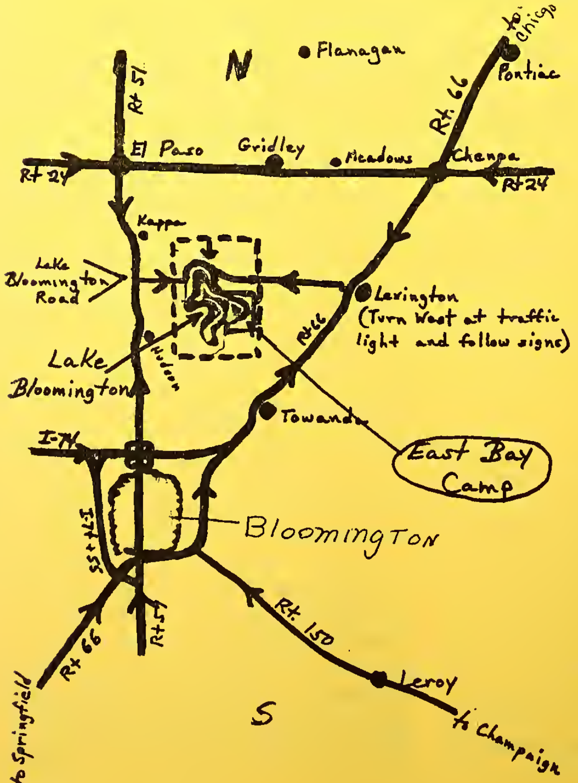
ADDITIONAL INFORMATION:

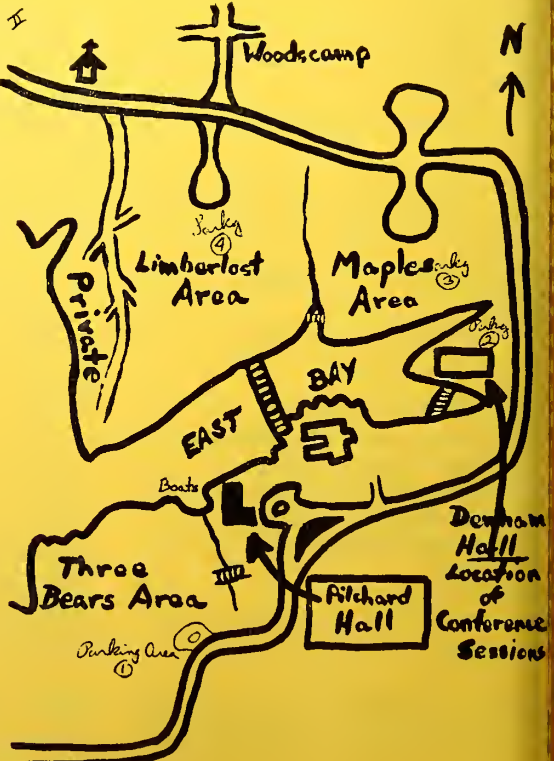
All above rates are one half for children age eight and under. Nursery available for preschool children. Lodging is camp style (4 to 12 in a room), with all rooms heated and all linens furnished. All reservations should be sent to Central District planning committee, Meadows, Ill 61757. Reservations should be in by Apr. 1. While some arrangements can be made for those who do not make reservations, it is hoped this can be kept to a minimum.

PLEASE INDICATE (√) BELOW THE ABOVE OPTION NUMBER DESIRED

NAME	Delegate, Visitor, YPU, or Child (age)	Option 1	Option 2 (check days attending)			Option 3 (indicate approx. meals)									Option 4
						9	4/10			4/11			4/12		
			Thurs.	Fri.	Sat.	E	B	N	E	B	N	E	B	N	

SAMPLE





istrict missions
wo emphases

rom the beginning, the concept of
ome missions in Mennonite confer-
ce organizations has revolved around
vo emphases: . *new churches* that
ight, with conference help, grow
p where a few Mennonites in a new
cation could become a nucleus for
congregation, or *rescue missions*,
stablished in areas where they could
rve society's less fortunate. Confer-
nces have set up boards and commit-
es to carry on these interests by su-
ervising and supporting inherited
rojects and launching into new ef-
rts of Christian witness. From dec-
de to decade, your conference repre-
ntatives in this work have sought to
arry on both these emphases, using
our dollars and other support in
our name to accomplish as much
they could in spite of distances,
rnover in leadership, and other nor-
al problems.

Changing conditions, of course, also
ake new demands, so that the proc-
s of planning, reviewing, evaluating,
d forming judgments never gets
ss difficult. Modern times — with
eir high prices, conflicting ideas
out evangelism, and a much more
mplex society — are particularly
allenging. When should a new
urch be started? When should an
fort be abandoned? How important
a building to a new Christian fel-
wship? When is a subsidized church
mission church and when just a
pendent congregation? To what ex-
nt should local workers make their
vn decisions? Where are the great-
t strengths and weaknesses in re-
onding to these needs?

The district missions committee,
presenting you in the special min-
ries for Christian witness in the
strict area, seeks ever closer con-
ct and better communication with
u in the established churches. The
mmittee looks forward to the April
nference as an opportunity to hear
om you and to share mutual con-
rns. What other suggestions have
u for a closer working relationship?
ese years can bring us frustration
d risk, along with rewards, but
ey are challenging, exciting, and
ll of promise. *Rachel Kreider, Wads-
rth, Ohio, committee member.*

terial for the Central District Reporter
uld be sent to: Jacob T. Friesen, Box 28,
ffton, Ohio 45817.

How we did in 1969

Fiscal year: January 1 — December 31

Combined Report of '69 Giving to Central District Causes

	District Budget	*Missions Committee*	*Camp Friedenswald*	*Total*
Ann Arbor, Mich.	$ 187.00	$ 0.00	$ 0.00	$ 187.00
Apostolic, Trenton, Ohio	400.00	0.00	0.00	400.00
Belleview, Columbus, Kan.	0.00	58.00	24.50	82.50
Bethel, Fortuna, Mo.	250.52	241.26	0.00	491.78
Bethel, Pekin, Ill.	185.60	406.86	183.00	775.46
Boynton, Hopedale, Ill.	84.80	434.60	140.50	659.90
Calvary, Washington, Ill.	1,598.40	2,152.15	275.63	4,026.18
Carlock, Ill.	250.00	791.15	0.00	1,041.15
Comins, Mich.	505.60	632.00	300.00	1,437.60
Community, Markham, Ill.	217.60	261.30	252.90	731.80
Congerville, Ill.	0.00	86.60	0.00	86.60
Ebenezer, Bluffton, Ohio	0.00	0.00	0.00	0.00
Eicher Emmanuel, Wayland, Iowa	0.00	523.91	203.12	727.03
Eighth St., Goshen, Ind.	925.00	475.00	550.00	1,950.00
First, Berne, Ind.	3,576.23	5,123.63	1,785.99	10,485.85
First, Bluffton, Ohio	1,466.80	1,894.09	1,528.74	4,889.63
First, Champaign, Ill.	125.00	0.00	0.00	125.00
First, Chicago, Ill.	0.00	0.00	0.00	0.00
First, Lima, Ohio	272.00	340.00	0.00	612.00
First, Nappanee, Ind.	225.00	400.00	125.00	750.00
First, Normal, Ill.	900.00	1,546.75	3,107.54	5,554.29
First, Sugarcreek, Ohio	568.00	512.00	500.00	1,580.00
First, Summerfield, Ill.	65.00	65.00	0.00	130.00
First, Wadsworth, Ohio	272.22	371.74	682.81	1,326.77
Flanagan, Ill.	272.00	0.00	181.25	453.25
Grace, Chicago, Ill.	86.50	86.50	0.00	173.00
Grace, Pandora, Ohio	1,372.80	1,752.20	311.33	3,436.33
Hively Ave., Elkhart, Ind.	244.50	306.00	348.15	898.65
Hope, Columbiana, Ohio	0.00	0.00	0.00	0.00
Maplewood, Ft. Wayne, Ind.	334.40	418.00	440.00	1,192.40
Meadows, Ill.	555.82	728.44	596.23	1,880.49
Mennonite Gospel, Peoria, Ill.	342.00	76.00	0.00	418.00
Neil Avenue, Columbus, Ohio	0.00	0.00	0.00	0.00
North Danvers, Danvers, Ill.	458.53	404.23	83.40	946.16
Pleasant Oaks, Middlebury, Ind.	188.80	236.00	430.50	855.30
Pulaski, Iowa	502.40	628.00	98.20	1,228.60
Salem, Kidron, Ohio	680.00	850.00	750.00	2,280.00
Silver Street, Goshen, Ind.	371.00	464.00	506.00	1,341.00
St. John, Pandora, Ohio	132.01	158.50	0.00	290.51
Summit Christian Fel., Akron, Ohio	31.25	0.00	0.00	31.25
Tiskilwa, Ill.	185.60	131.20	0.00	316.80
Topeka, Ind.	320.00	345.00	435.12	1,100.12
Wayland, Iowa	780.00	1,040.00	260.00	2,080.00
Woodlawn, Chicago, Ill.	0.00	0.00	0.00	0.00
Zion, Donnellson, Iowa	549.16	512.12	49.50	1,110.78
Zion, Goodland, Ind.	163.20	426.77	0.00	589.97
	$19,644.74	$24,879.00	$14,149.41	$58,673.15

Note: Following contributions received early in 1970 may help to complete the picture of church support even though credited to 1970 Fiscal Year.

To General Budget: Bethel, Fortuna—42.21; Carlock—285; Eicher—235; First, Bluffton—501.80; First, Sugarcreek—250; Hively Ave.—81.50; Neil Ave.—182.40; Topeka—160; St. John, Pandora—445; *To Missions*: Apostolic—200; Congerville—96; First, Bluffton—422.71; First, Sugarcreek—188; Flanagan—300; Hively Ave.—102; Meadows—235.18; Gospel—38; North Danvers—41.80; Topeka—255.

From the Pulpit

Faces in the darkness

There were many faces in the darkness of the day we've come to call Good Friday. People of all kinds were there. Some of them are familiar to us.

There is *Rock Johnson*, the star of the twelve closest followers of Jesus. You remember him, Peter the son of John. (Clarence Jordan gets credit for the modern name.) Now, if you measured Rock by his talk you would really think he was a solid man. He said he'd *never* turn yellow. But when you see his actions less than twenty-four hours later, you are likely to name him *Chameleon* or *Sponge*. At least, Rock seems too good a name for someone so fearful.

And, yes, there is Judas. How pathetic he looks from across the centuries. Judas, like the other eleven, was captivated by what Jesus seemed to offer: conquest, power, security, and abundant life. He liked these, and he knew how to get them. Then he came to see Jesus' ideas of conquest, power, security, and the good life weren't what he had in mind. And worse yet, Jesus' way of achieving these things was stupid and unrealistic. So Judas chose to do things his way. The tragedy of his choice is inscribed in Matthew 27.

There were the religious leaders with whom Judas connived. These guys were sore! Jesus was knocking down the props of their pet doctrines. He was threatening "the way we've been doing things for such a long time." He was showing their ways to be ridiculous and false and self-made. He was threatening their very livelihood and prestige. In the minds of many religious leaders, Jesus had to go. "We just can't have someone stirring things up so!"

So they went to Pilate. Pilate would do anything to save his skin or to advance himself. At first, he tried to avoid messy involvement with the suffering one (Jn. 18:31). Then he tried to make political hay by sending Jesus to Herod in Galilee. Finally, he tried to absolve himself of responsibility for what happened to Jesus. Sympathy is the most one can feel for Pilate.

Other faces were there in the darkness of night and gloom. The fickle crowd was always glad to be fed, astonished, and entertained, but not willing to really hear what Jesus was saying or to commit themselves to it. They liked the stories and the miracles, but they didn't like the meanings. Then, too, the weeping ladies were there, who couldn't see how good could come out of such atrocity; how God could possibly be working in such a *wrong* way.

Then something shocked me! There, in the middle of all those faces, I saw myself. No, not in flesh; but in spirit. For, like Peter, my talk far exceeds my walk. Judas' ideas of conquest, power, good life, and security, and how to get them are very familiar to me. And many times I chose my way rather than Jesus'—tragically, of course. Like the religious leaders, I don't want my pet doctrines challenged—even if they are only *my view* of truth. And I believe my ways of worship and living are the best ways. I don't want someone always trying to show me how I might have misunderstood Menno, or Jesus. I like things the way they are, especially when they favor me. Pilate reflects my own urges for self-advancement, for self-preservation, for passing the buck, and for washing myself of responsibility for others. The women weeping reflect my own inability to see that God conquers through suffering love and not crushing power.

Were it not for one other face in the darkness, I would despair. That other face is the face of Jesus. And the lips of His pain-etched face speak the words, "Father, forgive them for they know not what they do." It is these words from the lips of Jesus that enable you and me to see ourselves as we really are. And it is these words that can inspire us to become more like Jesus, and less like the other faces in the darkness. *Donald K. Nester.*

YOUTH PAGE

Editorial

Case for radical existence

This is an editorial directed to all Mennonite parents, especially those with sons approaching, or at, draft-age. We want to state the reasons for considering the resistance even when we can easily get a conscientious objector status. We do not want to debate the merits of voluntary service versus 1-W, neither do we mean to condemn, in any way, the men who are doing alternative service.

In the past few years, during America's participation in the war in Vietnam, the Mennonites have come into their own. Our parents tell us that during World War II lists of conscientious objectors were posted and, in a sense, spat upon. World War I had our grandparents in something similar to prison camps for refusing to kill. Before the war in Vietnam Mennonites were called unpatriotic and chicken. But in 1970, we are admired for opposing the war. We are considered progressive and we feel at home with the liberals and leftists. We are high with the hashish of popularity. Our ancestors paved the way for us to refuse to bear arms while serving our country in what we consider a much more constructive way. We never had it so good.

But this taste of freedom has made us hungry for more. The concept of the new life-style makes us see the Selective Service as an imposition on our minds, our bodies, and our futures. If we sign up as a conscientious objector, we are saying to the military establishment, "You have the right to tell me exactly what to do with at least two years of my life." If we resist the draft, we are refusing to give that servitude to the Chiefs of Staff. It is an extremely personal decision, concerned primarily with idealism and the willingness to act out this idealism, to defend it and to take the consequences that it entails.

The immediate counter to this argument is the promise that the draft-resistor will usually spend more years

ı prison than he would in the clutch-
s of the military, therefore, in real-
y, he is merely being impractical
nd generally useless to society. A
ıl term is a hardship on the tax-
ayers, does nothing to aid the dying
ı Vietnam, and makes the resistor
ɜmporarily politically and socially
npotent.

But maybe not. What will do more
ward abolishing this involuntary
rvitude — compromising with the
esent system and hoping President
ixon will institute a professional
voluntary) army, or completely ne-
ıting the power of the Pentagon?
. D. Klaasen says in the February
) issue of *The Mennonite,* "It seems
me that Mennonites never fought
ilitarism, they just ignored it. They
ould just keep farming or attend to
eir vocation, whatever it might be,
time of war as well as in time of
ace, and let the rest of the world
by." This concept of the silent,
her-world Mennonite is furiously re-
cted and abhorred by the socially ac-
ve Christian. Do we want to keep
nverting our horses as we follow
ong behind a plow or do we want
change the masses in suburbia and
ı city?

And what is the most effective
ınce? Finally, should we leave the
sponsibility for draft-resistance en-
ely on the shoulders of the indi-
lual?

The Western District of the Gen-
al Conference Mennonite Church
s taken a position of active support
the draft-resistors. This is a force-
l and radical stride toward denying
ɜ military's claim on our lives and
pporting Mennonites and non-Men-
nites who choose to think and act
an idealistically Christian way.
ıey have decided that their primary
egiance is to God and man rather
ın the state. Our Central District
alerted to the strong possibility
ıt a move toward a similar position
ll be made at our conference in
ril. We owe our young men (and
world) deep consideration on this
ıtter. We urge our parents to keep
en minds and we promise to do
same. *Susan Dick.*

few thoughtful moments f my existence

ing eighteen and trying to fall in
e with life is a bad time to come
against the question of the draft—
hink.

You decide you have to make the peace witness and just when you think you have it all figured out (request form 150) you start hearing something about resistance. There's prison or Canada tacked onto resistance and maybe you try not to listen, but you can't help it. It has something to say.

I'm trying to sort things out in my mind. Too much confusion—Do I want to be, as Matthew commands the Christian, "a positive, creative influence on society," filling out the forms and going to school and alternate service, hopefully somewhere along the line, remembering to speak out against the draft and militarism?

Or, by signing up do I tacitly condone the killing—am I saying, "Go ahead and commit murders, I wash my hands of the whole affair"? Maybe Cleaver is right in saying, "There is no more middle ground. You're either part of the solution or you're part of the problem." Is taking the accepted position part of that vanishing middle ground that becomes the problem?

And resistance—am I ready to call myself a citizen of the world, quit the U.S., live where ever I can? Would my prison sacrifice influence anyone or might it only be a selfish self-satisfaction for having the guts to stick with what I believe? Yet, I see our rampant militarism and the world sits quietly waiting on death row. Maybe there is no more time for compromise.

There is both good and bad in each position. How can I possibly decide in which position the good outweighs the bad? And, after all this, I'm right back where I started, "being eighteen and trying to fall in love with life is a bad time to come up against the draft — I think." *Hans Houshower.*

Material for the Youth Page should be sent to Sue Dick, Bluffton, Ohio 45817.

FOR DISTRICT WOMEN

Theme . . . "To whom much is given, of him much is required" (Lk. 12:45b).

Concern for the needy

Spring is rapidly approaching and that means it won't be long till spring cleaning will face all of us. Now is the time to check our closets. If you have some clothing which you have not worn for a year or more and it still has at least six months' wear in it, most likely you will never wear it. So, why not clean and press it for someone who really needs clothing? Wherever the clothing goes, someone will enjoy receiving it.

May we show our concern for others in sharing our clothing with the needy and give it in the name of Christ.

Again, let us not forget that all garments should be clean and pressed, in styles that are practical and wearable, missing buttons sewed on, shoes mated and polished and with good strings, all low-heeled for girls and women. Blankets, comforters, and quilts are also needed.

As individual members of our various societies, may we see opportunities and respond to them, such as suggested this month. Our societies will accomplish great things for the Lord in 1970. *Mrs. Dale Schertz, president.*

Come to conference!

A large attendance is expected at the Central District Conference WMA program on Saturday evening, April 11, at the East Bay Camp, at Bloomington, Illinois. The program centers on the theme, "To whom much is given, of him much is required."

For the past few years, the fellowship supper has been an enjoyable highlight and this year, again, it will be held at five o'clock Saturday evening. Mrs. Russell Oyer will be leading the group singing, and will also be in charge of special music.

Election will be held and reports given, but the business meeting will be kept as short as possible, in order to move into the program.

Material for this page should be sent to Mrs. Valier Flueckiger, 405 W. Water St., Berne, Ind. 46711.

Mrs. Harry Yoder will be the speaker, bringing us information and inspiration from the overseas trip which she and her husband have just completed. We look forward to sharing highlights with her.

A second feature is a play, "Beggars Can't Be Choosers," to be presented by the women of First Church, Berne, Indiana.

May we count on seeing you there?

Adorned—with good deeds

Reports of the 1969 contributions and activities of Central District WMA societies have been tabulated and it appears that our total giving has decreased somewhat during the past year. With one or two more reports expected, the totals are not final at this time.

The many very accurate and carefully made reports were greatly appreciated. We feel the new WMA manual has made the task of reporting much easier. Extra copies can be purchased by ordering from the WMA office in Newton.

Especially interesting this year were the many comments of personal involvement and special projects. Let me share some with you:

Nursing and retirement homes, hospitals, and homes for the retarded rated high on the priority lists of many WMA groups. Regular visits, programs, birthday parties, gifts of fruit, candles, flowers, even a Sunday cooking project were named. Bazaars were held for fund-raising.

Our children at *Camp Friedenswald* were made happy with many dozens of cookies baked by the women of many of the churches. They also contributed pillows and other items for the camp.

Two of our young church groups, Maplewood of Fort Wayne, Indiana, and Neil Avenue of Columbus, Ohio, took advantage of the opportunities offered and became involved in helping in underprivileged areas in their cities. Not only did they give material aid, but they helped personally in some projects. Neil Avenue also hosted the trainee conference this winter, and this involved the help of the women.

The women at Hively in Elkhart had the opportunity of sending aid directly to Jordan with the Harry Martens. They sent sewing kits and homemade soap.

Speaking of soap, the Dorcas Society of Wayland made 1604 pounds, and the Goodwill Circle of Donnellson made 508 pounds. The women of the First Church, Lima, Ohio, collected 350 pounds of used soap, and other groups listed smaller amounts.

VITAL STATISTICS

DEATHS

Eighth Street, Goshen, Ind.: David Larry Yontz, Nov. 14.

First, Berne, Ind.: Elda Sprunger, Dec. 23; Mrs. Ada Bixler, Dec.; Luster R. Schug, Dec.; Mrs. Homer Steiner, Dec. 26; Edward Augsburger, Dec.; Mrs. William Thompson, Jan.; Oral Davidson, Jan.; Chris E. Drayer, Jan.; Mrs. Ornell Baumgartner, Jan.

First, Nappanee, Ind.: Mose Yoder, Jan.

First, Wadsworth, Ohio: Lemuel Leach, Jan. 8; Kent Norman, Jan. 20.

Flanagan, Ill.: Mary Frobish, Jan.

Grace, Pandora, Ohio: Mrs. David Garber, Jan. 19.

Meadows, Ill.: William Ackerman, Dec. 29.

Oak Grove, Smithville, Ohio: Ira Merle Yoder, Jan. 17.

Tiskilwa, Ill.: Mary Albrecht, Nov. 12.

Wayland, Iowa: Mrs. Nettie Schlatter, Jan. 4; Todd Francis Farmer, Jan. 16; Mrs. Mary Rich, Jan. 25.

Zion, Donnellson, Iowa: Mrs. John Schlatter, Jan.; Ernest Krehbiel, Jan.

Carlock, Ill.: Harvey Fry, Jan. 31.

Salem, Kidron, Ohio: Mrs. Menno Lehman, Feb. 11.

BIRTHS

Eighth Street, Goshen, Ind.: to the Edwin Steurys, Matthew E., Jan. 1.

First, Normal, Ill.: to the Clarence Ayers, Christina Beth, Jan. 11.

First, Wadsworth, Ohio: to the Kenneth Beerys, Christian Eugene, Dec. 23.

Flanagan, Ill.: to the Robert Wallers, Gloria Linda, Jan.

Grace, Pandora, Ohio: to the Wayne Yarnells, Sharon Kay, Dec. 18; to the Robert Stavishes, Kristin Lyn, Jan. 6; to the Dan Pingles, Melanie Suzanne, Jan. 17.

Hively Ave., Elkhart, Ind.: to the Marvin Thieszens, Mark David, Jan. 21.

Oak Grove, Smithville, Ohio: to the Daryl Bollingers, Kathryn Anne, Dec. 31; to the Loren Buchwalters, Lawrence Neal, Jan. 6; to the Rex Millers, Brad Allen, Jan. 23.

Salem, Kidron, Ohio: to the Jack Norrs, Brian Dwayne, Jan. 4; to the Dave Gerbers, Eric Benjamin, Dec. 30.

Zion, Donnellson, Iowa: to the Bill Watters, William Richard, Dec. 1.

First, Berne, Ind.: to the John Kirchhofers, Laura Lynne, Jan. 25.

NEW MEMBERS

Community, Markham, Ill.: Mr. and Mrs. Joe Allen, Mrs. Willie Fouther, Miss LaVonne Goossen, Mr. and Mrs. R. A. Ekstrom, Mrs. Elmer DeBois.

Eighth Street, Goshen, Ind.: Wendell Kling, Barbara Mast.

First, Chicago, Ill.: Mrs. Doris King.

First, Nappanee, Ind.: Darrell and Mary Ann King, Abe and Marcella Wiebe, Carol Wiebe.

Maplewood, Fort Wayne, Ind.: Margaret and Claude Schrock.

Zion, Donnellson, Iowa: James Harden, Ronald Harden.

MARRIAGES

Ebenezer, Bluffton, Ohio: Alice Jane Welker and Larry Amstutz, Feb. 14

Eighth Street, Goshen, Ind.: Susan Fretz and Walter Pilnock, Nov. 27 Barbara Mast and Wendell Kling Dec. 12; Paula Yoder and Dean Lehman, Jan. 31.

First, Berne, Ind.: Nidia Rubian and Ken Meyer, Jan. 30.

First, Nappanee, Ind.: Diana Mitchell and James Stump, Jan. 3.

First, Wadsworth, Ohio: Norma Vargo and Kenneth Rohrer, Dec. 13 Carol Wagner and Don Shoup, Jan 16.

Grace, Pandora, Ohio: Darlene Lytle and Donald Burkholder, Dec. Ruth Hilty and Dean Welty, Jan. 1.

Zion, Goodland, Ind.: Karen Schertz and Terry Lambert, Dec. 21

Carlock, Ill.: Delores Arbogast and Michael Orr, Jan. 2.

RECORD

Moved by My Lai deaths People in Haiti offer aid

Learning of the alleged massacre at My Lai, Vietnam, a group of people n Haiti collected $200 toward miti- ating the suffering of the survivors.

Dr. William Larimer Mellon, Jr., f Hospital Albert Schweitzer, Port- u-Prince, Haiti, encouraged his Hai- ian friends, including schoolchildren, nd fellow American colleagues to ontribute toward the My Lai surviv- rs.

In requesting the Mennonite Cen- ral Committee, which has volunteers ssigned to the Hospital Albert chweitzer, to handle the gift, Mellon rote: "The gift comes from the ockets and hearts of many Haitians ho are shocked at the violence of ar."

On making inquiry about the feasi- ility of getting the gift to some of e survivors of the alleged My Lai assacre, MCC learned from Viet- am Christian Service volunteers in e Quang Ngai area of several prob- ms. The relief agency lacked a ood contact person in My Lai, the ea being under repeated military tivity and thus inadvisable for orkers to make their own study. or was there an evangelical pastor that village who could recommend milies.

Glen Noteboom, relief team leader Quang Ngai wrote: "Two weeks o, I flew over the My Lai area by licopter. What I saw was depress- g. It appeared that all of the homes d been destroyed, few of the rice lds were being tilled, and there emed to be few people in the area, though I have heard that there are ople living in that area, but per- ps literally underground. Our agen- is able to meet some of the needs the people affected by this war, t I feel that the great need is for ace, and then most of the Vietna- ese would be able to meet their own eds."

Because of the difficulty in getting e gift to the individual survivors of e alleged My Lai massacre, MCC designating the contribution toward e work of Vietnam Christian Serv- in the Quang Ngai area. *MCC ews Service.*

Fire strikes teen center New work in Kansas City

Fire was the uninvited guest to a Teen Center in Kansas City on February 21. The youth program had just recently been begun by Steve Ratzlaff, a General Conference Mennonite volunteer. (See Mar. 3, p. 151.)

"We felt that things had really started," said Steve.

Steve went to the Rosedale section of Kansas City as a one-man voluntary service unit as a street youth worker. He found a vacant building for a Teen Center which became a meeting place for about thirty young people in the lower-class white community.

The back rooms in the building were used by Steve for living quarters. Since the fire, which may have started from faulty wiring, the old building has been condemned for use. The center's pool table has been moved to a private home and field trips and outdoor activities planned for the youth group.

"We need money to repair the building or rent another place," says Steve. The program is supported by the Rainbow Boulevard Church and two other churches in the community.

"But we have no source for emergency funds," Steve adds.

Persons interested in aiding the program may contact the Rainbow Boulevard Church, 3950 Rainbow Boulevard, Kansas City, Kan. 66103.

Deaths

Arthur J. Bertsche, Meadows (Ill.) Church, was born Apr. 26, 1896, and died Feb. 25, in Sarasota, Fla.

August John Brubacher, Bethel College Church, North Newton, Kan., was born Aug. 3, 1894, and died Feb. 26.

Milton V. Decker, New Hopedale Church, Meno, Okla., was born Feb. 5, 1898, and died Feb. 26.

Albert Diller, Ebenezer Church, Bluffton, Ohio, was born May 27, 1904, and died Feb. 28.

Heinrich D. Epp, Bethesda Church, Henderson, Neb., was born Oct. 12, 1882, and died Feb. 23. Formerly, he had served as assistant pastor of the church.

Maria Ratzlaff Friesen (Mrs. Heinrich H.), Bethesda Church, Henderson, Neb., was born May 8, 1883, and died Feb. 19.

Mrs. Jonas Krehbiel, First Church, Pretty Prairie, Kan., was born Mar. 3, 1880, and died Mar. 3.

Betty M. Goering, First Church, Pretty Prairie, Kan., was born Feb. 2, 1929, and died Feb. 20.

Abraham A. Plett, Clearbrook, B.C., Church, was born Oct. 8, 1875, in Russia, and died Feb. 24.

Aganetha Regier Epp Plett (Mrs. Peter), Bethesda Church, Henderson, Neb., was born Feb. 17, 1881, in Mountain Lake, and died Feb. 24.

Leonard Unruh, New Hopedale Church, Meno, Okla., was born Apr. 30, 1910, and died Feb. 25.

Mrs. Edward Sharp, First Church, Normal, Ill., was born Nov. 14, 1887, and died Mar. 1.

Ina Bachman Vercler (Mrs. Lloyde I.), Calvary Church, Washington, Ill., died Feb. 25.

Ministers

Nick Dyck of Lethbridge, Alta., has accepted the call of the Bethlehem Church, Bloomfield, Mont., to become its pastor in July. This will be the first pastorate for Dyck who is not ordained. He has studied two years at the Menno Bible Institute, Didsbury, Alta. Presently, he and his wife, June, serve as houseparents and resident managers in a home for problem children in Lethbridge.

Calendar

Apr. 10-12—Lexington, Ill., Central District Conference.

Apr. 30-May 2 — Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21 — Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Mar. 22-25—Bluffton, Ohio, Ebenezer Church, special meetings, Abe Penner.

Mar. 22-26—Normal, Ill., First Church, pre-Easter services, Jacob Enz.

Northern

Mar. 25-27—First Church, Mountain Lake, Minn., Holy Week services, Howard H. Charles.

Pacific

Mar. 27-29—Phoenix, Ariz., First Church, Holy Week services, Andrew Shelly.

Western

Mar. 15-17—Halstead, Kan., First Church pre-Easter services, Roland Goering.

Mar. 22—Whitewater, Kan., Grace Hill Church, Holy Week services, C. Krahn.

Mar. 22-24—Ransom, Kan., First Church, pre-Easter services, Lester Janzen.

Mar. 22-25—Buhler (Kan.) Church, Holy Week services, Aaron J Epp.

Apr. 5-12—Cordell, Okla., Herold Church, revival crusade, Myron S. Augsburger.

Apr. 10-11—Hesston, Kan., Bethel-Hesston student conference on the draft.

Apr. 27 — Hesston-Bethel cultural series, Kansas City Philharmonic Orchestra.

Baptisms

Bethel Church, Hydro, Okla., on Dec. 28: Mrs. Wesley Pankratz.

Bethesda Church, Henderson, Neb., on Mar. 1: Maxine Stairs.

First Church, Newton, Kan., on Jan. 18: Renae Becker, Kathy Bestvater, Debra Chase, Christine Epp, Cynthia Klassen, Julie Koehn, Charlynn Reimer, Cynthia Stucky, Linda Vogt, Ronald Bachman, Larry Harder, Richard Harder, Jay Holdeman, Jerrold Jost, Joel Koehn, Stanley Koehn, Terry Ratzlaff, David Shelly, Donald Suderman, Michael Unruh, Alan Voth, Steven Wance, Howard Wiebe, Jr., James Wiens.

Filmstrip

Teaching Is Communication. The time when teaching meant talking is past. Now that students are exposed to a multitude of stimuli—audio, visual, oral—a teacher will want to use a variety of teaching methods. A series of four filmstrips, dealing with the effective use of flat pictures, tackboard, flannelboard, and display, has been produced by John and Mary Harrell. John Harrell is the author of *Teaching Is Communicating,* a 1964 Seabury Press publication which amplifies the teaching tools filmstrips.

Each of the filmstrips comes with two separate scripts, one explaining the rationale and the major principles for using these teaching tools, the other giving additional information about the examples shown in the filmstrip.

The filmstrips on teaching tools are recommended for numerous settings. They can be used for fall training for all teachers of church school classes, during the year at regular teachers' and leaders' meetings when techniques and methods are on the agenda; in spring for training vacation church school staff and camp leadership, or at any time during the year at leadership training conferences.

The filmstrips can be rented for $1.50 each from the Audio Visual Library, Box 347, Newton, Kan. 67114.

Marriages

Kenneth Anderson and *Janice Regier,* in Bethesda Church, Henderson, Neb., on Feb. 28.

John Steven Detter, Methodist Church, Nickerson, Kan., and *Vickie Sue Graber,* First Church, Pretty Prairie, Kan., on Mar. 1.

Lowell D. Goering, First Church, and *Gloria Scheikofsky,* Free Methodist Church, both of McPherson, Kan., on Feb. 14.

A. J. Penner, Mountain Lake, Minn., and *Eunice Melrose,* Minneapolis, Minn., at Meadows (Ill.) Church, on Feb. 13.

Milford Ratzlaff. First Church, Pretty Prairie, Kan., and *Patricia Ann Krause,* Baptist Church, Hutchinson, Kan., on Jan. 31.

Philip James Stucky, Jr., First Church, Pretty Prairie, Kan., and *Gloria Janet Neudorf,* Rosthern (Sask.) Church, on Feb. 8.

Workers

Sandra Huebert, Bethesda Church, Henderson, Neb., is serving a one-year voluntary service assignment at the Cucamonga (Calif.) Day Care Center.

Take one aspirin......, if that does not help, take two aspirins.... .... this has been a recording.....
CORK

LETTERS

ew age—mom and dad

EAR MR. SHELLY: Please do not alter
y letter.
I'm writing in reference to Peter
. Lehman's letter in the February 10
sue of *The Mennonite*. I feel that
I had Klassen's article, I could be
ore critical of Lehman's assumption,
ut due to my not having access to
lassen's article, I will proceed to
itically look at Lehman's broad as-
mption, that "youth (sons) who
ave long hair and look like tramps
ay very well be on the road to pot."
Looking at this assumption from a
ypothetical point of view, I feel that
cannot be proven as being true,
r in your larger universities and
ties, long hair is a fad or shall I
y a style of appearance; this is also
ue at Bethel. Such a criteria used
Lehman as characterizing pot users
ill true and cannot be validated
til research has been done. As I
e it, the assumption or statement
as unwisely used.
I feel that the youths of our gen-
ation have a problem of identifica-
n and they are saying it through
eir public appearance. By identifi-
tion as being a problem, I'm saying
at they really don't know what they
ant or what is for them in days to
me, but they are saying, mother
d father, this is a new age (space
e), and with new technology, how
n you expect us to relate to society
the way you did? Let's face it,
day's generation cannot relate in
e same manner that the older gen-
ation did in reaching maturity be-
use it's a new generation.
By now, I'm sure that you know,
n in the age range of the now
neration, although most of us wear
g hair, beards, and awful clothes
t these do not classify one as a pot
r, nor do they make one a prospect
such deviant behavior.
In order that parents will not get
-tight at their kids' behavior, maybe
more positive way of relating to
m will cause them to think before
lulging in any act. *Willie Price, Jr.,*
0 N. Gore Ave., Webster Groves,
. 63119. Feb. 13.

Long hair on 4 out of 6

DEAR MR. SHELLY: I want to make a response to the letter in the February 10, 1970, issue of *The Mennonite* from Peter Lehman who, as a red-blooded American, would rather see his children in the grave than in the condition illustrated by a picture of a youthful couple below his letter. The young lady was barefoot and smoking a cigarette and leaning against a fireplug, the young man was standing beside her with his arm around her and they both gave the impression of casualness. Lehman is typical of many Mennonites with whom I have had association. He is saying that the youth in that picture are no good or are tramps and he is making this decision solely on the basis of appearance.

I am sure that the girl I am going to marry and I have, at some time, by our appearance, given the same impression as the couple in this picture. Lehman, I think, would have a rather hard time convincing himself or anybody else that we were no-good tramps; even when we resembled that picture, if he had been more familiar with us than just by sight alone.

Two pages preceding the one containing Lehman's letter in the section entitled Records is a page devoted to pictures and news of people who are going to be active in mission fields. Of the six young men pictured, four have long hair or a beard or mustache and, by Lehman's criteria, would be judged to be no-good tramps who are on their way to pot. These men do not resemble the picture of wholesome, clean-cut, young Mennonites. Yet, who can question the morality of a group of people who are taking two or more years of their lives and donating them to the Lord, in order that less-privileged of other countries may benefit.

I am not writing this letter to protest that all people with long hair are really good people once you get to know them, but to protest people from judging them on their appearance, alone. *Al Sommer, 1106 - 3rd St., Charleston, Ill. 61920.* Feb. 13.

Work for peace

O pray for peace
That all wars may cease
O Lord in life give us a new lease
That we may work for peace.
Luke Rastetter, 106 E. Jefferson, Washington, Ill. 61571. Feb. 19.

Learn to love the church

DEAR MAYNARD: Thank you for bringing us the inspirational article by Elaine Rich entitled "I, too, love the church" [Feb. 17]. In these days when so much of what is said of the church is filled with contempt and ridicule, it is refreshing to know that there are still those who hold the church in high esteem.

Naturally, when we speak of the church, we don't think in terms of brick and mortar, but rather in terms of "the company of the committed," and whether they meet in an edifice adorned with stained-glass windows and pipe-organ music, or whether it be a storefront meetingplace, or even where "two or three are gathered together" in someone's living room, when their common bond which brings them together is Christ the Lord, then this meetingplace constitutes the church.

Though the outward form of the church, as we know it today, is in a state of flux and revolution, its true motivating force is still the same. In spite of its many failings and weaknesses it is still the bride of Jesus Christ, and as such it will continue to inspire and build lives for the kingdom. And when, at times, we "are almost embarrassed by our love for the church," let us remember that "Christ also loved the church and gave himself for it," and it is our love for Him and His church that will enable and inspire us to do what we can for the church and through the church, that hearts which today are cold and indifferent will learn to love that church and especially Him who is its Head. *John D. Wiebe, Rt. 1, Beatrice, Neb. 68310.* Feb. 20.

Steps to an open door

Earl S. Zehr

Did you ever stand in front of a full-length mirror, walk toward it, watching your reflection? I just did it for the first time in eleven months. The doctor told me that when I could do it I had regained much of my emotional stability.

Personally, I really never worried much about emotional stability. But somehow my life has been altered and I could not take those few steps without real pride.

How time passes! It was only eleven months last night that I walked before this very mirror. I remember so vividly. It was five fifty-five. This was the big night, the night of the prom. The bell rang and I knew it was Bill. I stepped up to the mirror for a last look. My dress had a pale blue velvet bodice with tiny velvet straps, and a white chiffon skirt from an empire waist. I was beautiful and Bill would be impressed. I skipped to the door and opened it wide.

There stood Bill holding a white orchid. His smile was broad but his little finger twitched and I knew he was nervous. Bill's little finger always twitched when he was unsure of himself. Smiling up into his brown eyes, I drew his head down and kissed him hello. Nervously, he pinned the orchid on my dress. It wasn't perfect, but I left it because that was Bill and I loved him as he was.

The banquet was at six-thirty and we had been chosen to be one of the host couples. I really don't remember much of the banquet except that Bill's little finger twitched as he picked up the glass of tomato juice. The toastmaster was dull and I was restless. Bill glanced at his watch and wanted to leave. We were due at a party and Bill never wanted to be late.

I remember Bill putting me into the car so carefully and then we were off. It was a beautiful night and I smiled up at him. He smiled back and as our lips were about to meet I heard a screech, then I felt a sickening thud, then a moan, and silence. The next thing I remember was a siren and I felt my body being carefully lifted from a stretcher in the hospital emergency room. A nurse remarked that I was conscious. Then I felt the prick of her needle and I was gone.

The next periods of consciousness were dulled by sedatives. I was aware of my mother sitting beside me. I begged for water and she laid aside her magazine and approached the bed. Then I slipped away again only to come back with the same request. It seemed as if I were sailing through a very pleasant place, but hitting only the top.

Then, one morning, my eyes opened and I saw sunshine flooding the room. I gazed around the room. There was a closet, a bureau with several bouquets of flowers, and a small stand near the bed. A glass of water was within reach and I attempted to pick it up, but it slipped out of my hand and fell to the floor with a crash. Within seconds, a nurse appeared. Her smile put me at ease as she offered to get me another glass of water. I was thirsty. I remember asking her where my mother was. She told me that mother had stepped out for lunch and would be back, soon. As she left, she showed me the button to push if I needed help. I lay back and waited for Mother. I needed to know so very much. I must have dozed, because Mother was sitting in the chair when I woke up. She came to my bed immediately. Her hand clasped mine and she squeezed it. Her hands were cold, as usual. Tears filled her eyes. I wanted to ask her so many questions but only one would come.

"What happened to me, Mother? Why am I here?" I could remember nothing.

She smiled and asked if I remembered getting ready for the prom. She added details of the banquet. My mind was becoming less hazy, but I could not remember anything from the evening. Then I asked her again why I was here.

"You were in an automobile accident with Bill," she reported.

The nurse came into the room. She had paged the doctor and he came in a few minutes. Efficiently,

she straightened my bed and prepared me for the doctor. She offered me a sip of pop and it was good. The doctor entered as she was finishing and greeted me cordially. He checked my heart and blood pressure and took a small bandage off my head. Assuring me that all was well with the wound and that no scar would be left, he took my hand in his and squeezed it. "You're a lucky girl," he said as he left. Almost immediately, an aide brought me a tray of food. I was told to eat as much as I could

My mother came back and sat down. I looked at her and she appeared tired and worn. She said little but, as I thought about that night ater, she seemed sad. My father came soon. He smiled, grabbed my hand, and kissed my cheek. After I ate, my mind cleared somewhat. I emember looking at my parents, puzzled, half dazed. Then it dawned on me what had actually happened.

"Bill!" I heard myself screaming lmost hysterically. "What happened o Bill?" Mother touched my waist irmly and father held my hand.

"He is fine," they assured me. "His nkle was broken and he walks on rutches, but he will recover completely."

"Oh, I am so happy," I heard myelf say. Then Mother, placing a kiss n my forehead suggested that it was getting late and they were going to go home. She would be back in the morning.

Immediately after they left, a gray lady came in and asked me what I might need. We talked for quite a while. She entertained me until I rew tired. She left then, and little id I know how I would welcome her future visits. I searched for the button to call the nurse. Several minutes later, an aide came in and helped me et ready for sleep. Sleep came easily.

I remembered waking early the ext morning. It was just beginning to get light outside. The hospital was uiet. The only sound was an occaonal footstep. I raised my arms over my head and stretched. My mind became alert for the first time. Events came into perspective. Carefully, I picked up the sheet covering my body to readjust my position. I glanced down and rolled over. I was about to push the button for a nurse when my mind registered the fact. I pulled the sheet up again. There I saw one leg unscratched and full of life, but, to my astonishment, I could see only one. There was a bandaged stub above my knee. I don't know how long I stared at my leg, but it seemed an eternity. A million thoughts rushed through my mind. I wanted to sob, to cry, to scream, but I could not. The morning dragged on and I was as if paralyzed. "My legs, my legs," was all I could think. What would I ever do? The nurse came in but I could not communicate. Many came and went, but it meant nothing. My parents were only a part of this daze that was to haunt me. Even the doctor had little affect on me.

I remember that, one day, the gray lady came in to see me. With the help of an orderly, she put me in a wheelchair. She took me down to a small sun porch. As I was sitting there, a girl came and sat beside me. She tried to talk to me. I listened to her but could not muster up enough courage to talk back. Her pleasant manner was quite impressive. The gray lady came to take me back to my room. She asked me if I enjoyed the visit. My response was vague.

The gray lady stopped the wheelchair and looked straight into my eyes and said, "She's dying of leukemia. She has about six months, the doctors say. And you have so much to be thankful for and so many wonderful years to live."

That afternoon, I thought about the way I had been acting. For the first time, I started to think about the many things I should be thankful for, especially for being alive. I resolved to make the most out of what was left. That night, I pushed my buzzer. When the nurse came and asked what I wanted I asked her how I could help myself. That night, I fell asleep quickly and slept soundly.

The next morning, a young man entered my room. He introduced himself as a physical therapist and offered to help me learn to walk again. We went to a therapy room where I received instruction in how to use my remaining limbs most effectively. I particularly remember my first look at crutches. My eyes filled with tears and I was about to turn away when a gentle hand touched my shoulder. There, standing beside me, was my friend the gray lady. She told me that crutches were what the name implied. The physical therapist and my friend told me how I could obtain an artificial leg and that, if I were determined, I would not have to use crutches long. I intended to be a good pupil and work hard. Perhaps I could become independent again.

Several days passed and my exercises were beginning to help. I was coming back from one of my physical thereapy sessions with renewed courage when I found Bill waiting in my room. I had wondered why he had not been here before, but knowing that his ankle was broken I had

The Now

There is
a flow
of time
in Spirit
which
is not
the time
of clock
or calendar;
it is the
never-ending
Now
in which
prayer
is answered.

Elizabeth Lamb

Serenity

Cheryl Neufeld

The blue-gray clouds are rimmed with sunlight,
And apple trees sway softly in the breeze,
And over there a lark is warbling,
And far above honk wild geese.
Light pink petals from fragrant blossoms,
Whirling, drifting, to the ground,
And love's thrilling vibrations,
Envelope me from all around.
Waiting, listening, for the cupid
That perhaps may never come,
Yet I know that I am loved
And that I love far more than some.
Is there not a hand far greater?
Is there not a map for me?
Is there not a power somewhere,
That knows what future holds for me?
Yes, my Father, I am waiting,
Waiting so impatiently.
Give me grace and faith to trust you,
And give me God, serenity.

let it pass. Bill smiled and stood up. His manner was friendly, but I knew immediately that our relationship had changed. Bill discussed the usual things and I went along with him. After a while, he made an excuse and said good-by. His little finger twitched and I knew that he was uncomfortable. I said good-by, knowing that it would be the last. He left the room on crutches, with a tear in his eye. We both realized that we had lost something.

After he left, I cried bitterly. My thoughts again turned to myself. I wondered if anyone could ever love a cripple. Could I ever have children and if I could, would I be able to care for them as a mother should? Really, I wanted to die so I would never have to face the world again. Darkness encompassed the room and I was glad. The night can hide things and it helped to hide the sorrow. Sleep finally came, but it was restless.

The next morning the gray lady arrived with much work. It seemed she had a thousand things to do and she insisted I help her. It irritated me and I almost told her she could do her own things. Somehow, I couldn't say it. I began to work. Suddenly, I found myself engrossed in the various activities. The day passed quickly and I had no time to think of myself. My arms suddenly went to her as she was leaving.

"You are so kind," I said.

Smiling, she said to me, "I will see you in the morning."

The weeks passed quickly in the hospital. Soon I had my new leg. It required much practice to learn to manipulate it and discouragement came to me. One day, I was told to walk to the gift shop to mail my own letters. It didn't seem such a difficult task and I was priding myself on my progress when suddenly, at the gift shop door, I fell. I had failed to realize the slight rise and had humiliated myself. An elderly gentleman offered to help me up, but, frantically, I picked myself up and rushed hobbling from the shop. Tears filled my eyes as I crawled into my bed. "God, help me," I uttered as my tears increased to sobs.

About three days later the doctor entered my room smiling, "Young lady, you are ready to go home. The physical therapist has graduated you. Your next step is to enter the world and practice the use of your leg. Your folks will be along shortly to take you home."

Thrilled, I began packing my clothes, anxious to leave. My intense attention was interrupted by a tap on my shoulder. It was my gray lady. I threw my arms around her and told her the good news. She smiled and began helping me pack. Sorrow began to come. Sheepishly, I asked her if I would ever see her again. We talked of getting together and planned a date. As all my things were packed and I was dressed and ready to leave, she said good-by. I asked her how I could ever repay her for her help to me. Smiling, she encompassed me and asked me to help someone else.

"How could you have known my every need?" I continued.

Carefully, she lifted her skirt and I saw that she, too, had an artificial leg.

"I was sixteen," she whispered.

Stunned, I could say or do nothing. I realized that she really knew. I watched her walk down the hall and I saw the slight limp. But she had perfected her walk so well that few would ever know. This was her last added help, and it inspired me to walk as she did.

Eleven months have passed since that evening. Again, tonight, I walk before the mirror. Just several steps to see how I really look. I am beautiful, but not quite as assured as I was eleven months ago. The doorbell is ringing and I take one final look. I will open the door and it will be Larry. He's my first date since the accident. I met him at a freshman class party at Elmhurst College. I'm not sure if I will like Larry, but one thing I know—life's doors can be opened again if a person will attempt to unlock them.

MEDITATION

Celebrate for Buddy

HE TRAGIC NEWS came by phone. Little Buddy had been sick only wenty-four hours before he died. Spinal meningitis. He was six and a laymate of our six-year-old Jimmie. I fought tears and wondered how should tell Jim. Neither of our boys had seen death, although we had uried a pet bird and a pet guinea pig. The pain of the news reached eep. I kept thinking *what if it had been Jimmie?*

“Jimmie,” I sat on the couch and held his shoulders as he stood beore me. “Jim, I have sad news. Buddy got very sick. He went to the ospital . . . and . . . he died.” I blinked back tears. “The doctor said was a blessing because if he had lived he would never have been ght again.” Jim's eyes widened, unable to comprehend. “His brain, e part of you that makes you walk right and talk right and think ght, wasn't working right anymore and couldn't be fixed.” Slowly, mmy understood. He nodded.

“Can we see him?”

“Tomorrow. We'll go to the funeral home to say goodbye.”

“I want to tell Chuck.” And off he ran to find his eight-year-old other. I was disappointed with his response to the loss of his friend.

We went to the funeral home as a family. I had explained what to pect, how to behave, and I had to fight myself all the way there. I anted to cling to my sons, to hold them to me forever.

Candlelight flickered near Buddy's coffin and soft music played. Few ople were there because it was the dinner hour. The boys moved ead of us and stood looking at Buddy.

Tears heated my eyes. My husband squeezed my arm. A young oman with reddened eyes came up and took my hand. “I'm Buddy's int,” she said softly. “Buddy's mother is resting.”

I introduced myself and my husband. “Jimmie, our son, the unger boy over there . . . played with Buddy.”

She seemed so moved that we had come that I had to get my handrchief out. I didn't know Buddy's mother, but I suffered with her.

Buddy's aunt nodded gently and moved politely away. She spoke Jimmie and to Chuck. She took their hands and walked them to arge floral piece and showed them the card, “To Buddy, from his st-grade class at Washington School.” Jim nodded solemnly.

“They don't really understand,” she said, “God bless you for com.” I tried to smile.

We walked to the car.

“He looked a little like a doll, kinda waxy,” Jim confided to uck. I caught my breath.

“It's a good thing,” Chuck returned.

They got into the car. “Yeah. He would never have been right. e doctor said so.”

I was so shocked I was speechless. “Mama,” Jim said, “can we ebrate and go out to eat?”

“Celebrate? What is there to celebrate?” I tried to control my angry appointment.

“We've got to celebrate for Buddy. He's with God and he doesn't ve any pain and he's right all over, now.”

I hung my head.

How wrong I had been. Of course, Jimmy had responded to ddy's loss—in a way that showed a greater faith than mine.

“Maybe tomorrow,” I said hoarsely.

He kissed my cheek and whispered into my ear, “Mama, I'm glad, , that it wasn't my turn.”

buried my face in my hands, this time with thanksgiving in my rt.

Frances Frank Gootee

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COVER

"Thou comest, Lord, with Gladness,/ In mercy and good will/ To bring an end to sadness/ and bid our fears be still." (Paul Gerhardt, translated by Arthur Tozer Russell).

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An experience in brotherly discourse

John A. Lapp, executive secretary of the Mennonite Central Committee Peace Section has written this report and analysis of the discussion on President Nixon's letter on Mennonite Disaster Service. (See Feb. 17, p. 110; Mar. 3, p. 158; and Mar. 10, p. 172.)

CENTRAL TO THE faith of our Anabaptist forefathers was the profound belief that the church is a brotherhood. Brotherhood meant a concern for the well-being of the brethren, a willingness to hear the voice of a brother, a readiness to share convictions with the brother. Modern man and the modern church do not spend much time in brotherly admonition. Few of us admonish, few of us want to be admonished.

It was a noteworthy experience for about seventy persons to join in a service of brotherly address on March 5 at the Associated Mennonite Biblical Seminaries in Elkhart. Representatives from the Mennonite Central Committee and its Peace Section joined the seminary community to discuss the recent exchange of letters resulting from President Nixon's letter of thanks for the work of Mennonite Disaster Service. Atlee Beachy, of Goshen College, chaired the session, and Heinz Janzen, executive secretary of the General Conference Mennonite Church joined in the discussion.

It became clear very quickly that those from MCC and the Seminary shared a common faith and concern. Both are interested in faithfully witnessing to the will of God in their own lives and institutions and making known this will to the powers of this world. Both are aware of the pressures to join in the American national religion.

That was why William T. Snyder, executive secretary of MCC, responded to the Nixon letter declaring that the motivation of Mennonite volunteers "is the Christian concern for neighbor and the bearing of another's burdens." Snyder told the group he felt the President needed to know that Mennonites weren't the typical silent majority.

The seminarian response to the letter was for a similar reason. In a time when the national government is manipulating the fears and hostilities of the American people, many in the seminary community felt this Nixon letter was a good occasion to point out that Mennonite convictions go beyond deeds; that nonresistance includes a witness asking the nation to reduce its military spending, to halt the ABM construction, and end the war in Vietnam.

Yet, there were some nagging differences of opinion that emerged during the two-hour discussion. One issue was whether a witness to the political structures merely clarifies our position or rejects the violence of the state system. Another problem unresolved was the method of making a witness by a churchly body in a churchly way.

One clear note pervading the meeting was the desire to help each other resolve these problems. Some of the seminary community expressed strong notes of confession and repentance for precipitate action, the discourteous tone of their letter, unbrotherly attitudes, and a failure to be concerned for the entire brotherhood. William Snyder observed that he had not met with the seminary community in such an intensive way for over ten years and that he would publicize the Nixon letter differently if he would do it again.

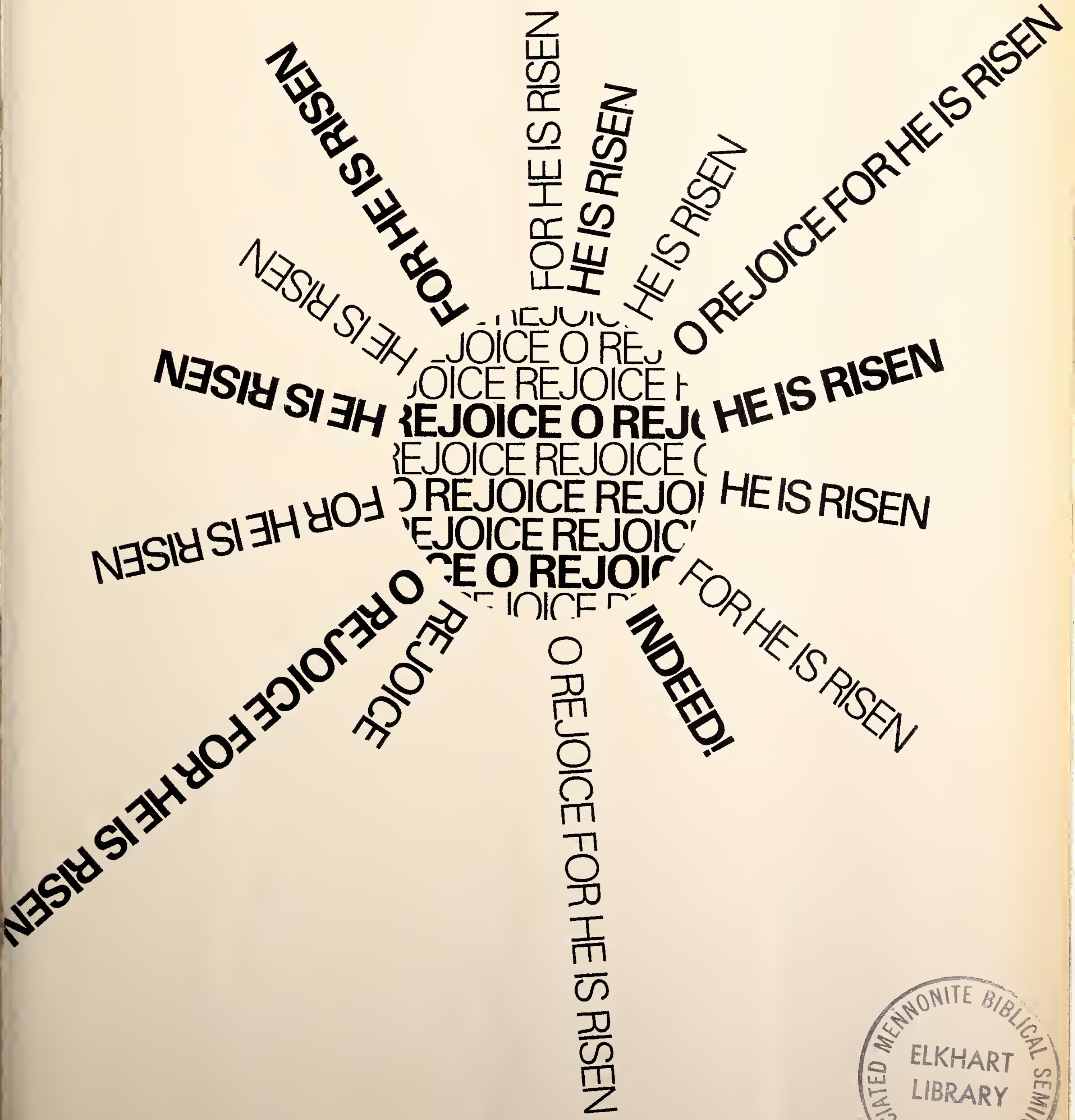
The participants in this unusual session felt the Spirit's presence and movement. Some students noted that this was a high point of the year. Others were angry because institutions find it so difficult to come to mutual agreement. All agreed this is the way the church should operate; that congregational life would be enriched if we opened ourselves to each other and the Holy Spirit in this way.

It is uncanny how seemingly harmless letters can create such controversy. Many Mennonites seem to be offended by the seminary community's sharp reply to President Nixon. What does this mean? Might it mean that the *Stillen im Lande* are becoming part of the silent majority who are conformed only to the reigning opinions of the American mythology? Or have we seen nonresistance as an abdication from society rather than a vision for society? Mennonites were once critical citizens in Prussia, Russia, and France.

These are questions raised by the vigorous letters. They are not lightly answered. But if the brotherly exchange can continue, we might find a new consensus and vision for the nineteen seventies.

THE MENNONITE

85:12 MARCH 24, 1970



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THE POWER OF THE RESURRECTION TO SAVE

Levi Keidel

Spiritual life begins at the cross. Too often, people rest in a traumatic conversion experience, or loll in the torpor of a respected churchianity, and never move beyond the cross. Birth is the beginning from which all else develops. But a child's birth does not guarantee its growth. Birth simply places a child into an atmosphere in which it may grow.

First, we must see it is God's purpose that we grow into the likeness of His Son. "For this is the will of God, even your sanctification. . . . For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (Jesus) might be the firstborn among many brethren" (1 Thes. 4:3; Rom. 8:29).

Omnipotence has taken up residence within you for the purpose of accomplishing this work. "It is God which worketh in you both to will and to do of his good pleasure. . . . For we are His workmanship. . . . Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 2:13; Eph. 2:10; Phil. 1:6).

Second, infinite power is available to us to enable us to triumph over sin and grow into the likeness of Jesus. Paul prayed that the eyes of our understanding might be enlightened that we might know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead and set him at his own right hand. . ." (Eph. 1:18-19). This is the very power which is now at work in us who believe, to break us experientially from our bondage to sin and to transform us into the likeness of Jesus.

Because of the limitless resource of power available to us, Paul writes, "Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof . . . yield yourselves unto God, as those that are alive from the dead" (Rom. 6:12, 13).

Thirdly, we may personally appropriate this power by concerted consistent effort to strengthen our union with Jesus Christ.

An important theme of Paul's letter to the Ephesians is that the universal church and its people are to live in vital moment-by-moment union with their head, Jesus Christ. It is clear Paul meant that this union be intimate, personal, unbroken, and uninterrupted. (See Eph. 1:3, 11; 2:6, 10, 13, 22 TEV.)

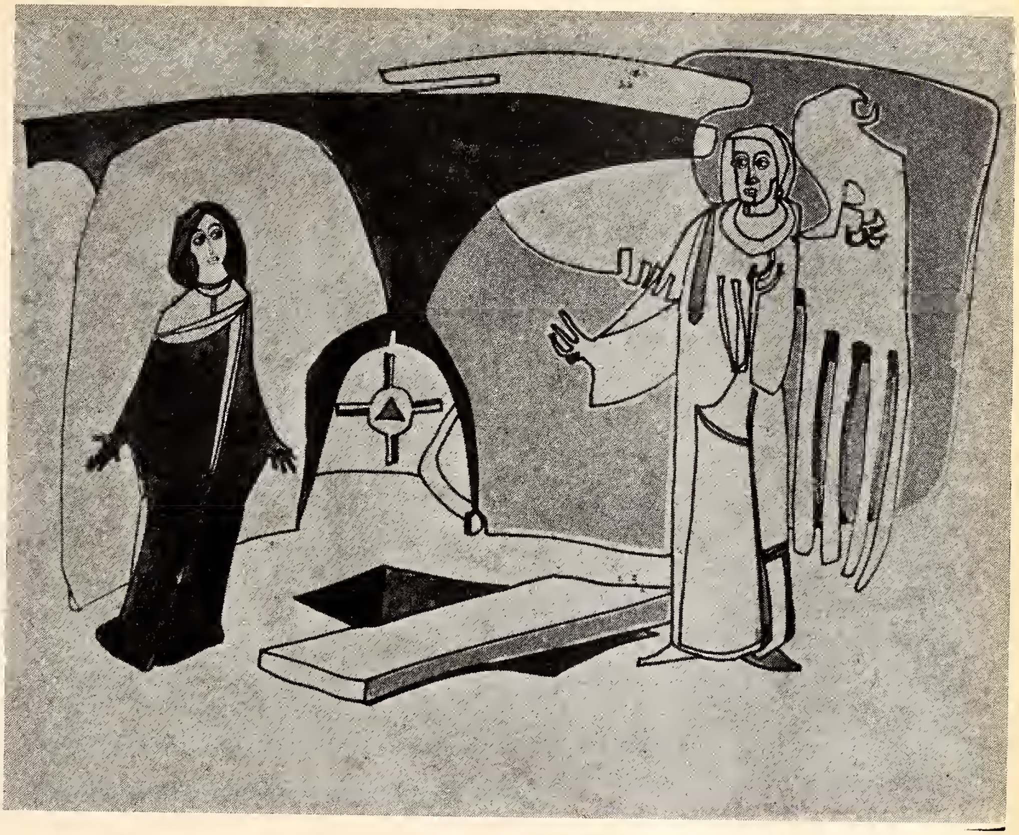
Jesus elucidates this truth in Hi
word-picture, "I am the vine; ye ar
the branches . . . without me ye ca
do nothing" (Jn. 15:5). Can we possibly comprehend the implications o
this beautiful metaphor?

I know that I was brought int
initial union with Christ when
came, in repentance, to the cros
But how can I strengthen that unio
so as to increase the appropriation o
His resurrection power in my dail
life?

Basic to this whole matter is a
attitude of surrender in every area o
our lives. Jesus said that "If a ma
love me, he will keep my words: an
my Father will love him, and we wi
come unto him, and make our abod
with him" (Jn. 14:23). Unless w
are prepared to give unqualified ob
dience to Jesus, we cannot expe
Him to demonstrate within us H
unqualified power.

Building upon this premise of wil
ing obedience, there are three mea
by which we may strengthen our u
ion with Christ.

First, we must provide the kind o
environment in which spiritual li
can flourish. A man raising show ca
tle doesn't feed them sawdust, b



The Resurrection"
y Claude Ponsot:
Infinite power is
vailable to us to en-
ble us to triumph
ver sin and grow
nto the likeness
f Jesus."

pplement. A florist doesn't produce beautiful tropical flower by keeping in a cellar, but in the sunlight. In th cases, concerted effort is made provide the kind of environment hich will be most conducive to althy, vigorous growth.

Providing such an environment has positive aspect. Someone has cor- ctly said that an expectancy cannot rvive unless we nourish it. Our ex- cted growing union with Christ ust be nourished with daily reading the Word of God and prayer.

Providing such an environment has negative aspect. I must remove se elements which militate against spiritual growth. When some un- olesome desire of the flesh sud- nly reasserts itself, I dare not greet as a long-lost friend. I must deal th it as an enemy. "Mortify your embers which are upon earth. . . . ckon yourselves to be dead unto . . . . If ye be risen with Christ, k those things which are above. . ." om. 6:11; Col. 3: 1, 5).

Secondly, by faith, we must mo- ize the mighty power of God to create us into the kind of persons wants us to be. We have the mise that we may claim as our ured and present possession whatever we know to be His will (1 Jn. 5:14-15). We know that it is His will that we overcome the specific hang-ups which impede our spiritual growth.

In the beginning, His vehicle for creation was faith in His own words, "Let there be. . . ." In Mark 11:23, Jesus opens to us the possibility of sharing with God this same creative power by faith in our own spoken words. "Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, . . . and shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith."

So I can declare, before God, victory over those things which impede me, and by fixing my faith upon it, mobilize the very creative powers of God to assist me. I can hold on the picture-screen of my mind the kind of person God wants me to be, and by faith, know that I am gradually being remade into that person.

Thirdly, I can train myself to guard against anything breaking or interrupting my union with Jesus Christ through the course of any day. The human creature tends to simplify basic functions by reducing them to habit. No one taught me to always shave the right side of my face or put on my left sock first.

Similarly, by discipline and training, my mind can be habit-oriented to fix itself upon Jesus. When crisis arises, my first impulse must be to bring Him squarely into the middle of it. When I recognize I have sinned, I must immediately confess it, accept His forgiveness, and reaffirm my union with Him. Thus by learning to increasingly walk in His light, He continues to cleanse me from all sin and our fellowship is strengthened (1 Jn. 1:7).

On several occasions during my years in Congo, I have seen a vine so completely entwine a palm tree so as to gradually snuff out the tree's life. I have seen the inner tree so totally decayed that only an upright cylinder of latticed vine remained.

To me, this illustrates the potential of the new man to unyieldingly grow in its progress toward stifling and destroying the old man of sin. This is a picture of the potential power of the resurrection to redeem.

The third in a series of four articles. Next: "You can help heal the world."

Who shall roll us away the stone?

Is it a guiltless thing
To crucify in subtle ways
The years have taught?

Guiltless to hide Him
In a modern tomb
Of our own thinking—

To seal it with the stone
Of unbelief?

Mildred N. Hoyer

On Good Friday

T
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CHRIST CHRIST   CHRIST CHRIST
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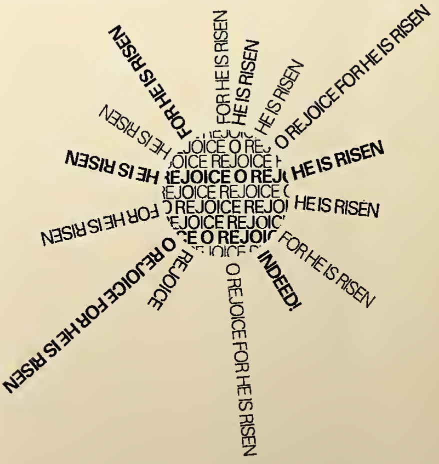
On Easter Saturday

AND IN THE TOMB THEY LAID HIM IN THE TOMB
I N   T H E   T O M B
T H E Y   L A I D   H I M
O SEALED WITH A GREAT BOULDER

On Easter Sunday


FOR HE IS RISEN
FOR HE IS RISEN
HE IS RISEN
HE IS RISEN
O REJOICE FOR HE IS RISEN
HE IS RISEN
HE IS RISEN
HE IS RISEN
FOR HE IS RISEN
FOR HE IS RISEN
INDEED!
O REJOICE FOR HE IS RISEN
REJOICE
O REJOICE FOR HE IS RISEN
FOR HE IS RISEN
REJOICE O REJOICE REJOICE REJOICE REJOICE O REJOICE REJOICE REJOICE REJOICE REJOICE O REJOICE

Mourners

You who will weep with Mary
on Good Friday at the cross,
remember the mother of Judas,
and Eve—with her double loss;

These are the broken women
to whom the law applied—
they are all the pitiful people
for whom the Lord Christ died.

Pollyanna Sedziol

"On Good Friday," "On Easter Saturday," a
"On Easter Sunday" by Elizabeth Searle Lam

Canadian critic stirs patriots

ANADA IS IN a unique position to lp the developing countries in Asia, rica, and Latin America. We have rticipated in every United Nation's acekeeping mission. We have also t the heavy hand of economic and ltural imperialism at the hands of United States."

So said Peter Harder, Vineland, tario, leader of the Canadian Mennite delegation in New York City to citizenship seminar in April.

The scene was the library room of Grand Central YMCA, two blocks m U. N. Plaza. Fifty-three young ennonites from the United States d Canada were getting acquainted, ring with each other some of the hlights of their three-day experie in Ottawa and Washington.

This seminar was international .S., forty-one; and Canada, twelve) d inter - Mennonite (Mennonite urch, twenty-seven; and General nference Mennonite Church, enty-six). Representatives came m coast to coast and from arctic gulf. The Canadians began their ninar in Ottawa, where they had counters with their government for ee days. During this time, the Unit- States participants met in Washing-, D. C., where they experienced operation on Capitol Hill.

Then the two delegations came to w York City, where they encoun-ed each other and the United Na-s.

Harder's accusation caught Amer- Mennonites off guard. Suddenly, y felt a surge of emotion to defend ir country from these critics from north. It's one thing to criticize r own country's policy with regard Vietnam, the draft, and poverty, when someone else implicates you guilty also, that is something else! or a time, emotions ran high. o older participants (both from the .) tried to steer the discussion y from politics to Christian perctives. But others interpreted the rt as an attempt to cover up differences which should be faced.

One of the main purposes of the seminar was to explore this very issue: what does it mean to be a Christian in today's world, where nations compete for power and claim the allegiance of all who dwell within their respective borders? Can national loyalties get in the way of a common commitment to Jesus Christ as Lord?

Although none pretended to have final answers to the complex emotional question of loyalty, everyone agreed that we had come to Ottawa/Washington and the United Nations to learn and to listen. How else could we ever begin to understand the political process and the issues to which we should address our Christian witness?

The Ottawa participants had come to New York with a good awareness of Canada's problems—the New Indian Policy and how some Indians felt about it; poverty, and what needs to be done, and can be done, by the church; external affairs, and how difficult it is to get decisions implemented through the bureaucracy. And during an evening meeting with military deserters, they also encountered some of the United States' problems which spill over into Canada.

In Washington, participants had also discussed the problems of poverty, the draft, the war (a visit to the Pentagon), and the sovereignty of the nation-state. Most of the students came to New York not too optimistic about the government's ability, or desire, to solve America's real problems.

The U.N. segment of the seminar complicated matters even further, in that the simulation game which everyone played dramatized how the rich nations get richer, leaving the poor nations barely holding their own. International development can make some difference, but that alone does not speak to the need for redistribution of wealth, know-how, and resources.

So the basic question remained: What does it mean to be a *wealthy* American/Canadian Christian in today's world of exploding technology and rising expectations?

Everyone left the seminar with a little better idea of what the issues are and how governments try to work on those issues. That's good. But what will we do about it? Will we continue with business-as-usual at school, home, and church, hoping that the good spaceship earth, with three and one-half billion astronauts will still be around after we've finished our education and launched our own vocation? Will our vocational plans change because of the seminar? Will there ever be a Mennonite Prime Minister or President Secretary-General of the United Nations? Only time will tell.

The peace and social concerns offices and the youth offices of the respective conferences jointly planned this seminar, along with Delton Franz, MCC Washington, D.C., and Ernie Dick, MCC Ottawa. Financially, this seminar was made possible largely by a $2500 grant from the Schowalter Foundation and a registration fee of $50 from each participant.

The above article was prepared with reports from Jake Pauls, Conference youth work director, and Darrell Fast, secretary for peace and social concerns, who participated in the planning of the seminar.

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Council in Vietnam appeal Asks response of all sides

The executive committee of the World Council of Churches issued the following statement to the four parties involved in the Vietnam conflict on February 20 from Geneva:

A new year has just begun in Vietnam; and each day, new deaths and suffering are added to the tragic toll of the last twenty years. The executive committee of the World Council of Churches is impelled to plead, once more, for peace in that unhappy land.

Ever since 1954, the WCC itself, in a succession of statements and appeals and direct representations to all the parties concerned, has expressed its concern for peace in Vietnam.

It is almost two years since the government of the United States began to change its policy in Vietnam from that of seeking a military solution to the search for a negotiated settlement. The government of the Democratic Republic of Vietnam has responded positively to the changed American policy by agreeing to engage in negotiations. In general, the scale of the conflict has been reduced. For many months, official conversations on Vietnam have been held in Paris between the four parties involved in the war. Last summer when the Central Committee of our Council was in session, it refrained from making any statement about Vietnam because it was judged that such a statement might disturb delicate negotiations on the basic differences still to be resolved.

General recommendations. As six months have passed and no discernible progress in the Paris official conversations has emerged, nor has the danger of a possible reescalation disappeared, the executive committee of the WCC addresses the following appeals to all the parties involved:

We welcome and support the appeal of the UN Secretary-General for "the emergence of a broad-based national government in Saigon that has the confidence and allegiance of most facitons in South Vietnam" and commend it to all the parties concerned.

We also urge that accelerated steps be taken which will create conditions that would lay the foundations of peace by and for the Vietnamese in their country. Such steps should include, as a minimum, a determined stand against any reescalation of the military activities and against acts that could lead to it, and against any actions that might spread or widen war activities in adjacent countries (such as is the case in Laos).

Specific appeals to the different parties. Besides the general appeals, we also address the following specific appeals to the four parties involved:

To the U.S.A.: to refrain from methods of warfare which, by long-term damage to the soil and vegetation, further endanger the life of human beings, and from destruction of villages and "search and destroy" missions.

To South Vietnam: To provide immediately for fuller political and religious freedom and ensure that prisoners are treated with due regard to internationally established standards.

To the Provisional Revolutionary Government: To refrain from acts of reprisal and bombing against civilian population.

To the Democratic Republic of Vietnam: To release lists of U.S. and Allied prisoners and show to the satisfaction of world conscience that it acts toward them in accordance with international standards of humanitarian law.

Interpret radical change Role of social workers

Radical changes are taking place in our social institutions. A group of Mennonite social workers are asking themselves what they can do to interpret these changes to the larger Mennonite brotherhood.

This subject will be discussed at the annual meeting of the Association of Mennonite Social Workers when they meet at Bluffton (Ohio) College, April 10 and 11. Persons interested in attending the meeting or joining the association may write to Marion Steiner, 1921 Altgeld St., South Bend, Indiana 46614.

Indonesian pastor ordained By urban Chinese church

Ordination services were held for Samuel Setianto, pastor of the Semarang Mennonite Church (G. K. M. I. - Muria Synod), on December 2. A graduate of the Evangelical Institute of Indonesia in Batu, East Java, Samuel had already served the Semarang congregation as acting pastor since 1966, when he was ordained as an evangelist.

Semarang, the capital of Central Java and the third-largest city of Indonesia, is also important as the headquarters of the Muria (Chinese) Mennonite church. While the Javanese Mennonite church is predominantly rural, the Muria synod is strongly urban. The Semarang congregation illustrates this well.

Started in 1958 as an outpost of the Djepara (Japara) congregation which was concerned about providing a spiritual home for the many young people of its denomination studying in Semarang, it met during the first two years as a house church. By 1960 the first baptism was held, with five couples joining the church. By this time, the group which met for worship was too large for the house in which

The Old Reformed Church i Semarang where the Chinese Mennonite congregation used to mee

Samuel Setianto, a newly ordained pastor before a newly acquired meeting place in Indonesia.

eetings were held, so an arrange- ent was made with the Reformed urch (G.P.I.B.) to use its large, old ımanuel church building for Sun- y afternoon worship services.

In spite of the fact that the congre- tion did not have the services of a ll-time pastor, growth was rapid. ıring the period 1963-69, a total of nety-eight persons were baptized, ıs forty more in three outposts.

The coming of Samuel Setianto in 66 and the acquisition of a building its own in 1967 enabled the congre- tion to intensify its ministry and treach. Sunday school teachers, ɔstly students, have a midweek ɛparation meeting with the pastor d then spread out over the city on nday morning to some ten loca- ns. By 1969, house churches had gun in four locations, including university town of Salatiga about ty miles south of Semarang.

In addition to this local ministry, congregation has opened an ama- r radio station *Ichthus* to extend outreach via a new medium, and the request of the Synod, has been responsible for editing and publishing the church's monthly magazine G.K.M.I. *News*. Its choir, *Mazmur Ria*, is well known in Semarang church and civic circles and around the Muria area outside of Semarang.

At the time of the ordination of this first pastor, the Semarang congregation numbered 204 adult members, with forty-four additional members in three outposts/house churches. By this time also, the building acquired in 1967 had been sufficiently remodeled to be adequate for all of the congregation's activities, including the Sunday worship. *MCC News Service.*

A bad back in straw home Korean father needs friend Aided by man from Japan

Andrew Leatherman, Taegu, Korea, program director of the MCC Family Assistance program, wrote the following report.

In Korea, an uneducated, unemployed forty-nine-year-old father of six children, ranging in ages from one to fifteen years, came to the Mennonite Central Committee's office in Taegu for help. He was desperately seeking a way to provide enough money and food for his family. He had serious back trouble, hence a small income, his home was made of straw and poles, and his wife had once attempted suicide.

Being a responsible head of the family, he could only read despair and catastrophe in his future. There was no way to escape the grinding and ever-worsening grasp of poverty pulling him down, without the help of a friend.

In December, this Korean family acquired a friend, a Christian Japanese businessman, who pledged to contribute $15 monthly toward the economic independence of this family. Now, with this money and the steady counseling and support of a Korean social worker of the MCC Mennonite Family Child Assistance (FCA) program, this family will be able to start a small business, get medical attention for the father, find a decent house to live in, and send their children to school.

If past experience in this program is any guide, within two years this family will, through its own efforts, have dramatically reversed its downward trend toward family breakup. By no standards will they be rich, but they will be economically independent and able to care for their own needs, a far cry from their present helpless state.

The Mennonite FCA program in Taegu has helped individual Korean families to economic independence with North American sponsorships and intensive casework help for eight years. With MCC's final decision to close its Korea programs by the end of 1971, its FCA program is earnestly seeking Asian sponsorships and Korean support to continue this vital service. Toward this end, the Japanese businessman and others are helping. As of February, two Japanese individuals have volunteered as $15-a-month sponsors, with others interested.

Korea is still deeply suspicious of the nearby giant—Japan. It is with tokens of down-to-earth person-to-person help like this that true friendship can again be built up between the once-occupied and the occupier. And it is a powerful demonstration of Christian and human concern of one human brother for another. We, in the Mennonite FCA program in Taegu, are encouraged by the openheartedness of these two Japanese men. May others also be cheered.

AGENTS OF GOD'S LOVE

DISCUSSION

The Christian style of life

"How Do Christians Live?" by William Klassen was published in our December 30 issue. Two letters on this article were published in our February 10 issue. Following is another letter followed by the author's own response.

DEAR MR. SHELLY: I read William Klassen's article several times to be sure I understood what he was saying. I agree with much of what he says, but there are several inferences (if I understand them correctly) with which I must disagree.

I understand him to say that alcohol and cigarette smoking are not major issues, and the church should be concerned about important issues such as poverty, injustice, etc. I agree that the church should be interested in all areas of evil, but I believe that alcohol and cigarette smoking would have to be included in the major category of social ills.

When tens of thousands of people die prematurely each year from lung cancer, emphysema, heart disease, and other cigarette-caused or cigarette-related diseases, it is a major problem. When one hundred thousand doctors have quit cigarette smoking, cancer and heart societies and the U.S. Public Health Service all warn against smoking, it is hardly fitting for the church to ignore it. I doubt if it pleases the Lord any more for a person to cut three years off of his life by light smoking as against the person who cuts twenty or more years off of his by heavy smoking. I think it is a credit to the young people that there are sizable numbers of them who are not falling for the cigarette companies' efforts to make them nicotine addicts.

As for alcohol, many major evils that can be mentioned are directly or indirectly related to alcohol. In many cases, alcohol is the main reason for poverty in a family. A major problem of society is the terrifically high death rate — fifty-five thousand per year—on our highways; and about thirty thousand of them were involved in accidents in which one of the drivers was under the influence of alcohol. The actual number is probably greater than that because, oftentimes, an alcohol test is not taken and the accident is blamed on speed or reckless driving instead. There are six million alcoholics in the U.S., which is an increase in the last thirty-five years or so of almost ten times as fast as the population has increased. In addition, there are millions more problem drinkers who are not quite in the alcoholic category. A large percent of all crime, including murder, is committed by people under the influence of alcohol. A large number of the people in mental institutions are there because of alcohol. Alcohol is probably the greatest factor, by far, involved in divorce and broken homes. The suicide rate of alcoholics is fifty-eight times higher than the general population. The average untreated alcoholic dies twelve years sooner than normal. Much more could be added to the list—all of it bad. Should the church be silent about such a great evil?

If I understand Klassen correctly, he objects to heavy drinking and smoking, but seems to condone it in moderation. He refers to Paul's comments, presumably in Romans 14 and 1 Corinthians 8, as saying that the Christian who eats meat or drinks wine (moderately) is the stronger brother. But that is not what Paul is stressing. Paul says he will not exercise his *right* to this if it makes his brother fall—"The right thing to do is to eat no meat, *drink no wine* or do anything else that will make your brother fall" (Rom. 14:21 New English Bible). One out of fifteen social drinkers become alcoholics, and many others become problem drinkers. The younger a person is when he starts drinking the more likely he will be to become an alcoholic. How many people have been made to fall, by professing Christians who insisted on their right as a stronger brother to drink? . . .

I think we can categorize church members into three groups. Making up one group are those who make a profession of faith in Christ as Savior and Lord, but never get much beyond it in Christian growth. Another large group of people are at the other extreme, who are plagued by a *behaviorism* complex—observe the sacraments, go to church, do certain good things, including dealing with social problems, don't do certain bad things—and that makes you a Christian. This is completely false—it is putting the cart before the horse. The third group realizes that one becomes a Christian when he repents from sin, asks for forgiveness, and asks Christ to come into his heart to live and to take control of his life. After that is done, then he is to let Christ live out His life through him. As a Christian grows in grace and the knowledge of His Word, he will be led to do what is pleasing to the Lord. . . .

I believe people, young and old, whether they realize it or not, are looking for reality in life, and this can be found only when Christ becomes real to the individual. I recently learned to know a young high school teacher who had grown up in a Protestant church, apparently attended regularly, and thought he was a Christian. When someone asked him if he had ever received Christ, he couldn't say that he had, but he invited Christ into his heart and life that day. It is heartwarming to see the spiritual growth in this young man now, as he is trying to let Christ live out His life through Him, and as he watches for opportunities to tell others about Christ and His love.

We need somehow to make clear to people how they can come to Christ and find Him as a Living Reality, and then to encourage them to let Christ live out His life through them, as they are led through God's Word and by the Holy Spirit. This will manifest itself, in part, not only in church attendance and doing certain things and not doing others, but also in being interested in the social problems of society such as poverty, racial strife, war, crime, immorality, broken homes, alcohol, cigarette smoking, drugs, injustice, secularism, materialism, and many more that could be added. *Arnold Reimer, Rt. 4, Beatrice, Neb. 68310.* Feb. 6

illiam Klassen responds below to is letter and to previous communi- tions on his article.

The various responses to my article How Do Christians Live?" (Decem- r 3) seem to indicate that this is a pic to which we must give further ought. I particularly appreciated rnold Reimer's detailed reply and so the vigorous challenge Jake Enz ovides in his letter (Feb. 10).

The flight chart imagery which ke questions has its limitations, ke all images do. I am trying to get vay from the idea that the gospel really a new law. Perhaps I could arpen it by drawing a parallel with her forms of transportation. The ilroad engineer certainly cannot viate to the right or to the left and ll reach his destination. The auto- obile driver has a little bit more titude but he cannot deviate much om the road. The airplane pilot has s destination clear and must stay thin a thousand feet of a certain itude and he is usually pretty close the beam, thanks to radar and her electronic devices. And yet both and the navigator of a boat have r more freedom than others. It is portant that the early church lled Jesus Christ "The Way," and fully share that affirmation of faith. can even accept the designation he Law of Christ" (Gal. 6:2) and, t, my total understanding of the e of Jesus leads me to no other nclusion than that He rejected the v of the Old Testament while at e same time saying that He stood r that which the law intended. Jake correct. The New Testament does, times, talk about commandments t it usually prefers to talk about e new commandment (in the singu-). In any case, the New Testa- ent does not have what the church ry quickly developed, namely, the a that Jesus was the second law d that, therefore, whatever He said d the binding force of law. But ere are complex questions here ich cannot be resolved in one letter d I would only say that I take iously Paul's statement that Jesus rist "*annulled* the law with its rules and regulations" (2:15). I also take seriously Paul's admonition in Colossians 2:20 ff.: "Then why behave as though you were still living the life of the world? Why let people dictate to you: do not handle this, do not taste that, do not touch the other"—all of them things that must perish as soon as they are used? That is to follow merely human injunctions and teaching. True, it has an air of wisdom, with its forced piety, its self-mortification, and its severity to the body; but it is of no use at all in combating sensuality.

I am surprised that Jake even suggests the inference that psychology is to be a law book. No one that knows me can infer that from anything I have said. My example from psychology was simply to indicate that youth of today has a perspective from which to judge behavior which many of us simply do not have.

Reimer's letter is a helpful statement of the dangers that are inherent in alcoholism, smoking, and other things. In no way, should anyone read my article as minimizing those dangers. I support fully the rigid driving restrictions recently enforced in Canada and have no inclination whatever to support the American tobacco industry in its refusal to recognize the link between excessive smoking and cancer. I must take exception, however, to his attempts to interpret Romans 14 and 1 Corinthians 8. The fact is that the weaker brother argument is hauled out to defend almost everything, including racial discrimination. Here we must

"Yes, I did pledge thirty-seven thousand dollars, and you'll be getting my first twenty-five-cent installment sometime this month."

RECORD

be very clear about our exegesis. I may refrain from drinking wine, as Paul indicates, but never as a long-term expedient, for at the very time that I refuse to drink wine, I call my brother a weaker brother and I go to work to help him to see why in Christ he is free to drink wine. If you recall that I was dealing basically with a "style of life" then this issue can perhaps be looked at from a different perspective. If I prefer to wear jeans, as a professor, this is simply part of my style of life. If I prefer to wear a beard, I do so simply because it is more comfortable to wear a beard and I cannot constantly be asking whether people are offended by what I do, for if I did that, I would have to stay in bed every day, and even that might be risky! In the Christian community, we cannot baby the weaker brother because by doing so he never really achieves a robust conscience, and there is no doubt that the church has been harmed deeply in its mission program precisely because the impression has gotten abroad that the church stands for nothing, and has no courage. My article called for evidence of a type of courage in our institutions which would make them the leaders of the people and not the followers. I also called attention to the fact that some of the objections of the young to our duplicity are justified. Above all, I have a concern that the wisdom contained in the New Testament be taken seriously for our life today.

If I may give one example of this, I would refer to one of the most neglected verses of the Bible which deals with the kind of leadership that is asked for in the church, namely 1 Timothy 3:4. There Paul says that a leader must be one who manages his own household well and wins obedience from his children, and a man of the highest principles. He further asks if a man does not know how to control his own family, how can he look after a congregation of God's people? In our corporate church life, this verse has been pulled out of the arsenal whenever it was needed to destroy people whom we no longer wanted around. Seldom has the church asked the question whether its demands of its leaders are so great that there is no way in which the man can continue to really be a true father to his children. The fundamental point that Paul makes is that a man who is a leader in the Christian church must have the ability to relate to his own family, because if he cannot maintain the respect of his own family, most likely he can't maintain the respect of the church. There is abundant evidence to prove this point and great harm has been done to the church by either insisting that its clergy be celibate or by ignoring this important element in making appointments to leadership positions.

The final question that was raised has to do with divorce. A careful reading of my article will reveal that, in the opening section, I did not deal with divorce but simply listed it as one issue that the church has debated along with others. And I would stick with the point. It seems strange to me that the Mennonite church has spent so much time in study conferences on divorce but very little time on a theology of marriage. Divorce represents a serious breakdown of interpersonal relations, a breaking of the covenant, and its consequences can be very serious. But why does not the church give its energy to the preventing of divorce, to counseling young people before they get married, and by trying to develop a strong theology of marriage? I just don't see any evidence that opposing divorce has had the effect of strengthening marriage.

May I conclude with a word from Bonhoeffer which I can accept without reservation: "The commandment of God permits man to be man before God. It allows the flood of life to flow freely. It lets man eat, drink, sleep, work, rest, and play. It does not interrupt him. It does not continually ask him whether he ought to be sleeping, eating, working, or playing, or whether he has some more urgent duties." *Bill Klassen, Department of Religion, University of Manitoba, Winnipeg 19.*

Calendar

Apr. 10-12—Lexington, Ill., Central District Conference.

Apr. 30-May 2 — Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Mar. 22-25—Bluffton, Ohio, Ebenezer Church, special meetings, Abe Penner.

Mar. 22-26 — Normal, Ill., First Church, pre-Easter services, Jacob Enz.

Northern

Mar. 22-25—Mountain Lake, Minn., Bethel Church, Holy Week services, Levi Keidel.

Mar. 25-27—Mountain Lake, Minn., First Church, Holy Week services, Howard H. Charles.

Pacific

Mar. 27-29—Phoenix, Ariz., First Church, Holy Week services, Andrew Shelly.

Apr. 17-19—Paso Robles, Calif., First Church, California Mennonite Fellowship.

Western

Mar. 22-24—Ransom, Kan., First Church, pre-Easter services, Lester Janzen.

Mar. 22-25 — Buhler (Kan.) Church, Holy Week services, Aaron J Epp.

Mar. 22-27—Inman, Kan., Bethel Church, pre-Easter services, George Groening.

Apr. 5-12—Cordell, Okla., Herold Church, Revival crusade, Myron S. Augsburger.

Apr. 10-11—Hesston, Kan., Bethel-Hesston student conference on the draft.

Apr. 27—Hesston-Bethel cultural series, Kansas City Philharmonic Orchestra.

/orkers

arvin H. Ewert, administrator of thel Deaconess Hospital and Bethel ome for Aged, Newton, Kan., has en named president-elect of the nerican Protestant Hospital Asso-ation at the annual convention of ɜ association in Washington, D.C., s month.

Vernon E. Yoder, M.D., has been pointed medical director of Prairie ew Mental Health Center, Newton, in. He joined the Prairie View staff a psychiatrist in August 1968, and s been acting medical director since igust 1969. He had previously served the Fort Logan Mental Health nter, Colorado, having completed psychiatric residency at the Unirsity of Colorado Medical Center a graduate of the University of xas Southwestern Medical School d Bethel College. He succeeds tchell Jones, M.D., who held the st from 1961-69.

Paul Goering, pastor of the Eighth eet Church, Goshen, Ind., has been med a member of the Bluffton llege board of trustees. He replaces ilter Yoder, Normal, Ill., who rentily resigned.

Larry Goering, Eden Church, oundridge, Kan., is serving a 1-W ignment at Valley View Hospital, enwood Springs, Colo. His parents Mr. and Mrs. Wilbert H. Goer-. He attended Bethel College.

ɜaths

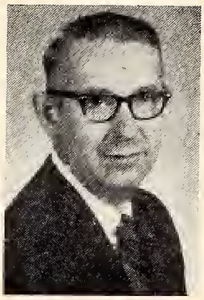
len Abrahams, Hoffnungsau urch, Inman, Kan., was born Aug. 1881, and died Mar. 3.

'na Bachman Vercler (Mrs. Lloyd , Calvary Church, Washington, Ill., s born Apr. 30, 1914, and died). 25.

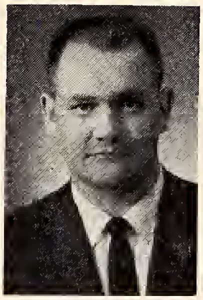
ophie Becker (Mrs. Lee), Faith urch, Newton, Kan., was born r. 1, 1933, and died Mar. 2.

Cornelia Friesen Epp (Mrs. Gerd E.), First Church, Hillsboro, n., was born Apr. 13, 1890, in ith Russia, and died Mar. 9.

'ohn Fleming, Olivet Church, arbrook, B. C., was born in Russia, v. 1, 1900, and died Feb. 25.



Ewert



Yoder

Marriages

Dale Lee Epp, Bethesda Church, Henderson, Neb., and *Sharon Ann Doerksen,* Bethel Church, Inman, Kan., on Feb. 28.

Dennis Kagele, Menno Church, and *Karen Delorme,* St. Agnes Catholic Church, both of Ritzville, Wash., on Jan. 31.

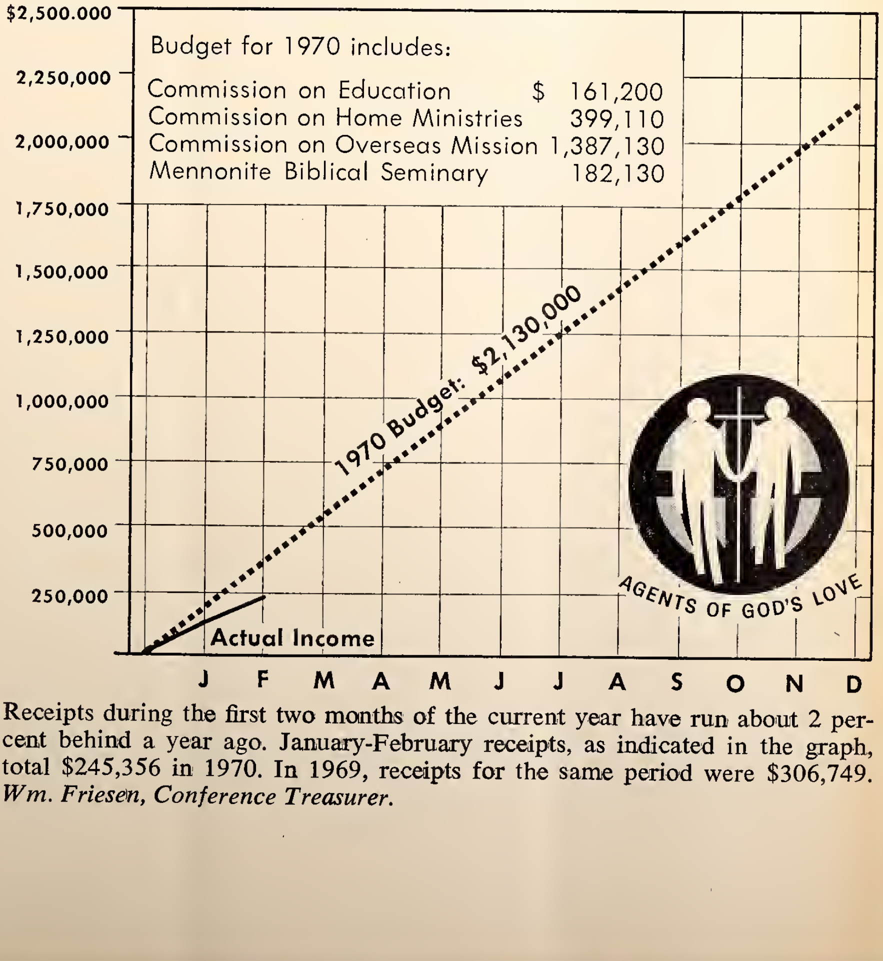
Ron Krehbiel, Eden Church, Moundridge, Kan., and *Patricia Sweet,* Faith Church, Newton, Kan., Mar. 6.

Kenneth Oliver, Pekin, Ill., and *Linda Miller,* Carlock, Ill., on Feb. 20. Reported by First Church, Normal, Ill.

A. J. Penner, Bethel Church, Mountain Lake, Minn., and *Eunice Paulsen Melrose,* Minneapolis, at Meadows (Ill.) Church, on Feb. 13.

Ronald Wilson, First Christian Church, Perrydale, Ore., and *Marilyn Schellenberg,* Grace Church, Dallas, Ore., on Mar. 4.

Conference budget February



Budget for 1970 includes:

Commission on Education	$ 161,200
Commission on Home Ministries	399,110
Commission on Overseas Mission	1,387,130
Mennonite Biblical Seminary	182,130

Receipts during the first two months of the current year have run about 2 percent behind a year ago. January-February receipts, as indicated in the graph, total $245,356 in 1970. In 1969, receipts for the same period were $306,749. *Wm. Friesen, Conference Treasurer.*

LETTERS

Too many things being said

Dear Mr. Shelly: Theodore Janzen's letter ("Don't ask silent to help," Feb. 17) greatly troubled me and many others I talked to. I would like to respond to Janzen's letter.

I wonder if Janzen has ever seen any of the movies that are mentioned in *The Mennonite*, to which he made reference of? The Youth section is for youth, not for older people who oftentimes do not understand what the movies are about. A person, after seeing a movie, can often get from it what he wants. If he sees nothing but "just raw sex," and this seems to overshadow the meaning of the movie, this, then, seems to be proof enough of where one's mind is.

The Mennonite *hippies*, as Janzen calls them, have never had it so bad, that is if there is such a thing as a Mennonite hippie. How does Janzen know they are freeloaders? His statement was just another generality, not having any facts to back up his statement. Maybe if Janzen would find out what it means to be a Mennonite, it would answer any questions he might have. There is a very good booklet written by J. J. Friesen on the subject. I wonder if Janzen's children are eating white bread with lard and sugar, and drinking skim milk so they do not turn out to be hippies. Maybe Janzen does not know that a person's ideas do not change even though he may change his appearance or living conditions.

Janzen said that if he went to fight the "great white father in Washington," people would say he never had it so good. Is this not what he said about the hippies? They are the only ones who are doing something about their contradictions in life. They have more courage than many people.

Janzen said he was more concerned about dancing than the war. Obviously, the young people favor dancing, but yet some people stay in the same old groove. Our school has dancing; this is better than the kids going uptown. We have had only five dances all year! I wonder if Janzen has ever been to a dance to see all the sinning going on for himself? Also, the ministers are not working to give us a set of rules, they are in the Bible and in the mores of the American people. The ministers are doing a very good job.

What bothers me most is the type of people who think as Janzen does. Being against the war is good. Calling people hippies and freeloaders is not my idea of a Christian witness. The *Reader's Digest* and other conservative magazines are a bad influence on many people. Often, only one side is presented. How can the Secretary of Defense be objective when his concern is that the United States remain a world power? "Neither God nor man gave us the assignment to police the world," said Senator McGovern.

Finally, using Janzen's analogy, in supporting the war through taxes, we are sinning. And in supporting dancing by letting our children participate, we are also sinning. Now even Janzen is included. There are just too many people saying too many things with too little facts. Peace. *Lauren Hiebner, Box 12, Goering Hall, North Newton, Kan. 67117.* Feb. 24.

Will discuss sermon piece

Dear Sirs: In order to further the Christian progress in our church, I would like all our laity to read the article "You Can Have Better Sermons in Your Church" (Feb. 10 issue). In this way, it could also be discussed at a group meeting at some later date. I feel that this could greatly enhance the more meaningful worship service.

In order to do this, however, I would need about ten more *Mennonites* since only a fraction of my congregation receives this paper. Would you please oblige by sending some more *Mennonites* of this issue to me so that I can distribute them alternately to my church members. This would be greatly appreciated.

I enjoy your paper, for it has very meaningful articles for today, and although some do not directly relate to us in Canada, yet I feel we can also adapt them to our problem. *George W. Dueck, Box 180, Laird, Sask.* Feb. 23.

Give food for the soul

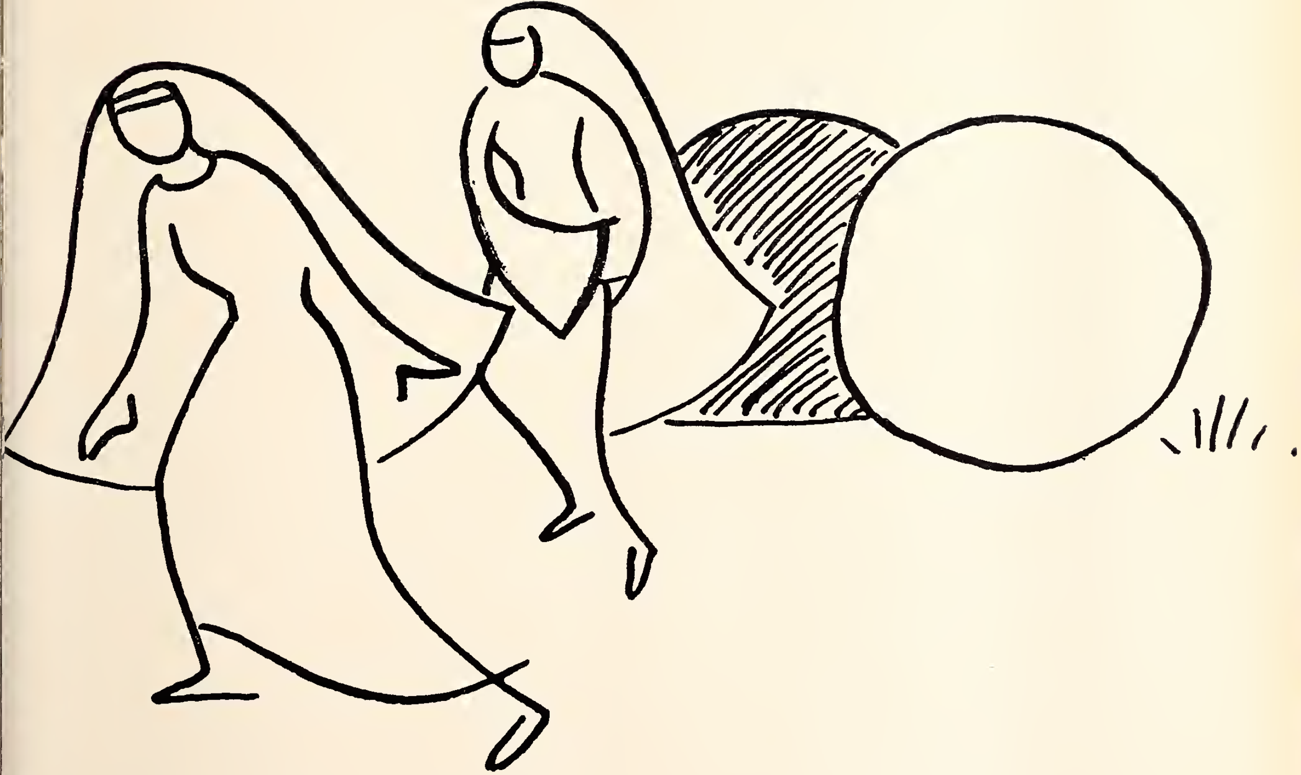
Dear Editor: I am as scores of other concerned people. I never have written and expressed my deep concerns and I would hope that the other concerned ones would stand up and be counted for God. I am terribly upset by the liberal apostate trend in which our Conference and you of *The Mennonite* as the Conference representatives of literature have been leaning toward, compromising, and fellowshiping with.

A few things I strongly object to are wasting the talent, time, and money to air and discuss such disgusting items as the *Playboy*, the most notorious sex symbol of our day. Also giving space in our pages to print and air the Black Manifesto which was conceived by ungodly men with ungodly motives. Our *Arena*, which is planting the seed in our young minds, to carry such a blasphemous article as the "Western Theology" of which we ask permission of Wes Seeliger, an Episcopalian student. . .

Is the mission of the Mennonite church a mission to win souls to Jesus Christ, or a mission to criticize our government and its policies? In our Mennonite heritage, we always stood for separation of church and state Certainly, the government is within all rights to consider taxing and putting control on our churches because we are guilty of meddling in governmental affairs. (What's good for the goose is good for the gander.)

I have been hesitant and ashamed to have my Christian friends of other denominations read *The Mennonite* in my home. Why can't we have a magazine filled with God's Word, inspiring God's people to live for Christ, instead of these thought-provoking, blasphemous articles which *The Mennonite* now condones? Why can't you give us food for the soul?

Thank God there are men who are concerned. The Committee of Christian Concerns has some very valid and realistic concerns. Brethren, think it would be profitable if we were to listen and take heed to their warning. *C. Reno Benner, 32 Kall Lane, East Aurora, N.Y.* Feb. 2



hen and now

s true what mockers *then* did rave
ıat Christ His own life could not save.
had to die that we might live
ıd God might righteously forgive
ır sins which sentenced us to die.
t is finished!" was His cry
e He to God His spirit gave.
ıat eve, His body to the grave
loving hands was gently borne.
dawn, the first glad Easter morn
rose again triumphantly,
er sin and death won victory.

s also true that *now* some cry
at Christ once more they'll crucify
ıen He returns again to earth.
ey still refuse to see His worth.
t when our glorious King comes back,
Both men and hell combined shall lack
The chance to harm the Lord of lords,
Who'll plowshares make from deadly swords.
He'll then in justice right and true
To sinners give their awful due.
But we who gladly own His reign
For faithfulness rewards will gain.

Anna V. Liechty

Line drawing by Annie Vallotton from "Good News for Modern Man," the New Testament in Today's English Version published by the American Bible Society, 1865 Broadway, New York 10023, Copyright 1966.

Material for this page provided by Women's Missionary Association.

MEDITATION

On Easter Sunday 1969

Prologue: From the night before

The moon to my right
lightning to my left
facing the direction
we've come from;
smaller getting
the lights from *Ein Gev*
and if I stare at them hard enough,
I can hypnotize the boat
into suspended motion.
The churning wash beneath me
is nothing but
the agitation of my soul striving
for something
maybe I've had and lost;
or could it be that now,
almost halfway across,
I see the other shore
is my intended destination
and the boat I'm on
is going the wrong way.

I

I want a vision, Son of man,
of You, from You,
a bolt of lightning,
a clap of thunder, something!
I've pursued You down the
labyrinthine ways of my own mind—
here on the shore
of the Sea of Galilee,
here on the hill
where You spoke those words
challenging me to discipleship—
here—will You find me?

II

Son of man, where are You?
You weren't inside
the Church of the Multiplication
of the Loaves and Fishes,
but I took a picture, anyway,
of the mosaic another seeker made.
Did He work inspired by
what You let him see of You?
Or did He work
hoping thereby to find You?
Or, as I fear,
did He merely conjure something up
that might,
if they look hard enough,
provide inspiration for those
who already believe, and seek only
confirmation of what they felt
at baptisms or dedications?
Am I not one of these?
Then why cannot I find You,
Son of man, in these mosaics?

III

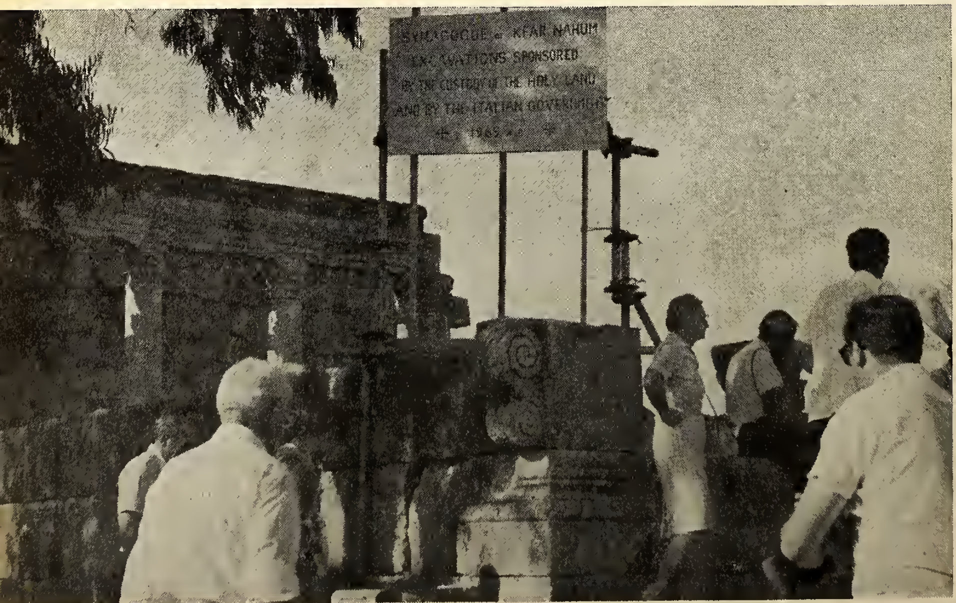
Are You here, Son of man?
Surely so,
because this church is built
on the ruins of another church
which was built on that Rock
and I can see it.
Here You told Peter
to feed Your sheep
and went on to add that
perplexing statement
which even today
is cause for consideration
and theological dissertation.
Is this the rock
and was Peter the first Pope?
Or does the truth
lie more in this direction:
the confession Peter made,
which I also affirm,
that You are the Christ
the Son of the living God;
this is the Rock on which
Your church is built?
And the rock
this shrine commemorates?
I took a picture, anyway,
of a picture
of Pope Paul kissing it in 1964
on his visit to the Holy Land.
The Franciscan father is kind
to let me sit on the rock
and write these words.
I left a lire in the box.

IV

Along the shore itself
I'm walking now.
Somewhere here
You saw two brothers
fishing with their nets.
(Yesterday two Arabs
held their strings of fish high
for me to take a picture of.)
The two You saw heard You sa
that they were fishing
in the wrong lake;
or was it,
the biggest fish
aren't caught with nets;
or did You really simply tell the
that You had need of them
and they could choose
to follow You?
Son of man!
Do I hear Your words to me
in what I write?

V

Fifty agorot lets me in the gate
to the ruins of Capernaum.
Here's the
uncompleted reconstruction
of what they say
is Saint Peter's house.
You took the fever
from his wife's mother here


SYNAGOGUE — KFAR NAHUM
EXCAVATIONS SPONSORED
BY THE CUSTODY OF THE HOLY LAND
AND BY THE ITALIAN GOVERNMENT

d made this place Your home.
e main attraction
this site is the
ond- or third-century synagogue
ich rests on
synagogue built by
Roman centurion
ose daughter You healed.
litha kumi.
this place of miracles,
n of man,
ll You heal me?
group of boisterous Jewish youths
there before me,
nbing over pillars
ing pictures of each other
ere the altar was,
ghing in each other's arms.

re I am, Son of man,
that hill.
u were here
give a discourse once.
not the same now
t was then.
at was before fences,
telephone poles and lines,
that monstrous
ne-shaped shrine
ind me where they commemorate
words You spoke.
nice.
y take
curious pilgrims there
them
ee the view of Galilee:
your left is Capernaum
re Jesus lived
r leaving Nazareth."
these are hills
that is water
everyone is glad
n they board their
ed buses and leave.
er pilgrims—
ourists, if you please—
their rented horses
he path below.
ough the chest-high,
le-flowered thistles
he hillside down
tch their bobbing heads.
quiet here
sounds fill my head:
eavenly host of birds
sing God
with their chattering trill
and lilting song
and, yes, their beating wings.
The industrious black ants
at my feet
make added noise
with their incessant marching
and pushing and pulling
this pebble and that leaf.
Bees are here, too,
their droning
providing the lower notes
in harmony with the soprano birds
and alto flies.
(A flat rock is what I'm sitting on
beneath the largest
in this grove of olive trees.)
This symphony of simple sounds
backdrops the choreography
of nervous butterflies—
white ones and brown—
and not distractingly,
the chorus sways,
the purple thistles
and yellow marigolds
and white she-loves-me-nots
and red anemonies
and blue pimpernels.
The lilies of the field—
not the white ones we have
at the front of the church
at Eastertime.
No, You spoke about
those in the field;
the simple ones, the common ones,
those we walk among unseeing.

VII

There's been no bolt of lightning
nor clap of thunder, nothing.
Yet must I conclude there's been
no vision of You, Son of man?
Those words of love and
Your discipleship demands
spoken on this hill,
the invitation to follow
give on these shores,
the works and miracles
performed in this vicinity remain.
The condition of my mind,
or some would say that of my heart,
keeps me, perhaps,
from that vision I seek.
So, Son of man, I wait.

John F. Kauffman

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COVER

An Easter poem by Elizabeth Lamb with graphic design by John Hiebert.

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Citizens of a worldwide brotherhood

Martin H. Schrag

MANY VOICES! EXTREMISTS shout that it is time to smash the decaying and sick establishment. Others, on the other end of the spectrum, declare that the state must be obeyed, be it right or wrong. In this day of conflicting opinions about the state, some fundamental clues are much closer to us than we may have realized. We need but dip into Mennonite and Brethren in Christ history for some significant guidelines.

One position that the Brethren affirmed from the beginning was that governments were ordained of God. Such governments were to control evil and promote the general welfare so that the people of God could carry on their activity. It was the duty of the Christian to be "strictly loyal to the government under which he lives."

One of the things that impressed those who wrote about the Brethren during the latter part of the nineteenth century was their quiet law-abiding demeanor. One journalist (*Kansas City Journal,* 1902) noted that the Brethren had lived in Dickinson County, Kansas, for twenty-five years and in that time only one member had been apprehended by the law.

The Brethren strongly believed that loyalty to Christ and His church transcended all other commitments. The 1961 statement of Brethren doctrine succinctly summarizes this heritage. "Followers of Christ owe their first allegiance to God and His kingdom." Basic here was the belief that the mission of the church was distinct from the mission of the state. One brother stated the two were as different as "thistles are from grass."

The theological conclusion was that one was to be loyal to government in "all things that do not conflict or are not forbidden by the Word of the Lord." The claims of Christ were prior to and judged the claims of the state. God was the ultimate authority and the reaches of the state were to be critically evaluated in the light of God's revelation in Jesus Christ. The blind acceptance of the authority of the state was idolatry.

American Christians tend to make a religion out of nationalism or Americanism. The danger is acute for those who are culturally, economically, and politically conservative. I am not referring to the healthy love and respect we are all to have for our country, be we Canadians or Americans.

Cornelius Loew wrote in *Modern Rivals to Christian Faith* of how democracy has become the "common religion" for many Americans. He quotes Reinhold Niebuhr as stating, "If one may judge by the various commencement utterances . . . Americans have only one religion: devotion to democracy."

In commenting on the views of Niebuhr, Loew wrote, "He was challenging Christians to beware of making democracy the object of *supreme* loyalty in such a way as to transform it into a false god, an idol."

He went on to raise the question as to whether we are not sometimes tempted to use God and Christianity for the welfare of the state. Care must be exercised lest we seek to manipulate God for our selfish purposes. Such was one of the great dangers of Baalism.

My education was furthered by Will Herberg in *Protestant, Catholic, Jew.* He said: "The American Way of Life is, at bottom, a spiritual structure, a structure of ideas and ideals, of aspirations and values, of beliefs and standards; it synthesizes all that commends itself to the American as the right, the good, and the true in actual life."

As evidence for his assertions, the author mentioned a study which indicated Americans tended to feel they could love all their enemies except those of the nation.

Let us place our love of country in the context of the international nature of the people of God. I recently read an article written by Billy Graham. In that writing, he suggests to those just born again, "You are now a member of a worldwide brotherhood that spans every national, racial, and linguistic barrier."

That brotherhood is the foretaste of the eternal kingdom.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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you CAN help HEAL THE WORLD

Levi Keidel

THE CROSS OFFERS us forgiveness. The resurrection offers us redemptive power. These events constitute God's sufficient provision for man's most basic need.

The man who personally appropriates this provision not only passes from spiritual death to spiritual life; the very source from which springs his motivation for conduct is changed. His flesh-oriented motivation is exchanged for a spirit-oriented motivation which makes him want to become like Christ. He is helped toward that goal by resurrection power. The man whose actions are thus being redeemed into Christlikeness is ready to work at redeeming society.

In view of the crises which plague today's world, the question follows: Is society redeemable? Is it really possible for the world to be healed?

God, through His servant Ezekiel, has given us a beautiful picture of what He would like the world to become (Ezek. 47:1-12). The vision of this homesick prophet in exile focuses upon the temple in Jerusalem, the Jordan River, and the Dead Sea.

From within the temple, through the east gate, and by the sacrificial altar there trickled a small stream which gradually grew into a torrential river, healing all it touched and transforming the sea into which it dumped itself.

The temple was the dwelling place of Almighty God. The east gate was used exclusively by the Prince, symbolizing the Son of God. The altar reminds us of the cross where that once-for-all sacrifice, the Lamb of God, was slain for the sins of the world. The stream which has power to heal has its origin in God and comes into the world through Jesus Christ via Calvary.

This stream of God's grace, beginning as an insignificant trickle, has power to sweeten, purify, heal, and transform whatever it touches. As a growing torrent, it has crumbled pagan empires, leavened cultures, and today touches virtually every country of the world. It is God's purpose that the limits of this Water of Life be extended until no man can pass over it . . . until "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

What a challenge for us, who have been healed by this stream, to extend these life-giving waters into areas beyond us, and so help heal th world. But too often, because we d not understand the deeper truths o God's healing grace in Christ, or b cause we refuse to commit ourselv to them, we pollute the stream, and s rob it of its healing power.

Ours is a planet in rebellion. Bas to healing its bitter waters is inte personal reconciliation, men to Go and to each other. God has broug man through three progressive lev of dealing with problems of interpe sonal relationships.

The first level is illustrated by L mech, an early descendant of Cai who boasted to his wives, "Hear m voice . . . I have slain a man to m wounding, and a young man to m hurt. If Cain shall be avenged seve fold, truly Lamech seventy and seve fold" (Gen. 4:23, 24 KJV).

Lamech's is the philosophy of u restrained vengeance, of overk which, if continuously reciprocate would wipe out the human race. H said, "For wounding, I kill."

God mercifully lifted man to higher level of dealing with confli by introducing the law. It limit man's vengeance by prescribing, "E for eye, tooth for tooth, hand f

hrist Before Pilate” by Claude Ponsot: hrist has brought us to our highest under- nding of dealing with conflict. ‘When He s reviled, He reviled not again.’ ”

d. . . . wound for wound, stripe stripe” (Ex. 21:24-25). God said effect, “For wounding you shall kill; you shall only wound.”

hrist has brought us to our high- understanding of dealing with con- . “Who, when he was reviled, re- d not again; when he suffered, threatened not; but committed self to him that judgeth righteous- who his own self bare our sins is own body on the tree . . . by se stripes (wounds) ye were ed” (1 Pet. 2:20-24). Christ said, r wounding, I heal.”

ad Christ taken revenge on His nies, He could never have healed n. He so absorbed their rage, that they had thoroughly spent them- es in hating Him, He still loved n. By His willingness to take these es, theirs and ours, upon him- He has power to heal. It was vicarious nature of His suffering released this redeeming power.

his is not a noble idea for specu- n. This is a program for action. r wrote that Christ also suffered us, leaving us an example to fol- His steps. If you suffer for doing take it patiently. Commit your- s to Him who judges righteously. He asks us to do as Jesus has done for us; to absorb the sin and abuse of others into our own bodies, and thereby heal them.

No one can explain the mystical effects of Ezekiel's healing stream; but one of its most powerful ingredients is silent, vicarious suffering.

Following Jesus in these footsteps takes most of us to a deeper level of commitment than we're used to. It demands that we love not only some far-off enemy but our next-door neighbor who has mistreated us. Rather than to take overt action against him (which people would see), or forgive him (which we cannot do), we hold a grudge against him. A grudge is simply a form of subdued revenge.

But the Scriptures say that such a harbored root of bitterness will spring up and not only trouble you, but defile those about you (Heb. 12: 15). Love does not keep a record of wrongs (1 Cor. 13:5 TEV). We cannot harbor malice, hatred, bitterness, vengefulness, unkindness, and hope to heal the world. By these attitudes, we pour our own little cupfuls of bitterness into that life-giving stream, and pollute it. We are saying in effect, “For wounding, I don't want to heal; I want to wound . . . to kill.”

If Jesus holds no grudge against me for my misdeeds, what possible right have I to cherish a grudge against another? We can hope to do our part in healing the world only when we recognize such attitudes as sin, confess them, and purposely reach out to love the one who has wronged us. Then that life-giving stream can do its cleansing restoring work in us, and reach through us to others.

To sum up all that has been said, the Christian who would live effectively in the world today must appropriate on a day-by-day basis what Christ has accomplished for him. At the outset of every day, I must reaffirm my surrender-union with Jesus. I must remind myself that He really is at work within me. I must define the areas of sin which are impeding me, and mobilize His creative power in faith toward healing them. Then I may walk with Him through the day, alert to see His appointments where I can share Him and His love to help heal the world.

This is the last in a series of four articles.

Farm and school are Haiti targets

For ten years now, MCC in cooperation with the Haitian government has operated Hospital Grande Riviere du Nord, Haiti. Only acutely ill patients are admitted to the fifteen-bed hospital. Major emphasis is on daily clinics, with approximately forty thousand clinic consultations conducted in 1969.

In January 1969, an expanded public health program was inaugurated. It included Grande Riviere and the surrounding rural communities. The program flourished. By the end of the first nine months of 1969, public health personnel had given fourteen thousand immunizations, and had seen 2342 pregnant women and 1566 women with babies in well-baby clinics. The complete medical project is headed by Dr. Richard Stoltzfus.

Stoltzfus, a recent visitor to MCC Akron (Pa.) headquarters, spoke of Haiti and MCC's involvement there. "There are several outstanding things about Haiti," he said. "First, of course, is the extreme poverty of the country. The level of underdevelopment is a second thing that strikes you immediately.

"You become aware of this particularly through the medical program. The type of diseases that are seen and the types of practices that one sees are pretty much the result of poverty, underdevelopment, and lack of education. For example, nutritional diseases are major there, many as a result of lack of education and the low level of the economy. Parasitic disease is another example where lack of education plays a role," Stoltzfus noted.

"I don't think the general level of the economy is improving much as far as it affects the individual. In fact, I think this may have even deteriorated during the past few years. The per-capita income for example, has fallen rather than risen. There is still a high level of disease and infant mortality and a low level of employment. But there are a few examples of where the government is trying to improve the plight of the people, and hopefully these projects will grow."

Mennonite work at Grande Riviere was begun as a medical program —staffing the hospital and operating a clinic. But this has expanded to the point now where, although the medical program is still central, there is a large community development program also.

In community development, MCC has helped in the construction of three public schools in the rural communities around Grande Riviere, and supervises a literacy program. Local talents and abilities are channeled into a self-help project where wood carving and embroidery are produced for sale in other countries. Several cooperatives and individual growers are buying chicks from the poultry project, raising them for a period of time, and then selling them in Port-au-Prince markets. Mennonite Central Committee supervises the feed mixing, processing, and marketing procedures.

The educational assistance program was greatly expanded recently. Sponsors send money to Haiti and children are selected and sent to school. The cannery project which cans local food has been attempting to find local markets, but so far, the larger market has been the United States.

MCC also assumes administration and direct sponsorship of a school for training in domestic arts, carpentry, and mechanics. Other projects include the breeding of swine, veterinarian clinic, gardening, rabbits, a nutrition center, teachers, and an initiated credit union.

"This year, we have begun offering home Bible study courses to some people," Stoltzfus said, "and several unit members have begun correcting these courses. The possibilities of expanding to include mission-type work in our area is being investigated by the Eastern Mennonite Board, Salunga."

As Stoltzfus looked into the future he projected two great needs he woul like to see satisfied. "There is a grea need in Haiti for some kind of agricultural work. We must teach th people things such as soil conservation, terracing, use of fertilizers, an better farming methods. Some interest has been expressed in this area Secondly, there is also a great nee for expanding into the area of education, perhaps even starting a school.'

Stoltzfus probably won't inaugurat these projects himself. He specialize in keeping people alive. He is an onl doctor in an area which includes town of six thousand, plus the population of the surrounding countryside *MCC News Service.*

Learning lots on tot lots
Lonely children find love
Through Winnipeg Camper

Randy and Myrna Krehbiel, Midlothian, Ill., leaders of the 1969 Winn peg Work Camp wrote the followin report.

"I always thought people in slum were there 'cause they didn't care t get out."

Eighty kids near Winnipeg's Loga House touched fourteen teen-agers i Winnipeg Work Camp 1969. Or wa it the campers who reached out t the kids?

At least, for three *short* weeks live met. Concerned campers shared themselves with youngsters whose sho lives had been filled with apathy, u caring adults, dirty houses, and, us ally, a sort of hungry feeling.

There were not many easy hours o the tot lots. You could count o Floyd's ruining William's sand castl Louisa would never leave the swin to play. Little Joe seemed to lose i

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est in every game and wander off. nior never did stop kicking sand everyone.

But Robert sat and listened to story er story. And Gerry and Gene med to be swearing less and co-erating more often. Darrel was fining his craft projects since he heard that praise about his paper-plate nbourine. And even Junior played e game.

Sleeping on the floor in a church sement and sharing one makeshift wer in the men's restroom was ly part of the fun. Taking turns king made chefs of some campers. d planning needed to be done for next day on the tot lots.

Discussion topics ranged from "How help those kids" to "Is there a d?" and understanding sexuality. all-group and whole-group sharing s lots of long, after-hours, private ks gave campers opportunity to rn to know each other. For some, was easier to accept the children n the differences in beliefs among npers.

'I thought so deep that I still don't lerstand."

'I'm not sure I helped anyone, but now I learned a lot." *G. C. News vice.*

cy Liechty, Berne, Ind., on the lot at the Winnipeg Work Camp.

Yoder follows Mininger As Goshen seminary head

John Howard Yoder, professor of theology at Goshen Biblical Seminary, has been elected its president by the Mennonite Board of Education. The Goshen school is a member of the Associated Mennonite Biblical Seminary, Elkhart, Indiana, of which Mennonite Biblical Seminary is also a part.

Yoder, forty-two, who will assume the presidency on July 1, will be the first president to be responsible solely for the Goshen seminary's affairs. Paul Mininger has served since 1954 as president of Goshen College and Biblical Seminary, which existed as one institution in the past.

The president-elect is considered a leader in Mennonite theological and mission efforts and a spokesman of the Mennonites and of the concept of the free church in the wider Christian brotherhood in evangelical and ecumenical circles in this country and abroad. He has written two books and numerous pamphlets, papers, and reviews, and translated two Dutch works. Two books on war and peace and one on Anabaptist origins are currently ready for publishing.

Yoder, first appointed to the seminary faculty in 1958, has, in addition to teaching, engaged in various services as part-time professor in the Notre Dame University's department of theology, where he has taught two courses. He is consultant to the Mennonite Board of Missions and Charities, a member of its overseas missions committee, and chairman of its student services committee.

Because Goshen Biblical Seminary is a partner in Associated Mennonite Biblical Seminaries, Yoder will be one of a team of administrators. He will serve with Erland Waltner, president of Mennonite Biblical Seminary, the other partner in the Association, and Ross T. Bender, the dean shared by both seminaries, in carrying out the common academic program. The three-man-team arrangement has been approved by the boards of control of the two seminaries.

The Goshen Biblical Seminary has been operating as a graduate seminary since 1946. In 1958, it entered into a cooperative relationship with Mennonite Biblical Seminary, in which library facilities were shared and the academic program coordinated to avoid costly duplication.

After more than a decade of congenial experience, the Goshen Biblical Seminary moved to the campus of the Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, last fall. Goshen Biblical Seminary (earlier known as Goshen College Biblical Seminary) now has its own board of overseers (since last summer) and continues to have its own faculty, registration requirements, degree-granting responsibilities, and financial needs.

The president-elect is the son of Mr. and Mrs. Howard C. Yoder, Wooster, Ohio. He is a great-grandson of C. Z. Yoder, of Wooster, Ohio, a pioneer leader in the work of the Mennonite Board of Missions and Charities, who was an officer of the mission board and its predecessor from 1899 to 1928 and its president from 1911 to 1920.

Yoder is a 1947 graduate of Goshen College. He studied theology at the University of Basel from 1954 to 1957 and received its doctor of theology degree.

In Europe, from 1949 to 1957, he was director of relief and service in France for Mennonite Central Committee, helped plan and then administer a program of relief and missions in Algeria, and was a translator and participant in two Mennonite World Conferences.

By special arrangement, Yoder has accepted an assignment under the Mennonite Board of Missions and Charities and the Evangelical Mennonite Theological Seminary, of Montevideo, Uruguay, to teach at the interdenominational Institute of Higher Theological Studies of Buenos Aires for the academic year 1970-71.

Book on Okla. churches Settlers move to Canada During first World War

A book produced by the Herold Church of Cordell, Oklahoma, contains a record of the immigration and development of Mennonite groups that settled in the Clinton-Corn-Cordell area between 1899 and 1969. Prepared for the Herold congregation's seventieth anniversary by John Arn, pastor of the church, the book was printed by Mennonite Press, North Newton, Kansas, last fall.

The sixty-four-page book traces the history of the Herold Church from its beginnings in 1899 to the present, from the leadership of Elder Jacob Toews and Michael Klaassen in 1899 to the present pastor. Mention is made of the place the *Religions Schule* (begun in 1902) had among early Mennonite settlers.

The book will be of particular interest to those whose forebears moved from Washita County, Oklahoma, to Manitoba and Saskatchewan during World War I, as well as to former members of the church.

The anniversary celebration, for which the book was prepared, was held at the Herold Church in September. Joining the present pastor in the services were two former pastors: Richard Tschetter, pastor of St. John Church, Pandora, Ohio, and Cornelius B. Friesen, pastor of the Emmanuel Church, Moundridge, Kansas.

The Herold Mennonite Church—70th Anniversary, 1899-1969 may be ordered for $3.50 from the Herold Church, 1313 North College Street, Cordell, Okla. 73632.

Herold ministers: Richard Tschetter, John Arn, C. B. Friesen.

Making a study of poverty Work aims at root causes Poverty Fund makes start

The Poverty Fund steering committee met for the first time last week in Chicago to select executive officers for the Poverty Program.

Nickolas Dick of MCC (Canada) in Toronto was selected as chairman of the committee. Harley Stucky of North Newton, Kansas, dean of Friends University, Wichita, Kansas, was selected to be recording secretary.

Two additional members were named by the General Board Executive Committee to serve on the steering committee. They are Paul Dyck, twelve-year veteran missionary to India, now located in Winnipeg, studying anthropology; and Siegfried Enns, a social worker in Winnipeg, Canada, and former member of Parliament. The other committee members include Howard Habegger, Lawrence Hart, Fred Liechty, Paul Nachtigal, Harold Regier, and Heinz Janzen (ex officio).

Following the selection of officers, key issues were discussed at this initial meeting. The committee plans to clarify the overall purpose of the Poverty Fund and to establish criteria for judging the priority of proposed projects for funding. More than twenty projects have already been submitted to the Poverty Fund for consideration. Some of these projects desire funding to begin as early as June. This, of course, requires immediate action by the steering committee.

The committee also struggled with the problem of raising necessary funds to implement approved projects. Strong emphasis was placed on the need to involve people in the program, not only in the form of contributions of money, but also through personal involvement in work aimed at eradicating root causes of poverty.

Much support was given to the idea of approving projects involving matching funds. In this type of project, the group requesting funds would be asked to match this request with substantial amounts of their own. This truly would result in a self-help approach.

One goal of the Poverty Fund is to provide church members with the educational tools necessary to be able to act upon the root causes of poverty in North America and overseas. During the month of March, all General Conference churches will be receiving lists of materials that can be used to study this complex problem

Ratio of members shrinks

Church membership in the United States registered a 1.60 percent gain in 1968—the last year for which statistics have been compiled—reaching a total of 128,469,636 reported by 226 religious bodies, according to the 1970 edition of the *Yearbook of American Churches*. Last year's total was 126,445,110.

Church attendance continued to decline from the high of 49 percent of adult population recorded in 1958 by a Gallup poll to 43 percent in 1968 the *Yearbook* shows.

According to figures quoted in the *Yearbook* from *The Official Catholic Directory*, Roman Catholics increased from 1968's 47,468,333 to a 1969 figure of 47,873,238. That is an increase of 404,905 members, the smallest increase recorded during the pas twenty-five years.

Enrollment in Sunday or Sabbath schools of 95 Protestant bodies reporting in this category was 40,508,57 in 1968.

Financially, of the $3,580,185,239 contributed by members to fifty-two Protestant communions some $2,854,382,944 went into congregational finances (buildings, salaries, etc.) and $725,802,295 went into benevolences or 20.27 percent of the total contributions. (General Conference Mennonites, with $153.98 per member giving, contribute 47.87 percent to benevolences.) Six Canadian communions received a total of $136,762,847 from their members, budgeting $111,105,765 for congregationa expenses and $25,657,082 for benevolences.

Copies of the *Yearbook of American Churches* are available for $8.9 from the Department of Publication Services, National Council of Churches, 475 Riverside Drive, New York N.Y. 10027.

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ongolization of church stained-glass windows

ive and Mary Jo Schmidt, Pawnee ock, Kansas, began teaching at the stitut Springer, Mulungwishi Sac/ ive, Lubumbashi, Congo, last fall, er a year of French study. They are lunteers under the Teachers Abroad ogram and make some observations their work.

Art. Upon our arrival here, we re very much impressed with the rican art in the church building d we continue to find new things in stained-glass windows which are thful reproductions of Congolese ture. Congolization seems rather advanced here in the Methodist urch, to our delight.

Church. We are under the jurisdic- n of an African bishop who rules not with an iron hand at least with opper one (cooper being the main duct here in Katanga). If there are es we don't appreciate the iron nd, there are other times that we lize that this is a more authoritar- culture and so it is probably more essary here.

School. Last year, all passed the red state exams except one student it of twenty-five seniors), which is exceptional percentage in a coun- in which some schools have 50 cent passing. Out of eight scholar- ps, given by American universities Congolese students, four were given students from this station, and st of the leadership from southern ngo has graduated from this Meth- st mission school. (Moise Tshom- came from a Methodist school far from here, as well as Patrice numba.)

daptation. We occasionally find selves missing such luxuries as tele- on, hamburgers, running water, in the midst of a society in which n the secondary teachers get only y dollars a month at the most, ch has to stretch to pay higher es than we would pay for the e goods in the United States, we 't complain very much. Aside n having a couple of bouts with aria, we have enjoyed our short e here very much, and look for- d to the two years we will spend hing here.

Honest attempt at renewal By Saskatchewan meeting

Throughout the meeting of the Saskatchewan conference in February, it was evident that personal involvement is necessary—whether in renewal, in mission work at home and abroad, or in service work. The delegates at the Drake meeting were urged to go home and make an honest attempt at renewal through Bible study, sharing groups, prayer, and meditation.

Among questions considered was the one on the future of the Youth Farm at Rosthern. Its role has changed over the years, and many have felt that the farm is no longer an economic asset. The 1-W involvement has been terminated, and new avenues for service are being studied (employing parolees). The recommendation adopted was that, as long as the program carried on is related to the welfare and rehabilitation of people, the farm be retained.

Lack of interest in regional mission rallies was interpreted by some as a lack of interest in missions, but missionary Ed Schmidt, who recently toured most Saskatchewan churches, felt concern and interest are still present. However, perhaps there is need for a new approach in trying to make missions relevant to the individual.

One of the provincial camps under the jurisdiction of the education committee was criticized for its program, but discussion revealed that many of the difficulties resulted from the camp's inability to secure older and more mature counselors. The delegates seemed reluctant to accept responsibility for providing such workers. Total attendance at two camps last summer was 517.

The approximately forty-five-hundred-member conference was represented by 128 registered delegates and thirty-nine visitors.

The executive for the coming year is made up of the following people: chairman, Henry Funk (Waldheim); vice-chairman, Art Wiens (Herschel); and secretary, Jacob Nickel (Saskatoon). *Margaret Ewert.*

Students from thirteen schools came to Elkhart, Indiana, campus of the Associated Mennonite Biblical Seminaries in February to get acquainted with the life and work of the seminary. In formal and informal meetings, the students explored the possibilities of graduate study in preparation for Christian service in the church and the world.

Bible distribution spirals
Use of portions increases

Scripture distribution in the United States by the American Bible Society in 1969 rose 47.6 percent to a total of 76,216,553 copies.

The record figure includes 660,250 complete Bibles, 6,876,794 New Testaments, 8,063,216 Portions (one or more books of the Bible), and 60, 240,150 Selections (less than a book of Bible), said James Z. Nettinga, executive secretary of the Society's national distribution department.

Also included in the total, he said, are 369,671 Talking Bible records and tapes for the blind and persons with impaired vision and 6472 Braille volumes.

Scripture donations to the Armed Forces, said Nettinga, were up 3.3 percent, totaling 2,224,844 copies, passing the 2-million mark for the second year in a row since World War II.

Increased demand for the Scriptures is rooted primarily in their wider use in evangelism—especially Portions and Selections — by churches and other groups for state and local area campaigns, said Nettinga. Even individual volunteers, many of them businessmen whom the Society regards as Bible missionaries, account for sizable quantities distributed in their respective areas.

New last year and meeting with popular response was an imprimatur edition for Roman Catholics of "Good News for Modern Man," the New Testament in Today's English Version. This version was first published by the Society in 1966. Released last August, the imprimatur edition, approved for Catholics by Richard Cardinal Cushing, totaled 154,923 paperback copies distributed in five months.

Published in September was the Society's first complete Bible in paperback, in the King James Version. Its first printing of 25,000 copies quickly sold out and was followed by a second run of 25,000 copies. *ABS News Release.*

Urban workers to gather
Housing an item of concern

A seminar on the church and urban development is being planned by the MCC Peace Section's Washington office for April 20-23 in Washington.

A growing number of Mennonite leaders are engaged in urban development programs, particularly in the renovation and construction of housing for low-income families in the inner-city. Such involvement is under way in St. Louis (Jeff Vander Lew), Fort Wayne (East Central Improvement Corporation), Lancaster (Menno Housing), Philadelphia (Interfaith Interracial Council of Clergy).

Most Americans have no conception of the degradation, squalor, overcrowding, personal danger, and insecurity which millions of inadequate housing units are causing, both in the cities and rural areas. Thousands of infants are attacked by rats each year. Thousands die or become mentally retarded from eating lead paint that falls off cracked walls (112,000 to 225,000 children fell victim to lead poisoning in 1968); thousands more are ill because of unsanitary conditions resulting from jamming large families into a single room.

The seminar will highlight resource experts from government and private agencies, such as George Greer, co-director of the Washington Center for Metropolitan Studies; Donald Canty, staff member of Urban America and author of *One Year Later,* sequel to the Kerner Commission Report; and officials from the Department of Housing and Urban Development. Seminar participants will take a field trip to Columbia, Maryland—the new-town started from scratch on fifteen hundred acres between Washington and Baltimore.

The Housing Act of 1949 set forth a national housing goal: "Realization as soon as feasible . . . of a decent home and suitable living environment for every American family." Yet, almost two decades later, the National Advisory Commission on Civil Disorders discovered that inadequate housing was one of the major complaints among residents of every area where civil disorders have occurred.

Java church opens school
Train teachers of religion

Official opening services for a new school to train teachers of religion were held recently by the Javanese Mennonite Church in Pati. Twenty-six students from junior high schools had been accepted by opening day, February 7, for the three-year program.

Although sponsored by the church, the school is an integral part of the government's education program which requires the teaching of religion in all schools beginning with the elementary level. Students at the new school will receive instruction in general high school subjects and pedagogy, in addition to the specific Christian subjects. On graduation, they receive a government diploma qualifying them to become teachers of Christian religion at the elementary schoo level. In public schools, they are paid by the government.

The first clause of Indonesia's *Pantjasila* concept is belief in the one God. After the abortive 1965 communist coup, the government has intensified its emphasis on religious and moral training, since it was the atheistic element which was held responsible for the 1965-66 political chaos. The present stress on teaching of religion in the schools is seen by the church as an opportunity for evangelism and a civic responsibility to which it should give full attention. Before it can begin supplying schools with fully qualified teachers, the church's Commission on Christian Education has placed more than two hundred part-time, temporary teachers into schools in the Muria area.

During its first year, the new schoo is operating in a rented building, with a staff of 16 part-time teachers, including several faculty members of AKWW, the Mennonite seminary in Pati, and a number of local ministers. Acting principal is the pastor of the Pati congregation, Mrs. Ester Soesanto. The Pati school is only the fourth of its kind to be opened in the province of Central Java, which has a population of over 25 million people. *MCC News Service.*

Mennonite Central Committee
Annual Report 1969

Annual Report 1969 attempts to picture the world-wide ministry of the Mennonite Central Committee. But many more than sixteen pages are needed to tell the whole story — the compassionate service and witness of Christian volunteers in the midst of unspeakable poverty, disease and ignorance in North America and in more than thirty overseas countries. There are 700 people in the program, for which reason all could not be listed. Some names and places and programs are mentioned in this report. But these are only a few examples from the great company of witnesses. Most of those writing are young volunteers, which also reflect the character of MCC. Though on the eve of observing its 50th anniversary, MCC is still peopled in the majority by the mid-twenty-year-olds. ▪ This report is dedicated to all the men and women now serving with MCC who, from day to day, in the name of Christ, carry the witness of the church in relief, rehabilitation, service, peace and mental health. ▪ With this report MCC expresses its gratitude to the constituent churches which supported the program so generously in 1969.

Atlanta, Urban Teacher Corps, Voluntary Service.

My Teacher Was...

Raised in Cincinnati, black, came to Atlanta when e got married, divorced and first grade teacher for n years at Franklin, an all-black school in the ortheast ghetto. When she first came South, she ld me her harsh accent made her stand out like a re thumb, but she said now, thank goodness, you uldn't tell her from one of them. She majored in ucation in a "mixed" school up North, and so hen she came down South she said everyone was raid of her because she was so educated.

When I'd bring ideas to her from books I had ad she'd tell me how she used to get everything out books but how now she'd had the experience of e classroom and knew more about how not to get discouraged the way she had done during the first vo years she taught. After almost every day she had een ready to cry — and then she had about forty ds — eighty altogether in a morning and an afteron class. Really, it's true, she went on, that even ming to school and sitting in your classroom all y is helpful to these people. They are so far behind.

While she talked, I'd remember back to the night fore when I couldn't get to sleep because thoughts what I wanted to happen in the classroom the xt day kept me nervous. One day I had planned to phonetics with the group of slow readers I orked with. I thought maybe we could combine ginning consonants and our work on rhyming to ild enough vocabulary to read a simple story. My acher was only luke warm on the idea of studying onetics. She said they didn't spend much time phonetics during the regular school year, since w educators have this idea that it isn't good for ildren to waste time learning the names and sounds individual letters. It's better they get a feeling for e entire word. So, she had the children copy a veather story" from the board every day. The ory almost never varied in form — just like the eather. But all the same, most of the children only essed wildly when I asked them to read me what ey were writing. I objected to the method, and she ncurred with me that she felt the "old-fashioned ay" was perhaps better but that unfortunately, you n't stop progress.

I thought about those masks I was hoping to do d then about the work in phonetics. There wasn't ne for both now; it was too late. Too bad they uldn't have started when they wanted to. The weather story was a must, so also was the need for working in well-defined periods. Curtis had already sat at the work table for fifteen minutes with his weather story finished, and construction paper, crayons and scissors waiting in front of him. He was doubly confused that he couldn't start. I had told him that he could, before his teacher noticed him and asked him above the confusion to take his seat.

You have to be real dedicated to teach, she told me many times. So much pandemonium — I'll be an old lady before my time! And the pay, what it is — I wonder sometimes we have teachers at all. My failing is that I like children. Most people aren't in that trap.

I know I should, but I can't stay for those long teachers' meetings a lot of times. I figure they have us here 'til closing time. Then our conscience can be our guide. She wrote out her report cards sitting there and chatting in that air-conditioned room before twelve-thirty. She did them in two days. She whipped right through them, because, as she said, she didn't have much time to spend — didn't I know they were due Thursday? Still, she gave every single kid a good comment. She wanted to do the parents a good turn — and the kids, too; they were so used to failing.

That day I started whining and jumping up and down when she announced we would be going outdoors, right in the middle of our precious remaining hour. The way she turned and looked at me I felt like an irresponsible child. I was too impatient and I had let it get away from me. I should learn that things can't exactly follow a schedule in a first grade classroom.

I was getting angry about a haphazardness that was much too general — too much of expecting the pandemonium and getting it while at the same time not condoning initiation of creative projects by the children. Of course the kids were getting restless being forced to spend a good hour fiddling around with a two-sentence handwriting exercise! Sure, now they were so restless it was a lot easier to keep track of them running around the playground than to maintain a good learning atmosphere inside our 100-degree classroom. So, we parade outdoors with them, like Pied Pipers, and turn them loose on the playground.

— The article, by Cornelia Brown, a summer MCC VSer in Atlanta, Ga., shows why an Urban Teacher Corps was recently established by MCC.

Hurricane Camille, Mennonite Disaster Service.

Like People on Noah's Ark

Cursed Camille arrived, bent on the obliteration of Pass Christian. She would have been more successful had all the residents been home. Luckily half the Mississippian town had been evacuated.

Those who stayed endured a nightmare they would like to forget. The awesomeness of man pitting his weakness against one of the most violent storms in recent history is too shocking to forget.

Among those who stayed, there is now a special bond. They command a certain reverence in the ability to say, "I was here." When they say it, they laugh, now. But they laugh with tears in their eyes. And the laugh is generally a coverup for a sentence choked off by emotion.

Theresa Atkinson was there. She lived directly across the street from a public school that was being used by Red Cross as their disaster headquarters. Several miles north a coastal inlet extended partially around the town, shaping the land mass into a broad peninsula. South of the Atkinson residence was an elevated railroad tract, and over that, the center of town and the Gulf of Mexico. West along the coast lay Gulfport.

She sat recalling the past events.

"We was in a church across the railroad tracks from here," she said, "At about nine o'clock that night they said the hurricane was 35 miles from Gulfport. I was in the church with eleven others. We all thought this safer than our homes.

"We started out in the sanctuary. But the wind got so hard that the deacon decided we better go to the front of the church to the elevated area behind the pulpit. The wind became so strong that the church looked like it was rocking. It just seemed that it was coming apart.

"We decided that the children better get on the floor under the seats in case the building would cave in. But then the deacon decided it would be best if we would stand in the halls in case the church would cave in. We went to the hall, and I decided to sit on the floor. But then the water started a comin' in. So we went upstairs again and put the children in a little closet and the grown-ups stayed and watched the water coming up the steps.

"The water was five steps from getting to us when we decided to look out the window. When we opened it, we could see the water from the Gulf meeting with the water from the bayou. It looked like if a whale had made a big vomit. It just spitted up. And we could see the houses floating.

"Then we went back and stood by the stairs and watched the water coming up. Well, I'm Catholic and I had holy water. So I decided I would throw my holy water down the steps because if the water could have got to us, the only place we had to go was up in an attic. Three of us would have had to drown to get the other nine into the attic. Then the water finally started going back down and it got pitch dark and started raining."

The wind increased, blowing the roof off and the windows out of the church. With that, the rain fell on the little group clustered against a wall.

"The children finally went to sleep about two o'clock," Theresa Atkinson continued. "They all slept on the floor in this little room. The grown-ups got on the benches. The benches was wet, but we just set there. And it looked like it would never get daybreak.

"At daybreak we went to the windows again. We was just like people on Noah's ark. It must have been an hour before we saw anybody, and by that time we came to the conclusion that there must be an awful lot of people dead. When we could see people, the only place they could walk was on the railroad track because the water was still up as high as the top of the church steps. The water was about six feet deep.

"I think it was did for a purpose, but we don't understand what it was did for, and I don't think the majority of us will ever understand. And I hope it never happens again. To me I think it was worse than the Judgment Day. It was a horrible ordeal, but it's something we have to live with."

As she sat on the front steps of a simple frame building that had been her home, the roof gone, six inches of slimy, stenching mud covering floors, the walls, and everything within, many of her possessions partially buried in her yard, she vowed to come back. "The majority of us plan to come back and start all over. Some have homes, some have nothing."

MDS — Mennonite Disaster Service is for people like Theresa Atkinson.

— By Burton Buller, MCC staff photojournalist.

Confrontation, the American scene.

From "A Message"

In this first annual Peace Assembly (November 22-24, 1969) called by the newly-structured Peace Section of the Mennonite Central Committee, we have struggled together with the issues of Christian conscience and conscription. Gathered as a consultative body, we unite in addressing the following concerns to the Mennonite and Brethren in Christ churches in the United States and Canada, as well as to other groups and persons.

1. We reaffirm our commitment to the Gospel of our Lord Jesus Christ as revealed in the Scriptures. It is our primary allegiance to Christ and His kingdom from which we develop our witness to the love of God, neighbor and enemy throughout the world as the essence of Christian living. We affirm our Anabaptist view of the church and of Christian discipleship. This view emphasizes a continuing testimony of word and deed joined in a life style of Christian brotherhood, as a witness to the redeeming love of Christ and against all militarism and war.

II. We affirm that war is sin. It is contrary to God's will for all men. Yet militarism is rampant in our society, permeating the social and economic systems. While some among us have accepted service within the armed forces, such service seems clearly unacceptable as a Christian response. We are nevertheless ready to continue ministering to such persons in their situation.

III. We affirm that conscription, as an integral part of the military system, violates the essential freedom of each person. This evil should be abolished along with the military system which it supports. . . . Objecting to all war, we cannot identify with those who call for a voluntary of mercenary army as an acceptable alternative to military conscription.

IV. Conscientious objection to military service represents the clearest continuation of our tradition and the majority belief of our brotherhood today about radical discipleship to Christ in relating to war. . . .

A. As Christians we acknowledge a calling that transcends the demands of government. Out of such a sense of Christian vocation, the young people of our churches should voluntarily offer service as an expression of discipleship. When the government recognizes t, such services may be offered to meet draft requirements. . . .

B. Though for some, conscripted civilian service in earning positions is a proper expression of Christian vocation, for many others it has become so routine as no longer to call for a serious moral decision of discipleship and also so routine as to have largely ost its symbolic value in witnessing against war. We question such routine and easy response as an acceptable form of Christian service.

C. We recognize noncooperation with military conscription as a valid expression of nonconformity and peacemaking. For many the confrontation with the moral decision has given new vitality to their commitment to radical discipleship and to their witness against war. The church should help them in making their decisions; nourish them in their faith; minister to them with literature, counsel and encouragement; and provide financial assistance where needed in event of prosecution, imprisonment, and other costs of discipleship.

D. Others find neither prison nor alternative service according to God's will for them. As evidence of their conscientious objection to military service they choose to migrate to a place where they can worship and serve in freedom from the system of military conscription. The Canadian and United States churches should join these persons in brotherly support and help them to determine where God calls them to establish new communities and how best to maintain their faith and witness in the new location.

E. Should the government continue to conscript, we would urge that exemption from military service be extended both to those whose conscientious objection to war is not on religious grounds and to those whose conscientious objection is only to particular wars. We extend our facilities to help such persons, who call on us, find meaningful alternative service assignments.

V. Since the burden of objection to war and militarism is the responsibility of the entire brotherhood and not only of the young who face the possibility of conscription, we appeal to every member in our congregations to join in witness against these evils and in witness to the redeeming love of Christ, through prayerful selection of occupation, the sacrificial use of money, the rejection of high standards of living made possible by a warfare economy, rejection of the modern idolatry of nationalism, participation in some form of voluntary service, and the use of appropriate means to change the systems which support the continuation of militarism and nationalism. . . .

Confessing our weakness and ineffectiveness and moved by the danger of our time to humanity itself, we ought to be gripped by a new sense of urgency to work for peace. We send this message in the name of the Prince of Peace and the hope to which all Christians are called. — A full copy of "The Message" and other peace materials can be secured from the Peace Section.

Literacy class, Bolivia.

Four-Hundred-Year-Old Walls

Since arriving in Brazil, we are reminded of the words of José Bonafacio de Andrada de Silva who is revered as the father of the nation's independence. He saw clearly the economic absurdity of slavery and its social corrosiveness when he wrote in 1819:

"Twenty slaves require twenty hoes, all of which could be done by one plow. He who lives on the earnings of his slaves lives in indolence, and indolence brings vice in its wake."

When we observe the agricultural methods and the social structure in existence in Brazil today, one is painfully aware that the great nation's leaders have not really comprehended the wisdom and the significance of these words.

Human need in Northeast Brazil is an oppressive, omnipresent force threatening to engulf the individual who permits himself to be sensitive to it. The need, whether it takes the form of nutritional or economic deficiencies or agrarian backwardness seems inescapable. It hounds one from the metropolitan state capital of Recife to the small rural towns, from the sugar plantations along the coast to the remote interior farmlands. And the Brazilian churches are deeply concerned about the problem.

It is obvious that wealth and poverty have learned to live in proximity without one affecting the other. Common sense on which one has learned to rely begins to rebel and convulse here. As I sit in the unit house and look to the north, I see an eight-foot brick wall. If you would take a ladder and look over the top you would see the "favelas." There are shacks in clusters, chickens, children, dogs, filth, no running water, and you can just imagine what the washroom facilities are like. If you would then take the ladder and look over the eight-foot wall to the south, you would find the following:

A large white brick house, large shiny terraces, two cars, wall-to-wall rugs, floor length curtains and three full-time maids. Here I sit between the two extremes trying to find meaning and purpose for being here. This is where common sense fails me and begins to rebel.

Both families over the walls are pleasant, friendly and bear no outward malice towards one another nor o the foreigner between them. The one has learned o exist, the other has learned to "live," and I am rying to find purpose in their existence and meaning n living, and thus trying to establish a position for myself.

On pondering these two extremes, I suddenly come to the realization that this is the place for MCC. Yes, this situation fits the philosophy of MCC as I understand it. We are not here to fill the country with material aids to meet the physical needs. We are here with human resources to inject the spirit of human self-respect and dignity. Our purpose goes deeper than that which can be cured by a shot of penicillin or material aids, which can never fill the bottomless pit of poverty. We need the human resources to teach the man to the north a better way of living, and to teach the man to the south that he also has a responsibility towards his neighbors.

I am reminded once more of the story of Lazarus and the rich man. I have never seen it portrayed more vividly, granted my experiences even yet are limited. Let me give you a case in point.

While going down to the corner bakery, one such a Lazarus confronted me. There he sat on the side of the sidewalk with his bearded, scrawny face, devouring a hard crust which had fallen from the rich man's table. He attacked the piece of bread in an animal fashion. As I approached him, my gaze met his begging eyes. Eyes like that of a dog who tries to befriend you, waiting for that piece of bread. Here was a man who had degenerated to animal level, one who had lost all his self-respect and human dignity.

Here lies the problem, as it meets the naked eye. The root, however, extends deep into the history. This problem cannot be solved by tossing a crust of bread to fill the stomach. This problem cannot be solved by a shot of penicillin. This approach would serve only in an emergency measure. We realize that when we get down to the roots we are knocking at the social structure. The big question which then confronts us is, how are we ever going to penetrate those 500 year-old, eight-foot walls?

This is the problem which faces our MCC unit of human resources. We have a unit which has tremendous potential. Among the members we have a vast backlog of knowledge and experience. With these resources and the guiding hand of the Creator we hope to inject into the people with whom we work the self-respect and human dignity which is the inherent right of all God's creations. We probably will not see the day in which these walls will be penetrated, but we can leave behind our little indentations. — By Abram Dyck, director, MCC, Brazil.

Plowing virgin land, Bihar, India.

No Gift Without the Giver

From the moment we climbed the ladder into eir second-story cubicle, we knew an exciting ening lay ahead. As we squatted around a raincoat read on the floor as a tablecloth, his wife was tting the dinner before us — traditional North ietnamese rice meat roll with fish sauce, and beside ch place, Coca-Cola. While Pat Hostetter asked the essing on the food we felt a spirit that superseded ational and cultural differences.

Perhaps Quang and his wife could live more travagantly than they do. But then, Quang's life is ntered around people more than things. The mplicity of the one room which was home to them flected their general attitudes toward life. We knew at the tasty meal Mrs. Quang had prepared for her ur guests was quite special. And we were reminded ain that many of our friends in this country eat ore modestly than we.

An evening breeze flickered the candlelight as uang cleared his throat to speak: "Our people preciate when you come to our country to help. . . . ut I want to ask you one question. In what way will u help us?" The query came simply and sincerely. et it uncovered a world of feeling and understand-g — both in ourselves and in the people we had me to serve.

"Many of your people come to our country with e honest intention of helping us, but many times ey do not help us but hurt us." I thought at once the mistaken bombing of innocent villages or the ct that American soldiers had obliterated all that ere had once been of his rice farm, his fruit chard and his old farmhouse. But he brought me ck to earth with "I don't mean the war people, though that is bad, very bad. I am thinking of the ople who come in peace to help us; instead we are rt."

Quang's question to us was pertinent. Our group s been involved in distributing food, clothing and her commodities to our Vietnamese neighbors. w he was asking us, "How can you give?"

As a Paxman, I wondered. Our lives had never en blessed with physical need. We had known only e unhappy fortune of possessing. Now we had come a land which had learned the hard lessons of ffering and deprivation and desperate need.

Why had we come? What did we have to give? Had come to serve our brother? Or were we here to give rest to our consciences — our wealth-laden consciences? Never was our giving out of painful sacrifice; rather, out of unending supply.

"Your giving of things without the giving of yourselves is making people dependent on the rich foreigner. Many of our people are becoming lazy."

Quang didn't say so but we could not miss the further application. What he said about things could also apply to the giving of our advice, our culture, our religion. In this country already plagued with literally thousands of advisers, how could we further insult the self-confidence of the people by passing on a "better way of life" or a "superior religion"?

We climbed down the ladder out of Quang's room realizing we could not teach until we had learned; we could never advise until we had listened; we could not really give until we had first known the blessing of great need. And perhaps it was in listening and learning that we truly gave.

I could not help but think of the way of Jesus who spent His life in giving Himself — very seldom things — rather Himself.

Perhaps this was a lesson Paxmen would still have to learn. That the building of houses and barns, the gift of cows and chickens, the distribution of food and clothing, the proud turning over to national agencies of facilities and extension programs had missed the point of the lesson Jesus came to teach. The real gift, if it was given at all, lay in the way the Paxman gave of himself to people. And the only lasting monument of his effort is found in those who have learned from him to give of themselves to each other.

Always learning, I feel guilty, having come to give, and instead receiving so much. So many have been my gracious teachers. The workman who came this morning to beg help to acquire tin roofing, the little guy I sat beside in church who didn't seem to know any of the hymns because of their Western tunes, the exuberant province chief congratulating the Quaker couple upon their dedication of a child day care center, the uncommonly rotund proprietress of the little side restaurant where we are — all contribute to the day.

The memorable part, the really exciting part of Pax service is people. — By Earl Martin, condensed from a chapter in the book, **Soldiers of Compassion,** by Urie A. Bender, Herald Press.

Sewing class, Arab refugee camp.

ervice at Debili Rtic

Never was it questioned in his mind that a logical alogue could contain the foul names of communist aders. Mao, the Russian controllers of Stalinism, and e mild advocates like Yugoslavia's President Tito ere devils produced from the same hell. We don't lk with the slime of the world behind the protective cialist barrier that holds out a driving, conquering merican economy. People live there? Don't give m that line. Only things can exist under communis- ; conditions.

He knew for a fact that people are free when they vn a large house, several cars and a large bottle of pirins used for the occasional depression. This guy as not naive. His learning process had moved through eat experiences, including blessed anti-communist ooks such as **None Dare Call It Treason** and triotic speeches by men inspired to root out traitors.

Then it happened. This ideal American kid, cept for a nonviolent background, was called by CC to carry out a two-year Pax assignment in ovenia, the northern most province of Yugoslavia, ie of the most advanced in technological knowledge us personal freedoms of any area under the hammer d sickle.

The very first day he arrived on his project at ebili Rtic he observed the assailing actions of this ate against his homeland. Yugoslavians and Italians d gathered to donate blood for an ally, North etnam, at the hospital-camp where he had been ked to maintain the grounds. This was the bottom. hat if his family and friends knew he was in such situation?

Several months passed and thoughts of the heroic ttles he was going to wage against the foe started fade. He readily accepted the kindness the native ople generously offered. He found them hungry for alogue about his country and ideals, and he was o wondering what constituted their lives. Through e coming together of two, truth shows itself by eaking down prejudices and expanding the mind to clude a greater whole of existing life.

Being of similar age and intellectual level, our xman found in the university students the most mulating discussions. Here were people like him- f who had not consolidated strict concepts and ere not worried about being deceived by new periences.

In the summer camping spots, only several kilo- eters from the hospital-camp, and among the unseling staff who came to supervise the 400 sun- joying youngsters, he found his student friends. ey typified the new person who has become conscious of his individuality. Their colorful clothing were the modern styles from the mod shops of Italy or selected local tailors. Their music was mostly in English, with the latest rock tunes of Hendrix and Donovan.

The Paxman and Yugoslavian friend observed each other across a round table of truth, the roundness signifying the wholeness of truth with no sides of prejudice. Both had a wish to serve humanity. One had been taught the workers' revolution and the other instructed about the exactness of science and the mind, but they had seen that neither produce the "good life." The stage was set.

We had broken down; now we could only go up. The solution lay in a balance outside of the overdomination of political or religious ideas. At that moment the Christian realized that he was only one who possessed the truth, and that was through the person of Jesus Christ. The propaganda of Christ's truth cracked the student of Marx and enlightened the American Christian. This was how it happened when the Yugoslavian Red Star met the American Dollar Christian.

Meanwhile back at the camp, this Paxman, in addition to his maintenance work, helped to wash dishes, iron laundry, move tables and beds, haul garbage, plant trees and fix windows and electrical systems. Such duties often were performed after the set working hours of the day. He worked these hours not only to fill the extra time, but also to convey to his fellow workers the concept of service.

People noticed and asked why, thinking him a bit crazy. It gave him a chance to get in a short testimony and show them how much work really needed to be done. They didn't understand completely and brought it up at their workers' meeting. After that, they informed him that he shouldn't work past noon, and absolutely not past 2 p.m.

This Paxman discovered that he had to find ways to use constructively his free time. During the winter he read, studied Slovak, made trips to see former MCC trainees in nearby towns, or visited village friends, sometimes helping them to cut firewood.

His work at Debili Rtic was a definite aid to the camp for needy children. Not that he worked extra hard, but just tried to keep a different attitude toward the whole situation. He tried to keep a service perspective and help wherever needed. It was an interesting experiment for him in a communist-ruled country.

— By Murl Dirksen, a Paxman, who recently returned from his Yugoslavia assignment.

Outdoor clinic stop, Nigeria/Biafra.

Health for the Soil and Soul

Like other African nations, Tanzania has been saulting a host of development problems since its dependence. During the current Five-Year-Plan eriod the slogan, "To plan is to choose" is often uoted, for it emphasizes the need for setting evelopment priorities.

Two of the prime development targets center on lucation and rural development. Massive resources e poured into the country's "manpower producing nit," i.e., the educational institutions. Those efforts ake it possible to realize substantial "localization" government posts.

By its nature, the current educational structure nds to produce high-level manpower. Those students ho don't find entry into either secondary schools university are frustrated since they are in fact not ally trained for making any special contribution to e nation. The high-level manpower needs are being et on schedule by the present educational structures. ut at the same time, the economy is not expanding rapidly as anticipated. If the current arrangements e maintained for some time to come, the country ill experience a surplus of people with high-level aining while the productive power of the masses mains static.

In view of these problems, the goals of education ve been resighted, aiming to provide universal imary education by 1989. Such redirection of lucation is intended to bring the masses to a higher vel of social and economic consciousness, making a riety of applied development aids more effective.

Ten MCC teachers are currently placed in church-lated secondary schools and one couple teaches in a vernment technical school. Within the coming year, vernment will virtually be taking over the country's tire school system, creating a proper public school stem. Future TAP teachers in Tanzania will be aking their contribution within the country's public hool system. Their sense of church-relatedness will decidedly less distinct, though their contribution the country's development goals will be as strong before. Also under TAP administration, MCC has persons assigned to medical institutions in nzania.

Besides restructuring its education system, Tanzania s suggested a new framework for rural development. uring the next Five-Year-Plan period the government will give priority assistance to groups of farmers who have arranged themselves into kibbutz-like settlements. These settlements are expected to facilitate the provision of water supplies, health and educational services plus market facilities. They are also expected to provide an excellent base for the establishment of cottage industries.

Hopefully, the Tanzania farmer in the Ujamaa Village scheme will experience health to the soul as well as the soil. This inter-relatedness is well described by Sudan United missionaries Peter G. Batchelor and Harry R. Boer in **Theology and Rural Development in Africa.**

"God's salvation is always a twofold one. It saves **from** and it saves **for**. It saves from evil and it saves for good. When God saves the farm He saves it from erosion, from subsistence operation, from exhaustion, from drudgery and bondage. When God saves the farm He saves it for fertility, for productivity, for order, beauty, respect, attractiveness and joy of labor. The salvation of man has no meaning if it does not save all that the saved man's hand and mind touch. Therefore the man who is indifferent to nature's claims, to the treatment and potential of the soil he works, is less than the man God intended him to be. The task of the Christian agriculturist and farmer, in short, is to discover by experimentation, observation and study what the laws are with which God is pleased to control food, vegetation and animal husbandry and to devise methods of work and treatment that conform to and apply these laws so that the potential that is in the farm may be realized."

Everyone is expecting the Ujamaa Villages to act as a development nuclei. These villages take a variety of shapes and their immediate needs are by no means all the same.

Ujamaa clusters and other training centers are giving priority consideration to the establishment of cottage industries. Needed are carpenter and metal working tools. The women's groups are asking for sewing machines. Fortunately MCC has been able to provide a number of excellent material aid shipments containing just such items. This type of assistance capitalizes on local initiative and is very important in the training of new skills. The future will see the needs of this level rising. MCC should continue to respond to these kinds of needs. — By Harold F. Miller, East Africa TAP Representative, Tanzania.

Financial Summary

For the Years Ended November 30, 1969, 1968
A more detailed financial statement is available on request.

	1969	1968
WE RECEIVED		
Gifts of Cash	$1,655,729	$1,549,366
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	2,176,669	2,485,948
TAP Income	426,285	294,885
Voluntary Service Earnings	255,312	276,060
Other Income (Note 1)	307,765	313,389
Total	$4,821,760	$4,919,648
WE SPENT		
Overseas Services	$4,239,592	$4,330,819
Voluntary Service	251,165	225,242
Peace Section	94,476	81,713
Mennonite Disaster Service	15,803	13,481
Mennonite Mental Health Services	27,223	29,509
Other Expenditures (Note 2)	80,611	179,721
Total	$4,708,870	$4,860,485
Increase in Fund Balances	$ 112,890	$ 59,163

Note 1: Material aid repayments, trainee repayments and headquarters food services and housing expenses are included in this amount.

Note 2: Certain categories of interest expense and depreciation, as well as headquarters food services and housing expenses are included in this amount.

Personnel Summary

For the Years Ended November 30, 1969 and 1968

		1969	1968
Total Personnel		700	651
Voluntary Service		130	110
Service Education Abroad		13	11
Pax		118	131
TAP	Includes Africa, Newfoundland, Bolivia.	209	190
General Overseas		149	125
Akron Headquarters	Includes VS but not MTS, MII or MEDA.	66	65
Regional Offices		16	12
MCC (Canada)		8	7
Americans		563	536
Canadians		121	120
Europeans		12	16
Latin Americans		2	0
Asians		2	2
Total Personnel Overseas		469	434
Africa		222	205
Asia		53	62
Europe	Includes 22 in language study.	59	53
Latin America		95	84
Middle East, North Africa		40	30
Total Personnel North America		231	217
Akron Headquarters		66	65
Appalachia		23	24
Institutions		46	40
Newfoundland		27	39
Regional Offices		14	15
Urban Areas		40	23
Winnipeg Office		8	4
Other		7	7

Mennonite Central Committee

Founded in 1920, the Mennonite Central Committee is the joint relief and service agency for nearly all North American Mennonites. It coordinates and administers programs in overseas relief, education, medicine, agriculture and peace; voluntary service, disaster service and mental health. Representatives of fifteen Mennonite groups form the committee, which meets annually in January to review the program and to guide further outreach. The thirty-four-member committee operates through a nine-man executive committee, whose executive secretary-treasurer is William T. Snyder. Direct inquiries to the executive secretary or the information services.

General Conference Mennonite Church

In giving to MCC programs, the following information may be helpful. The Commission on Home Ministries has budgeted $18,500 for MCC's Peace Section, Mennonite Mental Health Services and Mennonite Disaster Service. The Commission on Overseas Mission is related especially to the relief and Pax programs of MCC, and has budgeted $145,000 for this purpose. In the US, contributions for MCC should be sent to the General Conference office. In Canada contributions should be sent to the Provincial MCC treasurer.

General Conference Mennonite Church
Box 347
Newton, Kansas 67114

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Illustrated by James Ponter
Designed by Omar Eby

astern District ministries in North Philadelphia

tour of North Philadelphia would
very enlightening. You would see
arded-up and vandalized houses,
andoned and stripped cars, trash
ng around, broken glass on side-
lks and streets, scribbling on build-
gs, brand new schools already over-
owded, teen-agers hanging around
street corners, and children play-
in the streets. This is the area in
ich the Eastern District is minis-
ing, through the community orien-
ion center and Crossroads. The
a we serve is mixed racially.
ere are Puerto Ricans, blacks, and
ites; with Puerto Ricans being the
st numerous.

Both of these programs operate out
2916-18 N. Sixteenth Street. The
o buildings are owned by the East-
District. One building is used for
r activities and the other for hous-
a General Conference voluntary
vice unit.

The community orientation center
under the Eastern District peace
service committee. It is adminis-
ed by a board of directors, which
es a director to be responsible for
buildings and program. Its pur-
se is: "to offer orientation to all
n, to aid them in their struggle in
, to be the witnessing church in
city, offering the resources of
rist, in order to reconcile men and
men to our Savior, as well as co-
erating with other churches, wel-
e, social, and governmental agen-
s." Our program offers a counsel-
and referral service on problems
h as housing and unemployment,
utoring program winter and sum-
r, and an escrow service for ten-
s whose houses have been declared
it for human habitation by the
.

The tutoring program has been the
st successful part of the total pro-
m. We are working with twenty-
en children, on an individual basis
in small groups. Last summer,
had a tutoring project using sum-
r voluntary service workers, as well
workers from the unit. It was very
cessful and we plan to repeat it
summer.

nother part of our program consists of cooperating with civic and governmental groups to help bring about better conditions in our area. We work with a community council, a joint committee of several community councils and a group that works with problem youngsters in the area.

Crossroads is under the Eastern District missions committee. It is also administered by a board of directors. The missions committee hires a director to run the program. Crossroads was begun by hanging around the corner with the teen-agers. As interest developed, so did program areas. At present, the program is well developed. A variety of sports are played, on occasion, with organized teams in basketball and baseball. There are hiking and camping trips from time to time. In the summer, there is a game-and-story time, held on the doorsteps of homes opened to Crossroads. Crossroads also sponsors a fresh-air program in the summer, called Cross Currents, in which boys and girls from the city spend two weeks in a home in the country.

From September to May, Crossroads has meetings at the community orientation center. Teen-agers meet twice a week for table games, crafts, parties on special occasions, discussions on current issues of interest, and a devotional thought from the Bible. Once a week, there is a similar program for boys aged ten to twelve. Most of the activities in the summer are held out of doors.

Another part of the program is visitation in the homes. This gives us contact with the parents and helps us to understand the teen-ager better.

Since both of these programs are located in the same area, we are in the process of drawing them closer together administratively. Also, there is cooperation between these works and Second Mennonite Church, which is an Eastern District congregation located nearby.

The General Conference has a voluntary service unit which is housed in one of our buildings. This unit is completely self-supporting. Each member of the unit, except the houseparents, has a full- or part-time job in the city. He turns his earnings over to the unit for its support. He has most of his expenses met out of unit funds and also receives an allowance. Besides holding a job, these young people are also involved in the programs of the community orientation center, Crossroads and Second Church. They do tutoring at the center, attend many of the Crossroads activities to help work with the teen-agers, and teach Sunday school and lead junior church at Second Church. The girls in the unit have started a girls' club that meets once a week. It is for girls aged ten to thirteen. The girls who come learn sewing and cooking, and participate in a time of devotions.

At present, there are three girls, three fellows, and a housekeeping couple in the unit. They come from the states of Washington, Kansas, Nebraska, South Dakota, Illinois, Ohio, and Pennsylvania. *David Bartow, director of the community orientation center; Ray Linberger, director of crossroads.*

Editor, Willord Unruh, North Newton, Kan.

RECORD

Workers

Orlando J. Goering, Mitchell, S.D., will become chairman of the department of social work and sociology at Bluffton College in September. He has taught at Freeman Junior College, Iowa State, and Dakota Wesleyan. He holds a doctor of philosophy degree from Iowa State University.

Von Hardesy, a 1961 graduate of Bluffton College, has been appointed assistant professor of history at Bluffton beginning next fall. Formerly an instructor at Bluffton, he has been working on his doctorate degree at Ohio State University.

Jay Kaufman, Eden Church, Moundridge, Kan., is serving a 1-W service assignment at Valley View Hospital, Glenwood Springs, Colo. His parents are Mr. and Mrs. Dan P. Kaufman. He attended Bethel College.

Howard E. Krehbiel, Austin, Tex., has been appointed associate professor of mathematics at Bluffton College, beginning with the 1970-71 academic year. He is completing work for the doctor of philosophy degree in mathematics at the University of Tex.

Donna Neufeldt, Hebron Church, Buhler, Kan., is serving a one-year term with the voluntary service unit at Arvada, Colo. She is a graduate of Inman (Kan.) High School and Wesley School of Nursing in Wichita, Kan. Her parents are Mr. and Mrs. Marvin Neufeldt.

Gary Regier, Eden Church, Moundridge, Kan., is serving a 1-W assignment at the Methodist Hospital, Minneapolis. He is the son of Mr. and Mrs. Albert Regier, Moundridge.

John W. Voth will become pastor of Immanuel Church, Delft, Minn. He will graduate from Dallas Theological Seminary in May with a master's degree in theology. He is a 1966 graduate of Grace Bible Institute and a 1968 graduate of North Texas State University.

Baptisms

Good Shepherd Church, Sioux Falls, S.D., on Mar. 1: Mr. and Mrs. James Tieszen, Mr. Ronald Goeman.

Calendar

Apr. 10-12—Lexington, Ill., Central District Conference.

Apr. 30-May 2 — Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Northern

Apr. 3-5—Sioux Falls, S.D., Good Shepherd Church, services, David Wiebe.

Western

Apr. 5-12—Cordell, Okla., Herold Church, revival crusade, Myron S. Augsburger.

Apr. 10, 11—Hesston, Kan., Bethel-Hesston student conference on the draft.

Apr. 27 — Hesston-Bethel cultural series, Kansas City Philharmonic Orchestra.

Deaths

Edward W. Bartel, Bethel College Church, North Newton, Kan., was born Nov. 20, 1887, and died Mar. 13.

Kurt Herbert Penner, Emmaus Church, Whitewater, Kan., was born July 31, 1889, and died Mar. 4.

Leonard Stager, First Church, Bluffton, Ohio, was born May 5, 1882, and died Mar. 5.

Ministers

Daniel Regier, pastor of Gospel Church, Mountain Lake, Minn., since 1961, has resigned from that position. He will become pastor of First Church, Clinton, Okla., on Aug. 1. Previous pastorates include Swiss Mennonite Church, Alsen, N.D., and Glendale Church, Lynden, Wash. Before leaving Minnesota, he will preside as president at the sessions of the Northern District Conference, which will be held June 18-21 at First Church, Mountain Lake.

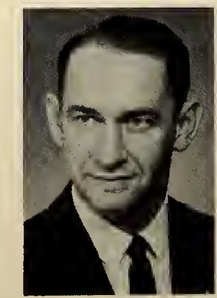
Filmstrips

The Exploited Generation, a set o two full-color filmstrips, explores th buying power and buying habits the young. Many of the products o the youth market make life mor enjoyable and interesting, but to often, the commercialization seem merely intended to win away the do lars from the young consumer by ex ploiting his inexperience as a buye and his susceptibility to fads and gim micks. Showing time is 14 minut for part one and 14½ minutes f part two.

LSD: The Acid World, a set o two full-color filmstrips, traces th course taken by an eighteen-year-ol boy who does take LSD. Part o shows him as he is trying to make u his mind whether or not to use th drug. A question ends this sectior "Will he or won't he?" Part tw chronicles this boy's *trip,* motivat mostly by curiosity and the examp of his friends. His experience tur from a good trip to a bad one, freak-out. Throughout are commen from authorities conversant with th drug problems. Showing time is 1 minutes for part one and 19 minut for part two.

Unconventional photographic tec niques have been used in these fil strips to create exciting new visu effects. The narrative has been d signed to raise questions and to sti ulate meaningful discussion.

Each set of filmstrips com equipped with a Counselor's Gui and long-playing records. Rent price (in sets only) is $3.00 per s Send request for filmstrips to th Audio Visual Library, Box 347, Ne ton, Kan. 67114.



Regier

LETTERS

he Mennonite syndrome

EAR MR. SHELLY: What happens to Mennonite who grows up believing at sex is dirty, and that all mani- stations of sex and references to x are sin? For some preliminary sight into the problem, I invite you take another look at Theodore nzen's letter in the February 17 sue of *The Mennonite.*

Superficially, it can be noted that sexually repressed Mennonite is kely to protect his children from ny references to sex to be found in *he Mennonite.* It also is likely to ause him to be more concerned bout dancing than the war. Theo- gically, it is likely to cause him to quate running a stoplight with mass urder in an attempt to justify his isguided zeal. As serious as these clinations may be, the real effects f the Mennonite syndrome are felt ost acutely at a profoundly personal vel. Upon first reading Janzen's let- r, I was tempted to smile at some of e more interesting lines, but before had completed the letter, I was so- ered by the realization that I was eing confronted by a profoundly ustrated person. In all, I counted xteen different frustrations in the ort letter, ranging from not being le to find a Bible verse to not be- g able to determine the value of w sex in *The Mennonite.* What- er might be said about the thematic scontinuity of the letter must be mpered with an understanding of e ever-present motivation of impo- nt frustration. I later perceived that e cause of his frustrations was what l like to call the Mennonite syn- ome.

The Mennonite syndrome is more an just sexual repression and its life- storting effects, for given a suitable vironment, a repressed person may ve a reasonably rewarding life, ver feeling the depths of frustration en here. The terror of the Menno- te syndrome is that things are not at they used to be. In the early ys when fundamentalism swept the urches with its dogmatism and ritanism, the church leadership ve the laity the authority it need- to accept and propagate those beliefs. But now, with the rise of liberal church leadership and the radical fringe, the foundations of the authoritarian personality have, literally, been destroyed, thus leaving the victim, who is unable to adjust, with a feeling of lonely impotence. There are some indications that Janzen is trying to adjust but is simply being overwhelmed at the enormity of the task. He tried to evaluate the worth of the seemingly pornographic material in the youth section, and he does feel some identification with the dirty hippies' challenge of adult values; but understandably, he is not able to reject the person of his past. No one likes to look at his life as a failure, especially if he's lived most of it. Thus, after much thought, Janzen chose to articulate his frustrations in the hope that somehow they might precipitate a movement in the Mennonite church back to the comfortable position of authoritarianism. Unfortunately, the gap is already too wide and the trends too firmly set to make solution likely. Thus, Janzen is likely to continue to feel frustrated at the hippies for using his roads to go a-demonstratin' and with the Mennonite leadership for abandoning him in his fight against sex and dancing. Without as much as a sympathetic minister to support him, it is little wonder that he spends time worrying about being laughed at if he takes a stand. But I'm not laughing at him; life is meant for joy, not frustration. I'm not laughing because I've been where he is. I know how hopelessly evil it is. I'm not laughing because I know that the only salvation for him, short of the Damascus road, is the Committee of Christian Concerns. I might not even laugh at the Mennonite church at the next General Conference when he and all the other Mennonite syndrome sufferers band together under the CCC and will join their dirty hippies brothers in attacking the church leadership. *Roger Kaufman, 815 Wrightwood, Chicago, Ill.* Feb. 26

God speaks in entire issue

DEAR MR. SHELLY: This to express our sincere thanks for the provocative, timely, and enlightening articles that appear in *The Mennonite.* We are very grateful that there are dedicated people in this world, who are not afraid to speak out in behalf of their Lord by means of the printed page.

The February 24 issue of *The Mennonite* is especially inspiring. The opening article, "Will the real Christ please stand up?" by Peter J. Ediger is superbly written and has a very true, yet challenging, message. Would to God that more of us had the vision of what being a Christian really means as Ediger so eloquently portrays it. How timely this article is for our 1970 homes, churches, and communities.

The editorial, "Agents of God's Love," by Heinz Janzen is also very challenging. Surely, the Lord has great things in store for the Mennonite church, if we will only take heed to what He is saying to us through the dedicated pens of persons such as Janzen.

Indeed, this entire issue of *The Mennonite* is God speaking to us. May we have ears to hear what our Lord is saying and hearts and wills that are obedient to our Lord's bidding. *The Myron Schultzes, Bloomfield, Montana 59315.* Mar. 6.

Mountain of sins forgiven

They led my Savior
Up to Calvary's hill,
On the cross they hung Him.
At last, the mob was still.

I was troubled.
How could this be?
And then I remembered.
He did this for me.

I saw a mountain before me,
Of sins that I had done.
In shame, I confessed them.
He forgave them, every one.

Mrs. Ruth Schroeder, Rt. 2, Hillsboro, Kan. 67063.

PEACE BEGINS AT HOME

Lois Franz Bartel

CARLA WAS TALKING to her husband on the phone. "I know she has no business asking us to keep Freddie for the week, but she's desperate. She and Tom have to try to work through their problems and having her son along would only complicate things. They've made Freddie feel so unwanted since their marriage.

"Yes, I know he's a problem boy and would be difficult here," she continued. "But imagine him being in the middle of a feud between his parents. I can't wish it on him." She paused and then added, "Surely, our love is rich enough to share a small part of it for one week!"

That family's problem reminds us that we don't have to be a nurse or Paxman in Vietnam or an active member of a Women's League for Peace and Freedom to witness for peace. J. B. Phillips says in *Making Men Whole,* "We all need to be reminded that God is, by no means, baffled or bewildered by mankind's muddles and follies. We all need to remember that our strength lies in quietness and confidence, not in frantic challenges and hysterical efforts."

In Romans 12:3, we learn that we shouldn't cherish exaggerated ideas of ourselves or our importance. How can we make a "sane estimate of our capabilities? How can we discover our own part in His vast purpose?" What can we do about all the needs in a world that sometimes seems out of control?

The Methodist church in Pullman, Washington, hosted a job corps weekend in the summer. Nineteen young women and twenty young men came from their respective centers and were guests in church homes. The young people of the church planned Friday evening's get-acquainted party. The rest of the weekend was packed with activities, visiting, and worship. During a picnic for corpsmen, counselors, and church people, a counselor said, wistfully, "I wish all five hundred of our girls in Moses Lake could be sharing this experience. They are enjoying it so. We can tell."

How does a happy and fulfilling weekend like this come about for a church community and a group of young Americans from all over the country, who haven't been as fortunate back home? The social concerns commission of the church is composed of an active group of Christians who are grappling with the meaning of Christianity in the world. At one meeting, they were discussing apathy among Christians. "We live so comfortably but we are a shamefully small minority," they said. The idea of sponsoring this weekend as a church came out of their discussion. Hours went into planning, led primarily by a mother in the church.

She made a plea to the congregation: "Here is our opportunity to express our Christian beliefs and to share our love from God with others." The church responded.

Corpsmen have been returning on private visits since then. Visits were arranged, previous to this, for male corpsmen, by the women of the YWCA. Job corps personnel say that the dropout rate at this center is among the lowest in the nation. They attribute it to the welcome Pullman homes have given them.

More recently, the same commission has sponsored a study of black history in the church and a community discussion of racism—both begun because of racial misunderstandings in the immediate community and increased awareness of injustices throughout our country's history. The commission also participated in Friendly-Town, a program where Seattle Central Area black children are guests in homes for several weeks.

Peace is more than the absence o war. Saint Francis prayed to be ar instrument of God's peace—to show love where there was hatred, to pardon injuries, to bring light in darkness, joy in sadness, faith in doubt and hope during despair. He wante to console, understand, and love rather than be consoled, understood and loved.

At a state mental hospital in easter Washington, arrangements can b made for church women's groups t make regular visits with women patients. A luncheon-and-talk is offere to the women in connection with th visits. The value of the outside interest shown patients by members o surrounding communities far offset the luncheon costs, hospital personne say.

A foster-grandparent program enriches lives of old and young, alike at Lakeland Village, Washington. Th children are retarded. The grandparents are over sixty and on a lo income. As a result, the "childre smile a lot and they certainly g individual attention." The grandparents, in addition to receiving $120 a year for spending 15 hours a week are spared the loneliness aging ofte brings.

An informal mutual-aid-society h been in existence several years i Ephrata, Washington. Oldsters an youngsters bridge the generation ga by helping each other out. Whe temperatures plunged below zero an snow kept many oldsters homeboun the 4-H Horse Club delivered groceries and prescriptions to them, vi horseback. In return, oldsters teac knitting and languages, and judge 4- demonstrations. Said the director o the senior center, "I hope we hav helped the youngsters. I know th youth have helped our people. Ju being associated with them keeps u young in mind." It takes just one o several interested, alert persons t spark an idea such as this and provid opportunity for contacts needed to g it started.

In Kansas, a widow with a youn daughter witnesses for peace. Sh opens her home to homeless seni tizens. Since this means meeting re-uirements of the welfare agency that signs the patients, she works closely ith the agency. Having older people ound is good for her daughter, she els, and older people are more in-lved and happier if youngsters are ound.

here are countless opportunities to lp those in need in our own neighborods. It is a matter of being aware of eds and being open to possibilities fulfilling those needs.

Another lady opens her home as a bridge between a stay in a mental hospital and going home. Mrs. Catherine Westerhaus of the Harvey County Welfare Department in Newton, Kansas, explains, "A substitute family is a better solution" for the patient, in many cases, than going home or going out on one's own after being used to institutional life. By sharing their homes, these Kansas women feel they are contributing to other people's health and happiness.

A Christmas letter from Marion and Vern Preheim in Pennsylvania tells about one family's witness for peace: "Brian Lee joined our family in November. For all of us, this stands out as the highlight of the year. Since he spent his first three years in Korea, we find our full interests consumed in watching him adjust to our ways and to us. We even know some Korean by now."

Loneliness plagues thousands around us. In our activity-packed lives we sometimes fail to notice. Let's remember, and encourage our children to also, the lady down the street who has no way of getting to the church and the widow who is adjusting to the pangs of memories of life with her husband. Surely, listening to her reminisce would help bring her peace.

In the everyday circle of routine work, it is so easy to lose sight of the mission a mother has among those she loves most dearly. Recently, a mother of three preschoolers said bitterly, "But isn't it all routine? The same dishes, three times a day, folding hundreds of diapers, dress them, undress them. . . ." The beginnings of religion are found in the baby's first relationships in the home and early childhood experiences. If parents open themselves to the presence and action of God in the human life, (they may be) the means of their child's union with man and God. Thus, the early years, though repetitious, are a great challenge, if we see it.

Perhaps we witness for peace when we guide our children in their use of war toys that are so easily available today. A four-year-old at our house once said, "But, mommy, I'm not shooting at you. There's a lion beside you and I'm shooting it!" His mother explained to him that shooting hurts people and God loves everyone and doesn't want them to be hurt.

Peace at home precedes world peace. Helping two brothers work out their disagreement rather than letting them hit it out is a start. Guiding them toward self-discipline and contentment is important. Let us learn to show love in action.

Foreign students who live nearby are often left alone on college campuses during holidays. Imagine their special loneliness at these times. Washington State University has an adoption program for foreign students. Families open their homes to several students, who can then feel welcome and be a part of a family while away from home.

We can also witness for peace by remembering our Paxmen overseas and voluntary service workers at home. In various ways, they are seeking to minister to others in need and promote international understanding. We pray more effectively if we are aware of the programs and needs of the workers. Our family has learned about Taiwan, Madagascar, Japan, Indonesia, and Greece through writing to Paxmen. Homebound people can reach out to anyone through this ministry of love.

Seemingly little things can mean much to a troubled person. I had a chance to listen the night our babysitter was telling me about her hopes that her parents would reconcile. They were giving their marriage another chance before completing the divorce. Did she get the feeling that I cared?

Many teen-agers are questioning the very purpose of life. They are reacting to the materialistic culture we have helped create. Some react in ways we consider acceptable, some are unacceptable. We can close them out of our minds by condemning them. But don't we have something to offer them? Would our faith give them peace?

There are countless opportunities to help those in need in our own neighborhoods. It is a matter of being aware of needs and being open to possibilities of fulfilling those needs. In so doing, we can add a ray of hope and a message of peace to this troubled world, thus fulfilling Christ's command.

Deathbed

The land behind the old man's eye
falls clear & precise

into shadows etched
on his flesh—bright rivers

bend from his bone, flare
in the light before they curve

away beneath the bank
encumbered with green;

beyond, on the sandy meadows,
goats and antelopes crop the coarse grass

& feed beside sleek horses
ornery with oats.

At the border of this land
he lies, the old man,

peering out at the chromium
utopia, the stainless light

that pours on his bed;
his aged flesh settles

into the sheets, forgetting
rules of order—soft wet stains

spread around him, slow drifts
of death rise to the surface

of his body & flake off white
onto the cloth over him.

But within the knots and snarls
of his skin, stringy meat & bone,

lies a land—not final—but pure:
a group photo of all his days

enlarged to a newness
that absorbs him;

& he draws away from the white
uniforms & the pasty meals,

his feet tread that land
again for the first time.

F. Eugene Warren

MEDITATION

lome church isolationists

FOR AS THE body is one, and hath many members, and all the embers of that one body, being many, are one body: so also is hrist" (1 Cor. 12:12).

A middle-aged man and woman stopped in front of First Church Phoenix and called the man mowing the yard over to the car. Mister, what kind of a Mennonite church is this?"

The man replied, "This is a General Conference Mennonite Church."

The husband turned to his wife, "Is that what we are?"

With a puzzled look on her face she said, "Yes, I think so."

The man mowing asked what town and state they came from and ho their pastor was. Upon hearing their answer he said, "Yes, you e General Conference Mennonites."

The driver turned to his wife again, "I didn't know we had a urch in Phoenix."

Some time later as the pastor went back to his mowing, he thought himself, "Was that the fifth or sixth time that has happened since ave been in Phoenix?"

He also wondered how it could be that there were people who did t know what kind of Mennonites they were. He was puzzled that ople in the General Conference did not know there was a church Phoenix. Had they never read one of the articles in *The Mennonite* the *Mennonite Weekly Review* about the new church in Phoenix?

The pastor, now stopping to rest under a shade tree, reflected that ore than forty men had come to Phoenix to help build the church ucture, a number of years back. They had come from many differ- t Mennonite communities. He recalled that finances from many ner Mennonite churches had helped build the sanctuary. But did s help come from a small minority within each congregation or re they the majority group?

Then, seeing that the grass was not getting mowed, he gave a big ove and off he went. Now his mind went to some other incidents d these were all somewhat similar. He could recall people coming d asking a question: "Say, did you have Mr. and Mrs. Miller in ur church last winter? They spent two months in Phoenix."

The pastor remembered how difficult it sometimes was to answer at question, since he could not remember any Mr. and Mrs. Miller om that Mennonite community ever having attended the Phoenix urch. Nor could he remember meeting all of the other people who re asked about. He was happy for the ones he could remember.

As the mower sputtered to a stop because it was out of gas, the stor thought, "I wonder how many Mennonites are in reality me-church isolationists?" *Donavin Diller.*

ady of reality

E NATURALIZATION HEARING involved new citizens from ages four to ty-four. From every continent of the globe, they came to make nerica their home. The air was vibrant with the emotion engendered flags and bands, pomp and ceremony. O America, you sounded od! Can your children's blood be redder, your snow whiter, your sky er, as romanticized by the flag worshipers? What ideals are promised se infant Americans in equality, justice, and opportunity. Shiny- d, they respond, hands raised, voices united, to embrace Lady nerica, lovely in her red, white, and blue. And we who know mur- r a prayer for our ailing lady of reality. *Barbara E. Shisler.*

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COVER

There are countless opportunities to help those in need in our own neighborhoods. It is a matter of being aware of needs and being open to possibilities of fulfilling those needs.

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No safe way to learn to fly

KERPLUNK GOES THE baby bird on his first trip out of the nest.

Learning to fly is at best a messy business, painful to the mother bird and to her nestling alike.

The little fellow had dreamed about flying. Now he perches on the edge of his nest ready for his solo into the great wide world of freedom.

And, then, *kerplunk*. Here he is on the ground, having arrived without benefit of landing gear or ceremony. It wasn't up, up, and away in a blaze of glory. It was more like flutter, flap, and bump. Well, so much for the dreams.

Listen to the chatter of the mother bird. She knew her young flyling should have stayed closer to home. Now the cat will get him for sure.

This story comes from a letter that kerplunked on my desk a few days ago, being (in this version) freely translated and embellished. But it was from a real mother writing about her nestling who was soon—like next fall—to go off to a Mennonite college. Seeing the kerplunks coming she wanted to be sure that he would be going to a soft and safe landing field.

So we talked about learning to fly from a mother's point of view, which is really tough because someone is going to hit the ground as it is coming up and he is going down. And about all that mother can do is sit on the sidelines and talk up a good flying lesson but it won't do much good except to prove that mother is nearby—but that's worth a lot.

Frankly, I don't know of any really safe way to learn to fly. Schools, if they are good schools, are not nests. Yes, there are some places that look like nests—that is, they are extensions of home—but, by and large, they are non-schools. They discharge fat and happy nestlings, but most of them are still walking.

I cannot minimize the dangers of learning to fly (for young birds) or going to college. But we cannot go to college for our young folks. They have to go themselves. We can do much to get them ready to go, but when they come to the edge of the nest, that's it.

All that's left is faith. For we all fly by faith. We learned somehow, and our young folks will, too. I believe it. M.S.

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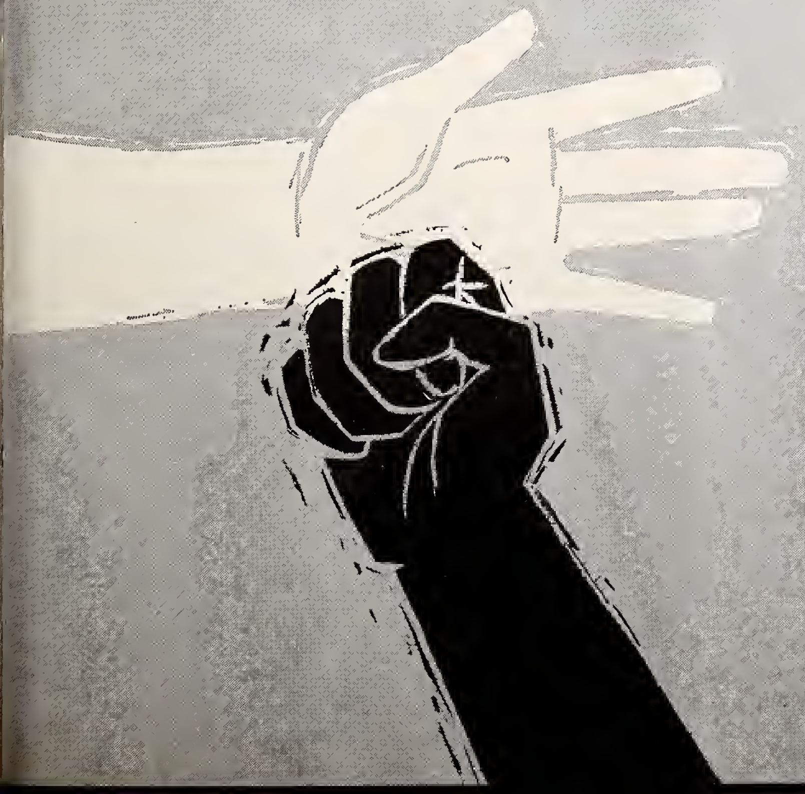
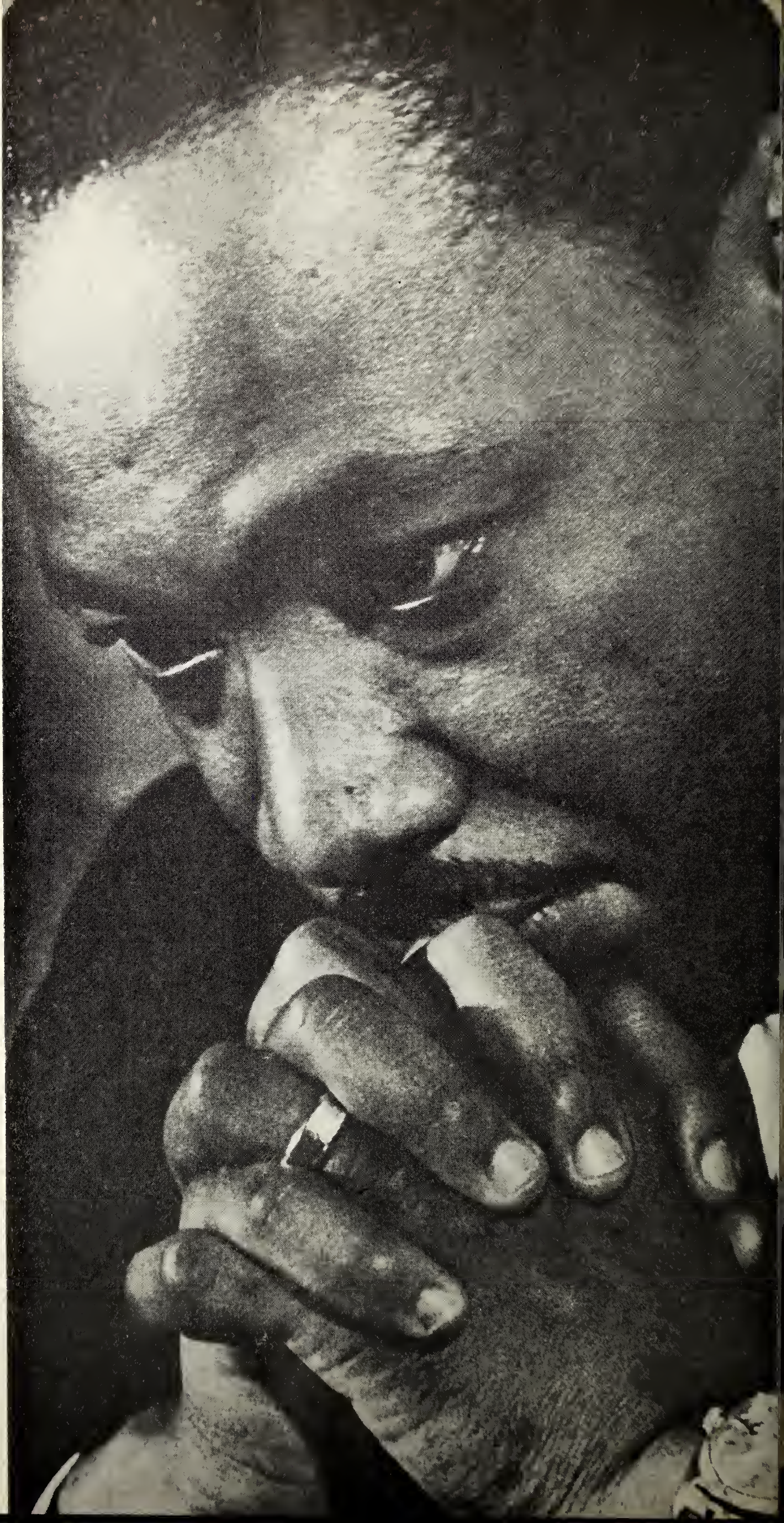


You can't be crucified with clenched fists—your hands must be open

from
"Christianity in World Perspective"
by Kenneth Cragg

MAN OF COURAGE – MARTIN LUTHER KING



William Klassen

What added power to his preaching was his intense involvement in the social affairs of this nation. He was a man of steel but he was also a man deeply committed to the message of love.

WHAT DOES THE life of Martin Luther King, Jr., continue to say to us?

When we ask this question, we cannot ignore the fact that, for many people, Martin Luther King was not a member of the church. For them, even a person who would refer to King as a Christian brother, is suspect.

But this, too, is a part of the history of God's activities in the world. Even He whom we today joyfully confess as Lord was rejected by His fellow Jews as an imposter, by others as a rabble-rouser, and by the state as an insurrectionist.

Martin Luther King, too, though acclaimed by many, was rejected by many and villified. How did he respond? Never did he respond in kind—he refused steadfastly to be drawn into controversy with those who opposed him and when the white churches, in the days of the Montgomery bus boycott, withheld their support, he defended their right to do so. Never did he criticize or attack them in public.

Unfortunately, the people who attacked King did not take the time to study his writings and become acquainted with the man.

My own involvement in his life came through Vincent Harding, whose friendship opened up completely new dimensions in my life. Vincent suggested that our family begin to cultivate relationships with Negroes and I began to take seriously the life and ministry of Martin Luther King. For Vincent saw King's deep loneliness and saw that the churches, who should be dedcated to nonviolence for a variety of reasons, were withholding support from him.

The year that King graduated from Boston with his doctor's degree, I graduated from seminary. Through the following three years, I was deeply immersed in the study of the New Testament and the events of Montgomery and elsewhere had no deep impact upon my life. But as I began to become absorbed with the theme of loving one's enemies in biblical sources, I could not escape the courageous and forthright way in which this idea was being picked up by Martin Luther King and given practical relevance. I found in King a courage which I did not have and which I did not find among my people.

The goals of the Montgomery Boycott were modest, somewhat ridiculous by our standards today. He did not want anything, at that time, more radical than that the empty seats marked off for white people would be available to Negro people. Yet, the white churches in Montgomery would not support this request, even after the courts had ruled in its favor.

Martin Luther King has made it clear that the church has a role in the world and that both the otherworldly and the this-worldly dimensions of religion must be taken seriously. For he said, "Religion seeks not only to integrate men with God but to integrate men with men and each man with himself. This means at bottom, that the Christian gospel is a two-way road. On the one hand, it seeks to change the souls of men and thereby unite them with God; on the other hand, it seeks to change the environmental conditions of men so that the soul will have a chance after it is changed. Any religion that professes to be concerned with the souls of men and is not concerned with the slums that damn them, the economic conditions that strangle them, the social conditions that cripple them, is a dry-as-dust religion. Such a religion is the kind the Marxists like to see—an opiate of the people" (*Stride Toward Freedom,* p. 36). A recent article described him as a man who always prayed with his eyes open.

Whatever criticisms you may have of the church (and I have participated in this criticism), does Martin Luther King not continue to ask us: What is the best way to answer that criticism? Is it to withdraw from the church? To give it up as dead? Or is it to pitch in with all the courage and energies that we have to really make the church what it was intended to be and what it by God's grace and our efforts can be?

He also witnesses to us about the role of preaching. How often we have heard that the day of preaching is over. The mass media are here, discussion groups are here to stay, people are simply no longer interested in listening to preachers. And to be quite honest, much of what is said from our pulpits today really cuts no great swath.

But what are you going to say about the preaching of this man? At the rally in Washington, he told us that as he prepared for his sermon he had told Ralph Abernathy that he was going to speak just a few minutes, and then he added, "I also told Ralph that you know that as a preacher I may not be able to keep to my intention."

And one could tell that in his preaching he was being used as an instrument beyond his own power. The clarity of his thinking, the apt way of turning a phrase, but above all his tremendous ability to identify with the longings of the people and, most important perhaps, his great conviction that when man is related to God he has undreamed of resources, all of this put together made him an outstanding, if not the most outstanding, preacher of our day.

But beyond that, it is clear that what added power to his preaching was his intense involvement in the social affairs of this nation. He was a man of steel but he was also a man deeply committed to the message of love. Men do not threaten to kill preachers who proclaim a gospel which serves as a guide to confident living, men do not threaten to kill preachers who stay away from social issues and seek rather to save souls. But preachers like Martin Luther King, who in their own way are totally committed to the message of Jesus Christ, die because they have something to live for.

He was clearly a man of integrity. At the Washington meeting of Clergy and Laymen Concerned about Vietnam, he told us that he had been warned not to get involved in the Vietnam war for it would drain off support for the civil rights crusade. He answered that he could not be a consensus leader. As a minister of the gospel, it was his duty, as it is the duty of every great leader, to form

I consider it a serious mistake that our Mennonite brotherhood has never, in an intense and official way, identified with the civil rights struggle and a major tragedy that our people are still so prejudiced.

consensus rather than to follow it. "I cannot ask," he said, "is it politic? Or, will it help bring money into the treasury? Or is it popular? Or will it affect the polls? The Christian leader can only ask: 'Is it right'?"

He did not consider it right that the United States Congress could spend $500,000 to kill a Vietnamese patriot and $53 per person for the American poor. King had not only the prophetic insight to see these kinds of discrepancies but also the courage to point them out.

When the word of his death came to me on the telephone from a Negro friend in Elkhart, I was in the midst of preparing for a Greek exegesis class. In that overwhelming moment, my first reaction was one of shock and guilt.

When such a price is paid, one asks, What am I doing? I asked myself why had I spent the last ten years preparing to teach the New Testament when, in a world like ours, there are so many great needs to live that which the New Testament teaches.

And this is a question which we cannot brush aside easily. Why build a new seminary curriculum for a country, a world, that teeters on the brink of disaster? And yet as Moltmann so clearly shows us, this is precisely the tension of the church at all times.

And the lesson that Martin Luther King's life has for us is that for a solid and lasting contribution to be made, one dare not take shortcuts. For the depth of Martin Luther King's life is related to the fact that he got a doctor's degree in theology, that he took a seminary course, and that immediately after having done that, he threw himself fully into a local parish ministry. What is clear is that Martin Luther King drew from a tremendous reservoir of knowledge and of spiritual strength to accomplish his mission. He had the courage to reject the traditional way of looking at questions and answers and at the same time owed much to the past.

That which makes Martin Luther King most attractive to us is the clear demonstration he gave that an absolute commitment to nonviolence can be wedded to a deep social involvement and a confrontation with the power structure of our time. We reacted to him, as I remember distinctly from the Montgomery days, by identifying to a point but questioning the extent to which he borrowed from Gandhi and also the activistic proposals that he continued to advocate. Nevertheless, he was most deeply indebted to Jesus Christ himself as his account of the Montgomery days makes clear.

On this point, the churches who have taught nonviolence can learn very much from him. For us, the way of the cross has increasingly been the easy way. We have it easy today with respect to the draft and we have had it easy in the last number of decades at various levels. I do not, for a moment, discount the work that we have done in the Mennonite Central Committee, nor would I want to discount the witness that we have made in interracial matters.

It is not insignificant that our seminary has an exchange program with a Negro seminary in Atlanta nor is it insignificant that several members of our Mennonite community have been active in promoting interracial understanding nor insignificant that our seminary had the courage to sell a lot to a Negro, thus breaking a barrier in this community which is still pretty hard to break. The price that was paid for this is known by those people who were most directly involved.

Nevertheless, I think my point holds, that as a total Mennonite brotherhood we have not begun to match the involvement in the civil rights movement which is found in the financial policies of our Episcopalian brethren, our Methodist, and Presbyterian brethren. What we need in our Mennonite brotherhood is a man who can elicit the response of the people in some kind of crusade which will make clear that on the two major issues confronting the church in this country—the question of race and the question of war—the nonviolent approach is one with which we can fully identify.

I consider it a serious mistake that our Mennonite brotherhood has never in an intense and official way, identified with the civil rights struggle an a major tragedy that our people ar still so prejudiced.

I spoke several weeks ago wit a student at Notre Dame Universit who told me of a remarkable experience he had in Mississippi. He ha come there with a carload of student and as he came into Meridian ha an accident. As their VW bus wa overturned and they scrambled out none of them hurt too badly, th Mennonite minister, Titus Bender drove up and offered his assistance At their request, he took them to th Roman Catholic priest, who rejecte them as rabble-rousers and agitator from the north and would not giv them hospitality.

Bender then took them into hi home and for the next few days the enjoyed the hospitality of the Benders, and this young man told m that this experience was a major turning point in his life. For, he said "I had given up my belief in Go and I was disillusioned with th church until I found in this hom moving evidence that God still i alive and works with people."

Martin Luther King, for many people, has been a source of great courage and strength. The courage wit which he faced the inevitability of hi own death, the honesty with whic he prepared his own family for it and his steadfast refusal to allow hi message to be modulated by those wh sought to manipulate him will continue to inspire us.

Vince Harding, eighteen month before King's death, said: "Whe Martin Luther King is killed, as h surely will be, Mennonites will com and weep at his bier. But why d they not now come and stand wit him and march with him for freedom?"

It is a question we cannot avoid Now he is dead. He will not hav lived or died in vain if from his lif you and I can receive the courag and the joy to follow Jesus as faithfully as he did.

NEWS

Trudeau gives surplus wheat for relief

Canadian Mennonites finally had their audience with Prime Minister Trudeau. The leader of the Canadian government met a delegation of five representing the Mennonite Central Committee of Canada in a hotel in Winnipeg on Friday, March 20.

A brief containing Mennonite concerns was read to the Prime Minister by C. J. Rempel, Kitchener, Ontario, in the presence of three cabinet ministers and television cameras and newspaper reporters.

Trudeau gave the Mennonites an immediate reply on one of their concerns—a request to use Canadian surplus wheat for overseas relief. The bachelor Prime Minister, who had irritated some Mennonites in January by being unavailable for an audience while giving more time to Beatle John Lennon and his wife, told the Mennonites that his cabinet was making $16,000 available to purchase surplus wheat from the nation's Wheat Board so that it could be used by the Mennonite Central Committee in its relief work overseas. The wheat will be shipped at Mennonite expense. The relief agency had earlier had its request for 250 tons of wheat turned down by the Wheat Board.

The brief addressed to the Prime Minister assured him of Mennonite goodwill and their prayers. The statement touched on a variety of subjects, to which Trudeau responded with a great deal of interest noting that many of the matters raised were also his concerns and those of Canada's young people.

Rempel, in reading the brief, restated Mennonite opposition to war and expressed approval for Canada's open door to draft-age American immigrants. He commended Trudeau for his government's efforts to establish official ties with the People's Republic of China. He also interceded for Amish exemption from the Canada Pension Plan.

Trudeau expressed special interest in Mennonite philosophy for their relief work. While he noted that many groups are involved in social service, he commended the peace church for its spiritual motivation.

He regretted that he had no previous personal acquaintance with Mennonites.

While somewhat embarrassed by the controversy stirred up in the Canadian press by their earlier failure to receive a hearing from the Prime Minister, the Mennonites found Trudeau in good humor and cordial. Having had audiences with each Canadian Prime Minister since 1921, the Mennonite delegation found their political leader to be of a more philosophic turn of mind than his predecessors.

Members of the Canadian delegation in addition to Rempel, were J. M. Klassen, Winnipeg; Ted Friesen, Altona, Manitoba; Newton Gingrich, Tavistock, Ontario; and Walter Paetkau, Clearbrook, British Columbia.

In the Trudeau party were three members of his cabinet. Otto Lang, a minister without portfolio, is responsible for the Wheat Board. James Richardson, a cabinet minister from Manitoba, was instrumental in securing the audience. Third minister in the group was H. A. Olson, minister of agriculture. M.S.

Plans being laid for relief to North Vietnam

The following article appeared in the Washington Post, *February 28, after an interview with William T. Snyder and Paul Longacre of the Mennonite Central Committee by Betty Medsger,* Washington Post *staff writer.*

The Mennonite Central Committee has stopped administering the Vietnam Christian Service relief program n order to begin negotiations aimed at providing relief services in North Vietnam, a Mennonite spokesman said.

Vietnam Christian Service has been administered by the Mennonite Cenral Committee since it was founded n 1966 by Church World Service (an arm of the National Council of Churches), Lutheran World Relief, and the Mennonites. Its work is limited to South Vietnam.

"We felt we had to do this alone," said William T. Snyder, Akron, Pennsylvania, executive secretary of the MCC, in reference to the committee's decision to begin efforts to make its relief services available to North Vietnamese victims of the war.

"Frankly, we were afraid the other churches would be embarrassed if we tried to take them along on our attempt to negotiate with the North," said Snyder in a telephone interview. "Their constituencies probably wouldn't be able to approve such action."

Mennonites don't find much controversy on such matters within their churches, which have two hundred and twenty thousand members in the United States and Canada. Their consistent service policy is one of serving the victims on both sides of disputes. Such has been the case recently in Nigeria and the Middle East.

In 1966, the Mennonites were asked by the major Protestant bodies to head the Vietnam Christian Service because they had been in Vietnam with medical, agricultural, and school personnel since 1954. None of the major Protestant bodies had previous experience serving in Vietnam.

The Mennonites will continue to

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supply personnel for Vietnam Christian Service.

According to Snyder, they have been nervous about their vocation to serve all sides since the project began.

Though Snyder will not specify what North Vietnamese officials he has talked with, he said he already has talked with several in embassies in Europe and Asia.

At this point, he is not optimistic about getting Mennonite personnel into North Vietnam soon.

Snyder admits that they might not get in until or unless there is a settlement of the war. "But we want to be ready, we want to have laid the groundwork, so that when there's a settlement, we're ready to work in North Vietnam."

The unvarying first question from the North Vietnamese when they meet with Snyder and other Mennonites is, "What's a Mennonite?" he observed.

After explaining that his people traditionally are pacifists and nonpolitical, says Snyder, the North Vietnamese officials usually indicate that "they don't see how that fits their situation. They indicate that the greatest service we could give them would be to get our government to stop the war."

Snyder said the Mennonites, who are strongly opposed to the war, will not break the law in order to gain admission to North Vietnam. "But we will do everything we can in order to help rebuild in both the North and the South."

Generally speaking, proselytizing is far down the Mennonites' list of priorities. They specialize in relief service in disaster and war areas.

Under the administration of the Mennonites, the Vietnam Christian Service spent $700,000 in 1966, and sent thirty-five persons to do relief work there. The program has increased to a $1 million budget this year, with sixty-one persons from churches here and in Europe. In addition, 138 Vietnamese are employed by the service.

A basically rural and small-town church, the Mennonites gave $1,655,729 last year for relief. That was an increase 6.8 percent at a time when many major churches were experiencing cutbacks in giving.

*The Mennonite Central Committee adds the following to this article: "*MCC *had three reasons for asking its partners to be relieved of the administrative responsibility of Vietnam Christian Service:* MCC *desires to relate more closely and effectively with the National Protestant Church in Vietnam, and also with the Christian and Missionary Alliance and the Mennonite missions there.* MCC *is interested in pursuing opportunities for relief assistance in North Vietnam, as the Medsger article points out.* MCC *felt that with the possibility of the Vietnam war de-escalating,* CWS *would be in a better position to carry the several concerns of the National Council of Churches and related organizations in Vietnam than could* MCC. *The Medsger article highlighted only the second reason of these three."*

Filmstrip on life styles Dare to be different

"No, I'm not a conformist. I mean I go with the same group of kids, and we all dress alike, we all do the same things together. But I don't think that makes me a conformist."

If that statement of a teen-age boy is true, what then is conformity? Is conformity good or bad?

A set of two filmstrips, *Dare to Be Different*, explores the meaning of conformity. It points out that "beneath the surface of conformity of dress and manner lies a real danger, the danger of conformity of thought." Although a certain amount of conformity is necessary, the decision to be different, not to fit in, may be well worth the effort.

Dare to Be Different is produced by Guidance Associates, Pleasantville, N.Y., for use with high school students. The filmstrips come with two long-playing records and a counselor's guide. Running time is fifteen minutes for each of the two parts.

Order the set of filmstrips for a rental fee of $3.00 from the Audio Visual Library, Box 347, Newton, Kan. 67114.

Abortion may be allowed Protestant hospitals say

A policy statement on pregnancy i
terruption was adopted by the Ame
ican Protestant Hospital Associatio
at its recent meeting in Washingto
D.C. The statement says that "unt
such time as totally effective and a
ceptable contraceptive material a
techniques have been develope
pregnancy may be interrupted at th
request and with the informed co
sent of a woman."

All procedures are to be performe
by licensed practitioners of medicin
and in facilities having acceptabl
medical standards says the associatio
which has approximately three hu
dred health-care institutions locate
throughout the United States.

The text of the policy as release
by the group is as follows:

"Believing that the integrity of th
family unit and the institution
marriage is jeopardized, if not de
stroyed, by unwanted children, an
believing that the condition of pre
nancy and the bearing of childre
may cause physical suffering an
mental anguish, and believing that s
cial maladjustment may be related t
or result from unwanted children an
those conceived out of wedlock, an
until such time as totally effective an
acceptable contraceptive material an
techniques have been developed, pre
nancy may be interrupted at the r
quest of and with the informed co
sent of a woman, her legal guardia
or nearest relative if she is under th
age of consent. No woman should b
compelled to undergo, or a physicia
to perform, a procedure that woul
interrupt pregnancy if either h
ethical, religious, or any other o
jection to such a procedure. All re
sonable efforts should be made to r
move economical barriers that woul
prohibit the exercise of the optio
provided by this statement.

"It is also the position of this A
sociation that all procedures pe
formed in conformity with this po
icy should be by licensed practitio
ers of medicine and in a facilit
which in all respects conforms to th
then current acceptable standards
organized medicine and hospitals."

The group also went on record o

posing the American Nurses Association's plan which would deny federal support to hospital schools of nursing. The APHA asked for increased support of hospital schools of nursing.

Named as president elect of the group is Marvin H. Ewert, administrator of Bethel Home and Hospital, Newton, Kansas.

Two boys killed in India Tragedy on the rails

Two missionary children, students at Woodstock School in north India, were killed in February while in a train accident returning to school after their annual vacation.

For some unknown reason, the boys climbed at night on top of the moving railway coach in which they and a party of Woodstock students were traveling. The boys apparently did not realize the danger in the dark and as the train crossed a bridge with overhead girders the boys were struck and instantly killed.

Ken Getter, seventeen, was the son of Mr. and Mrs. Bernie Getter of the Disciples of Christ Mission in Surguja District, M.P. He was a senior at Woodstock School.

Fred Baur, sixteen, a junior at Woodstock School, was the son of Mr. and Mrs. William Baur, Jr., of the United Church of Christ Mission, Baitalpur, M.P., India. Four days after the tragedy, Fred's body had not yet been recovered from the river.

Woodstock School, located in the Himalayan Mountains, about 160 miles north of Delhi, has an annual three-months vacation — December through February. On Saturday, February 21, thirty-one missionary children were on their way to Woodstock School by train. Ben and Leona Sawatzky, General Conference Mennonite missionaries, escorted the party. Ben Sawatzkys and eighteen of the children in the party were from the General Conference Mennonite Mission while the others came from neighboring mission areas.

A book for every home Goal of Colombian sellers

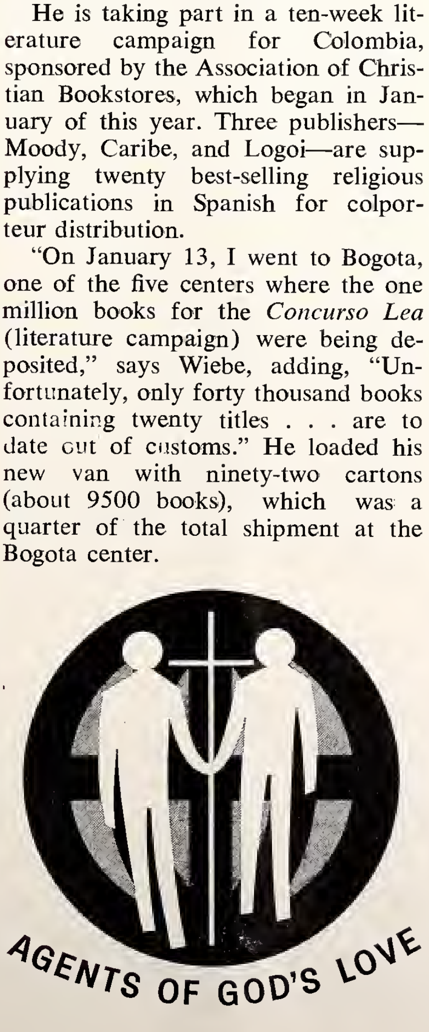
Colombians read the papers, these days, with an eye to the upcoming elections on April 17.

"People are very uneasy, pessimistic, and afraid," says John Wiebe, Mennonite missionary who works through a bookstore in LaMesa. "The future may become very dark according to reports. Persecution and suffering appear very likely — not because of religion so much, but more for political reasons." A popular expression is "another Vietnam."

But while the people are reading bad news, they desire peace and hope. Says Wiebe, "We've got the way to it and we, as evangelicals and certainly as a Mennonite church, are getting the Scriptures and other good literature out to many people."

He is taking part in a ten-week literature campaign for Colombia, sponsored by the Association of Christian Bookstores, which began in January of this year. Three publishers—Moody, Caribe, and Logoi—are supplying twenty best-selling religious publications in Spanish for colporteur distribution.

"On January 13, I went to Bogota, one of the five centers where the one million books for the *Concurso Lea* (literature campaign) were being deposited," says Wiebe, adding, "Unfortunately, only forty thousand books containing twenty titles . . . are to date out of customs." He loaded his new van with ninety-two cartons (about 9500 books), which was a quarter of the total shipment at the Bogota center.



On January 19, Wiebe started his first eight-hundred-mile trip through the Andes Mountains, distributing more than five thousand of the books in twenty-six different churches of various evangelical denominations in three Colombian states.

The objective of the literature campaign is to sell one book in every Colombian home. A network of enthusiastic colporteurs, stimulated by the publishers' offer of a 30 percent commission and prizes to top salesmen, are engaged in the literature campaign. The Overseas Crusades churches have forty salesmen, one Presbyterian church has twenty, and the La Mesa church started off with fifteen.

The goal set for the campaign may be too high, either because of the poverty of some homes or the fact that many homes of evangelicals already receive excellent literature.

Interesting things have happened during the campaign. "As I drove through the city of Honda one night on my second trip, a young bookstore owner spotted my car as I was turning a corner and stopped me," tells Wiebe. The two had become acquainted a year ago when Wiebe had taken literature to an Overseas Crusades annual conference.

"He is not a Christian nor does he handle any Christian literature," says Wiebe. "However, when I showed him the attractive materials that we are offering, he asked for a good supply of all the titles. More than that, he asked for twenty-five Bibles, ten copies of Good News for Modern Man (in Spanish), as well as other types of New Testaments."

This bookstore owner also asked Wiebe to bring a quantity of assorted Bible Society Scripture tracts on his next trip. "All this material is now displayed in a completely non-Christian bookstore in the very center of the city of Honda."

Wiebe, who has resigned as pastor of the La Mesa church, hopes to have more time to devote to literature work when a Colombian takes over the pastorate in April. *G. C. News Service.*

Bible traffic brisk in Eastern Europe

The old truth that the Bible still easily tops the best-seller list of all printed books often provokes a fatigued smile from the reader. How many Bibles which are sold are also read? The tacit understanding of many people is that Bibles are books which are put on bookshelves but seldom put to use.

As soon as Bibles are not easily available, however, the other side of the story appears. Bibles become cherished possessions for which people are willing to pay exorbitant prices.

The ecumenical movement has been another important agent to increase the use of the Bible. Not only have many ecumenical action groups begun as Bible study groups, but also in the Roman Catholic and Orthodox churches, the popularity of the Bible has increased since these communities have entered into contact with Protestant churches.

Cardinal Willebrands recently stated, "The Second Vatican Council not only stressed the necessity for a frequent reading of the Scriptures, which has always been the traditional teaching of the church, but also put into force a policy, according to which the Bible itself should be used for preaching the gospel to the peoples of the earth, a policy which, up until now, has mainly been the practice of the Protestant churches and communities."

These two elements, scarcity and ecumenical developments, have a direct bearing on the situation in the Eastern European countries. Of all the socialist countries, only Albania has no Bible work. In all other countries both translation and distribution are under way. Bibles are either imported or printed in increasing numbers. Keep in mind that in all Eastern European countries the Christian community is a strong majority of the population, although often divided into majority churches and smaller minority groups.

In the German Democratic Republic, thirteen Bible societies are active. In 1968, some three hundred and fifty thousand Scriptures were produced. Bibles have been sent from East Germany to churches in other Eastern European countries. A Roman Catholic office for Bible work was recently organized.

In Poland, the Bible Society has been at work for well over sixty years. Some one hundred and twenty-three thousand Bibles were imported in 1968, while a new translation is in progress. In 1966, the New Testament was completed, while the Old Testament is now going through its last revisions.

Yugoslavia is a multilingual country, and in the evangelical bookshop in Zagreb, ample stocks of Bibles in twenty-one languages are available. In 1967, fifteen thousand Scriptures were imported through a state agency to the bookshops in Belgrade. A new translation into the Slovenian language was made by Roman Catholic scholars and seems to be acceptable also to the Protestant churches. The four Gospels translated into Serbian will soon be produced. A state firm produced one hundred thousand copies of a new translation in Serbo-Croat and the United Bible Societies (UBS) will try to help in the production of the New Testament for Protestant communities. Production of the Gospels in Albanian is also under way. A New Testament, translated into the Macedonian language, was produced in one edition but is now being revised.

Hungary has produced and distributed one hundred and fifty-three thousand Bibles and sixty-seven thousand New Testaments since 1949. In 1968 alone, nineteen thousand Bibles and twenty thousand New Testaments were produced. The UBS has been donating paper for these editions and paper has also been made available by Hungarian authorities.

A new translation of the whole Bible into Hungarian is ready. But some consultations are still needed before production can proceed.

In Czechoslovakia, all churches belong to the Czechoslovak Bible work organized in 1969, and a number of translation processes are under way. Two sections of the new translation of the Czech Old Testament were produced before the end of 1969. Two more sections are now being produced The New Testament in Slovak ha been finished and thirty thousan copies are now being produced. Th whole translation will be ready b 1974. After some years of production, twenty thousand copies of th Czech Bible were available in 196 Twenty thousand Czech family Bible were made available in 1969. A private citizen produced thirty thousan copies of the Slovak, so-called R hacek version in 1969. The Czec Zilka translation is now being prepared for a print of twenty thousan copies, together with seventy thousand copies of the new Czech translation of the Gospels.

The Orthodox Church in Rumani distributed one hundred thousand Bibles produced at a state printing press Regular printings are expected in th future. The larger Protestant churches in Rumania are either German- o Hungarian-speaking and receive som Bibles from the outside.

In Bulgaria, the New Testamen has been revised by the Orthodo Church. The Roman Catholic an Protestant minorities have access t the translation commission so that th text will be acceptable to all. At th request of the Orthodox Church th United Bible Society has promise to make paper available for fifty thousand copies.

In Russia, twenty thousand Bible were printed in 1969. A re-edition o the New Testament is planned in Latvian. The Armenian Church in th U.S.S.R. will publish, in the near future, twenty-five thousand copies o the Gospels in modern Armenian.

The figures given indicate that, i most countries, some activity with re gard to Bible translation, productio and distribution is going on. In som countries, a considerable program i carried out. In others, minimum need are hardly met. United Bible Societies efforts have considerably increased production possibilities, especially by making paper available. Everywhere in Eastern Europe, activ concern is shown for the need of ne translations of the Bible. *Ecumenica Press Service.*

New life for the retired
Volunteer programs wait

If you are retired, you may want to consider going to voluntary service. Older people are needed now at many places.

The General Conference Mennonite Church's voluntary service program has several openings right now. An older couple is needed in Fort Wayne. The husband could do housing reconstruction and the wife work as hostess and cook for the voluntary service home.

The Hamilton voluntary service unit in Ontario is looking for a single lady to be hostess at the Welcome Inn, a community meeting place for people in a slum section of the city.

If personnel were available, other voluntary service opportunities would become available. For instance, Houston needs a couple for one or two years to work in its day-care program. The center now takes care of thirty-two children, but is aiming at forty. The husband could do maintenance work around the day-care center and church, and if so inclined, do such things as making wooden toys for the children. His wife could serve as kindergarten teacher or cook.

The Pacific State Hospital, a hospital for retarded persons, in Pomona, California, could use half a dozen retired couples in its program. Volunteers would work with people at the hospital on a one-to-one basis, teaching basic skills, such as talking and walking, under the supervision of professionals.

Several cities, like Hutchinson, Kansas; Sioux Falls, South Dakota; and Portland, Oregon; are in the process of developing day-care programs for preschoolers.

"Older people have something to offer, and we have to find ways of matching people with the situation," says George Lehman, voluntary service director for the Conference's Commission on Home Ministries. He would like to hear from those interested in voluntary service opportunities mentioned above. He would also like to have them suggest programs.

Lehman's address is Commission on Home Ministries, Box 347, Newton, Kan. 67114.

Work camp for TV study
Chance for seven in July

What kind of an impact did the four one-minute television spots on family conflict, produced cooperatively by the General Conference Mennonite Church and Mennonite Broadcast, Inc., make on viewers?

The spots received wide coverage and high praise. During 1969, they were used across Canada on the national television network and on 30 percent of United States' stations. They also were cited by *Advertising Age*, as the best spots in the area of public service.

If you are either a high school graduate or eighteen years old, you are eligible to apply for a place on the seven-person team which will do research on the spots. The General Conference Mennonite Church will provide the researchers and Mennonite Broadcasts, Inc., will contribute a substantial sum to the cost of the research project. David M. Thompson, media director of the Mennonite Advertising Agency, Harrisonburg, Virginia, will be in charge.

The work camp, which will last from July 6 to 31, will begin in Wichita, Kansas, with several days of orientation. On July 11, the group will travel to the research location, either east or west of Wichita, to a city like St. Louis or Denver. Researchers will work four or four and one-half days a week, which leaves long weekends for travel, sightseeing, and recreation.

The cost to each work camper is the round trip from his home to Wichita, as well as $1.50 a day for expenses and $2 per week for recreational costs.

Research will follow a carefully worked-out pattern. First, the team will do a random telephone survey of the city to discover how many people have seen the spots and recall their content. Second, a small portion of the people who recall something about the spots will be asked if they would be willing to talk to someone for fifteen minutes in their homes.

The purpose of the research is to discover whether or not the spots are making an impact on viewers' lives, not to offer help to people.

If you are interested in one of the seven openings on the TV spot research team, write to George Lehman, director of voluntary service, Commission on Home Ministries, Box 347, Newton, Kan. 67114.

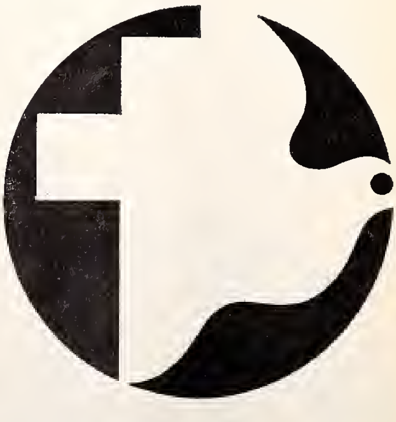
New symbol used by MCC

Beginning in 1970 and marking its fiftieth anniversary, the Mennonite Central Committee is using a new identification program approved by the executive committee.

With the diversification of the MCC program, it has been necessary to simplify the original mark, removing those elements that create a false or static impression of the organization.

An attempt has been made to create a symbol which utilizes the universal language of the visual. Kenneth Hiebert, director of graphic design department, Philadelphia College of Art, designed the new identification. Of it, he said, "It was intentionally designed to require a moment of active participation by the viewer to understand its content. That content is very simple: a dove or messenger form unfolds or empties from the cross. It is thus a visualization of the phrase used by MCC since its founding —'in the name of Christ.' "

By restudying and revising its identification, MCC affirms its intention of being committed to innovation in the areas of Christian service, responding to new needs wherever they arise in ways still to be found.



Meat canner finishes tour Collects 30% more beef

The Mennonite Central Committee portable meat canner finished its 1969-70 season with more than one hundred and thirty thousand cans of beef processed for overseas relief.

This represents a 30 percent increase of beef processed over last year. The canning was done with federal meat inspector supervision.

Operators of the canner, Gary Reimer, Meade, Kansas, and Maynard Bender, Kitchener, Ontario, had the canner on a five-month tour which started in Kansas and went as far east as western Pennsylvania.

In one three-week period, the canner made five stops in eastern Ohio. During this time, they processed a total of 31,784 cans of beef. The Holmes-Tuscarawas Relief Committee worked at Berlin and processed 10,777 cans of beef in five days, while the Wayne-Medina Committee canned 9320 cans in three days. Bender and Reimer said that this was the highest three-day production they had on the tour. Stark County's canning at Hartville totaled 5060 cans of beef; at Burton, 3665 cans were processed and 2962 at Columbiana.

John Hostetler, MCC material aid director, said that the increase in beef canned was significant because of the higher price of cattle. The total production represented donations of thousands of dollars, cattle, and time.

At present, 75 percent of the meat is already en route to Korea, Nigeria, Taiwan, and Vietnam. The rest will be used to fill the needs as they become apparent during the coming year.

How people discover Jesus When renewal takes place

What happens when men and women, from all walks of life from New York's Lower East Side to a farm community in Kansas, from affluent Houston to the streets of Pittsburgh, from Detroit to California to Tennessee, frankly and openly share what they are discovering in Jesus Christ and His church? *A New Thing* is the result, a film by Faith at Work.

A New Thing is a documentary film showing glimpses of situations where renewal is taking place. Its aim is to stimulate lay people to begin to think in terms of their own mission, their place in the emerging church, and their witness.

In the film, you will meet a variety of people and hear about the new thing in their Christian life.

There is Bill Milliken, Young Life Leader on New York's Lower East Side: "They're hurting so bad because they've been robbed of their identity . . . that they often can't hear the gospel that we come in and want to tag on. . . ."

Bobo Nixon, a young black man on Lower East Side: "A few years ago, I couldn't even stand Bill Milliken. Just because he was white. Now, to see myself grown out of that, and able to accept people, no matter what color they are. . . ."

Author Keith Miller: "As I began to talk about . . . loneliness . . . I began to find that other people would come out from behind their masks and walk toward me and we'd begin to communicate. When people approach each other in this open, vulnerable way, God seems to release an amazing communication power, which is the thing that Reuel Howe calls 'the power of the personal.' "

A college student in group discussion: "I think the hang-up with myself—coming from a strict and rigid Christian home—is that I always had a tendency to condemn somebody."

Or a rancher in Harper, Kansas: "My pastor and I don't always agree on ideas and how to reach our objectives, but we have learned to live and love one another, and this, to me, is what Christ is all about."

There are five principal threads in the film: man's relationship to God, man's relationship with himself, man's relationship with his fellows, man's relationship to the world, and new shapes of ministry.

A New Thing is a 34-minute full-color film produced by Burt Martin Associates in cooperation with Faith at Work, Inc. It can be ordered, together with a leader's guide, for a rental fee of $22.50 from the Audio Visual Library, Box 347, Newton, Kan. 67114.

Words and deeds

A Bible school for girls with eighth- to eleventh-grade education was opened in Saraipali, India, in February under the direction of Helen Kornelsen, General Conference Mennonite missionary. Eighteen girls enrolled for the three-month course, two of whom came from Champa.

Three Mennonite groups in India the General Conference Mennonite Church, the Mennonite Church in India, and the Bihar Mennonite Church have formed a council on Christian literature and mass communications The new name is the Mennonite Literature and Radio Council.

Bethel College seniors Jan Dick, an English major, and Don Holsinger history major, are among the 115 students in the United States and Canada elected Woodrow Wilson Designates in the annual Woodrow Wilson National Fellowship competition

Mennonite Indemnity, a reinsurance company serving eighteen Mennonite mutual aid societies in the United States and Canada, declared its seventh consecutive stockholders' dividend of $1.00 per share. The annua meeting of stockholders was held in Kitchener, Ont., in March.

An encyclopedia of German writer in the United States since 1675 is being prepared. A German writer is anyone, regardless of nationality, who writes imaginative literature in the German language while residing in the continental United States. Anyone having information to contribute to this project is invited to contact Robert E. Ward, Youngstown State University, Youngstown, Ohio 44503.

RECORD

Calendar

Apr. 10-12—Lexington, Ill., Central District Conference.

Apr. 30 - May 2 — Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18 - 21 — Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Western

Apr. 5-12—Cordell, Okla., Herold Church, revival crusade, Myron S. Augsburger.

Apr. 10, 11—Hesston, Kan., Bethel-Hesston student conference on the draft.

Apr. 18 — Canton, Okla., Zion Arapaho Church, ninetieth anniversary.

Apr. 27 — Hesston-Bethel cultural series, Kansas City Philharmonic Orchestra.

Baptisms

Hereford Church, Bally, Pa., on Mar. 22: Amber Nester, Bonnie Nester, Joan Phillips, Jay Phillips, Gary Simmons, Baline Stauffer, David Stauffer, Mark Strauss, Joseph Wolfgang.

Deaths

Robert Burdick, Tiskilwa (Ill.) Church, died Mar. 12.

Minnie Gingerie (Mrs. Louis), Tiskilwa (Ill.) Church, died Mar. 2.

David J. Goebel was born Oct. 25, 1903, his wife, *Elvina (Hiebert) Goebel,* was born May 30, 1915, and they were killed in an automobile accident, Mar. 2. Reported by Deer Creek (Okla.) Church.

Ethel Wiebe Klaassen (Mrs. Ruben), Grace Hill Church, Whitewater, Kan., was born July 18, 1910, and died Mar. 19.

Ministers

Louis Goertz, interim pastor of Menno Church, Ritzville, Wash., since last September, will become pastor of Beatrice (Neb.) Church, during the coming summer. A native of Saskatchewan, he has served as pastor of the Mennonite Brethren Church in St. Catharines, Ont., the Mennonite Brethren Church, Tampa, Kan., and the Mennonite Brethren Church, Henderson, Neb.

Larry Wilson, pastor of Grace Church of Enid, Okla., has accepted a position on the staff of the Oklahoma Bible Academy, Meno, Okla. His responsibilities will involve teaching, as well as working with students in counseling, admissions, recruitment, and chapels. He will also be helping in the athletic department as a coach. He will begin this full-time student ministry on the high school level on August 1.

Workers

Ed Driedger, director of Craigwood Farm, Ailsa Craig, Ont., has resigned after ten years of service to the rehabilitation program for emotionally-disturbed boys sponsored by the Mennonite Central Committee of Ontario. Howard Otterbein, formerly responsible for treatment planning of the Craigwood program, will be the new director.

Armando Hernandez, chairman of the Mesa Directiva and church extension worker in Bogota, has been named director of the Bogota division of the United Biblical Seminary. This school has over twenty students from six different denominations. Among these are five Mennonite students from the Bogota Church. Teachers on the staff include Armando Hernandez and his wife Eunice, as well as General Conference Mennonite missionary Glendon Klaassen.

Workers wanted

Counselors are needed for a Mennonite camp in Alberta during the month of July. For further information, write or call John Buhr, 3315-24 NW, Calgary, Canada. Telephone: (403) 289-2924.

Published

What Have You to Do With Peace? How can the church really be a minister of reconciliation? What is the church's relationship to the state? In the face of inevitable "wars and rumors of war," is working for peace realistic? The study of such relevant questions is dealt with in a recently released booklet written by Walter Klaassen, professor of church history at Conrad Grebel College, Waterloo, Ont. Staying close to the Scriptures and theology in its discussion, the eleven-chapter study focuses on what it means to be a Christian disciple and the problems connected with active peacemaking. The booklet is available from MCC—Ontario, 50 Kent Ave., Kitchener, and the MCC Peace Section, 21 S. 12 St., Akron, Pa. 17501, at thirty-five cents per copy.

Marriages

Howard Henninger, Saint Luke's Lutheran Church, Hellertown, Pa., and *Violet Keiser,* West Swamp Church, Quakertown, Pa., on Mar. 14.

Kenneth Lee Krehbiel, First Church, Pretty Prairie, Kan., and *Margaret Sue Rogers,* Castleton Community Church, Castleton, Kan., on Mar. 14.

William Meyer, Saint Patricks Catholic Church, Chicago, and *Eileen Schmidt,* Tabor Church, Newton, Kan., on Mar. 21.

Jon Edmund Miller, Grace Hill Church, Whitewater, Kan., and *Rose Mary Nikkel,* Alexanderwohl Church, Goessel, Kan., on Mar. 6.

Reinhard Regier, Bethel College Church, North Newton, Kan., and *Carolyn Schneider,* on Mar. 6.

Alvin Schwartzentraub, Calvary Church, Washington, Ill., and *Joanne Werst,* on Mar. 20.

Richard Schroeder, Saint Theresa Catholic Church, Hutchinson, Kan., and *Sharon Schmidt,* Tabor Church, Newton, Kan, on Feb. 21.

Ronald Tillitson, First Church, Ransom, Kan., and *Marjorie Briand,* United Methodist Church, Arnold, Kan., on Mar. 14.

LETTERS

Jesus-saved and barefoot

GENTLEMEN: I have just finished reading several issues of *The Mennonite*. I am not a Mennonite church member nor, for that matter, a member of any church, but I am a saved, born-again Christian, through the dying of my Savior Jesus Christ. I'm fifty-two years old.

I have read, with interest, the article, "How Do Christians Live," by William Klassen in the December 30 issue. I have also read in the February 10 issue the letter sent by Peter B. Lehman, Route 4, Decatur, Ind. 46733. I fully agree with Klassen and put Lehman in the so-common-today category of a self-righteous, protect-me-from-the-sinner type of church member.

Has Lehman stopped to remember that Jesus Christ (as He is depicted in the age in which He lived) was a long-haired, barefoot, nonconformist? Does Lehman remember that Jesus Christ associated *with* the sinner, those who cared nothing for His way of life but who were won to Christ by such association? What does Lehman's church and way of life have that is so precious that it should be safeguarded from the long-haired, barefoot, nonconformist of today?

It is my belief that today's Christian, a term reserved by the church member for other church members who think the same as he, has crawled into his little all-holy shell and separated himself from all who do not conform, and in this security looks forth and presumes to judge his fellowman. What has Lehman done to bring to Christ the long-haired, barefoot persons in the picture he refers to? Can Lehman, by sight, read within a man's soul and know he is unsaved? He says he wishes rather they were dead.

My Bible says *"Believe* on the Lord Jesus Christ and you *will* be saved." It doesn't say that Lehman's approval is needed for me to have Christ's salvation. Neither does it say I must have the blessing of a pastor or a church to have that salvation. Nor does it say that Lehman, his church, or any church or congregation can condemn me because I may not conform to his (Lehman's) prescribed way of life.

Jesus Christ did not isolate himself from the sinful. He won their hearts and gave them eternal life.

Church members today are all too satisfied to keep to themselves, shielding themselves carefully from the sinful, lest they be contaminated. How little faith they must have in their own salvation to make their church a social club for a select few who conform to a list of *man-made* rules dreamed up by a group of mortal men who believe that, by selection, they can approve or disapprove a fact of salvation. Do, Mr. Lehman, do discontinue *The Mennonite*. Shield yourself further! Crawl deeper in your self-righteousness! Come, come, Mr. Lehman. Let's get on with the Lord's work. Get out amongst the long-haired, barefoot so-called sinners. Tell them of the love of Jesus Christ and of the eternal salvation *He* offers them. You may be surprised to find born-again, Jesus-saved, long-haired, barefoot, believers among them. Perhaps you may learn a thing or two before you wither away.

Sin won't go away because *you* close your eyes to it or *want* it kept from the sight of others. Sin will always be with us in this world but, thank God, Jesus died to cleanse me from it and this I believe.

Will I see *you* in God's kingdom, Mr. Lehman? I'll be there! *W. R. Watters, Sr., 1754 Phalen Place, St. Paul, Minn. 55109.* Feb. 27

Great article—don't stop

DEAR MAYNARD: I really appreciate the article "The Why of Our Lostness" by Levi Keidel. It's a great article, and I hope you will not stop at four articles with this quality but that we will have many more.

I pray that the Lord will give you spiritual insight and courage for printing some more articles with such wonderful qualities.

As we used to say on the farm, "Now you're cooken with gas." *Paul F. Goossen, Richfield, Pa. 17086.* Mar. 16

Pollution on the sunset

DEAR MR. SHELLY: We are somewhat confused by your editorial, "A the World Wakes," in the March issue of *The Mennonite*. We agre with most of the words, but the emotional content leaves a sour taste. We wonder why you chose to compare the sin of the environmentalists with those of the communist hunters. If we "are all involved," as you so aptly indicated, why compare the search fo the causes of pollution with a movement in which most of your readers are not involved. In writing for the peace crowd, this is a comparison with the personification of evil, and one feels that guilt by association rubbing off. To us, a comparison with the sins of the peace crowd would be more revealing. We may discover one day, that the causes of war are not all out there—you know, the Pentagon, the generals, the military —but that we are the hard-core supporters of war. Strange how similarly we act in all our different movements whether on the *good* side or the *bad*

Most environmental educators would join you in your thesis that war is the world's biggest polluter. Denis Hayes coordinator of the April 22 Environmental Teach-In, in discounting the idea that the environmental issue would eclipse the antiwar movement said, "Ecology is concerned with the whole system—not just the way it disposes of its garbage. Our goal is no to clean the air while leaving slums and ghettos, nor is it to provide healthy world for racial oppression and war. We wish to make the probability of life greater, and the equality of life higher. Those who share these goals cannot be co-opted; they are our allies—not our competitors."

Young people in the peace movement, realizing that the issues of environmental improvement are inextricably intertwined with the search for peace, have broadened their activities to include many other answers alongside the no-war answer. It saddens us to see the older peace movement (and your editorial is not the only indication of this trend) separate these two issues as though the efforts of one can succeed without the other

'The world is waking up," you wrote. We pray that the world will not awaken to the knowledge that war is the great polluter only to find that overpopulation, air pollution, and water pollution have brought us to meet the sunset through famine, genetic damage, or lack of oxygen.

We hope you continue to ride the peace cause for many more sunsets. We also hope you continue to ride the antiracism and antipoverty causes. It's surely not impossible to ride more than one cause, as you have so skillfully demonstrated. We trust you will soon become adapted to the cause of environmental improvement and will recognize its crucial importance in our Christian concern to improve the lot of our fellowmen. *Dwight and LaVonne Platt, Route 2, Newton, Kan. 67114.* Mar. 6

Ill-timed and rude

Dear Maynard: President Nixon's letter of appreciation to Ernest Bennett for the work of the MDS in the aftermath of hurricane Camille was nonpolitical and generous. Bill Snyder, the executive secretary of our MCC, in reply to the President's letter gave a courteous and warmhearted response. In these two letters, common courtesy was the keynote; a letter of appreciation by the President and a warm, simple response by Snyder.

While I am in sympathy with some of the points raised in the seminary letter, I think it was ill timed; in fact, I think it was rude. *Russell A. Lantz, 13 Campus Drive, Bluffton, Ohio 45817.* Mar. 12

Keep in touch with self

To the Editor: Thank you for continuing to send me *The Mennonite.* I greatly appreciate the paper because of its value to me as an individual who is confused at this point. It offers me the opportunity to keep in touch with myself and what I believe. *California.* Mar. 23

Saturated with smugness

Editor: The Mennonite: I am considerably disturbed by the letter sent to President Nixon by the students and faculty of the Associated Mennonite Biblical Seminaries—and distressed, too, because I usually find myself in agreement with this crowd. But this letter seems to me to be a combination of abysmal manners and outright confused thinking. Surely, a Christian knows how to accept gratitude, and, surely, all of us understand that accepting it does not require that we agree in toto with the one who offers it.

For several years, I taught extension courses at Leavenworth Penitentiary. The students were extremely grateful for any help I gave them, but I did not turn upon them snarling and say, "I accept your thanks with reservations because I know you have murdered and robbed and kidnapped and will do so again when you are released." The seminarians, it seems to me, have taken a proffer of friendship and showed themselves to be not at all friendly. I hope they meet no strange women at any wells in Samaria. While deploring the letter, I must hasten to point out that I deplore the foreign policy of President Nixon, just as much as do the writers.

I am also distressed by the large number of signatures to the letter. If any seminarians refused to sign, I herewith send them my congratulations for having the strength of their convictions and being able to stand alone.

Finally, I must chide the air of pride and smugness which saturates the letter. From first to last, the writers seem to be saying, "We are really awfully good fellows and we do all sorts of worthwhile things." Humility, too, I suggest, is still a good thing. I am inclined to write to President Nixon and inform him that there is at least one loyal Mennonite who does not join in the general feelings expressed in this unfortunate letter. *Peter Hilty, 630 Bellevue, Cape Girardeau, Mo.* Mar. 9

For family of 2 children

To all interested in saving the world: I could stun you with overwhelming statistics of people dying of starvation, of the inevitable population-food crisis, of the growth-rate consequences, but anyone with open eyes should now see some of the effects of our exploding population crisis. Our air and water pollution, our threatened natural resources, our urban problems, the destruction of our physical environment, and the creation of an unbalanced ecological system are all due, in part, to overpopulation. It is time to recognize overpopulation as a root cause and act accordingly.

Let's start at the grass-roots level and limit our families to no more than two children. Large family desires can be met by adopting children who would otherwise not have a home.

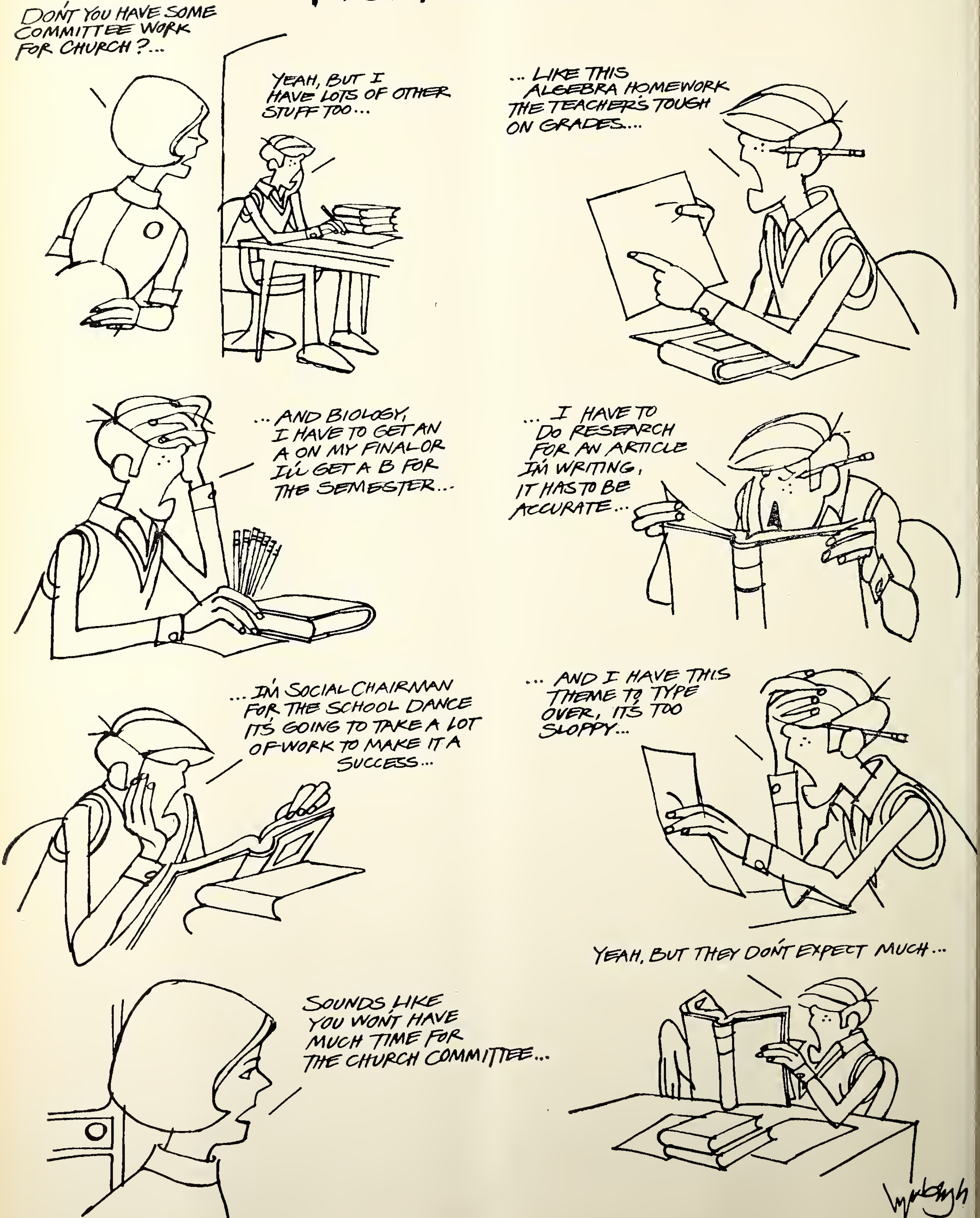
Paul Erlich, in his book, *The Population Bomb,* (Ballantine Books, 1968), suggests organizing action groups of people who do not want to see life destroyed by overpopulation. He also suggests putting together a list of people, companies, and organizations impeding population control and organizing boycotts of products made by guilty companies. I support Erlich's suggestions and hope that we, as Mennonites, begin to implement these ideas immediately.

We might exchange names and addresses of those who need to be contacted in regard to environmental control. We might also encourage politicians who are working toward liberalizing abortion laws and promoting planned parenthood.

Remind your conservative friends that communism thrives on conditions of overpopulation. Tell your liberal friends that as long as the population continues to grow, the gap between rich and poor grows wider.

I would encourage the Mennonite church to educate its members to the need for responsible parenthood, which includes the need for reduction and regulation of the birthrate and to aid in worldwide activities to control population growth. *Mrs. Janeal Krehbiel, 3700 E. Jewell, 506C, Denver 80210* Mar. 6.

FIRST THINGS LAST...


DON'T YOU HAVE SOME COMMITTEE WORK FOR CHURCH?...
YEAH, BUT I HAVE LOTS OF OTHER STUFF TOO...
... LIKE THIS ALGEBRA HOMEWORK THE TEACHER'S TOUGH ON GRADES....
... AND BIOLOGY, I HAVE TO GET AN A ON MY FINAL OR I'LL GET A B FOR THE SEMESTER...
... I HAVE TO DO RESEARCH FOR AN ARTICLE I'M WRITING, IT HAS TO BE ACCURATE...
... I'M SOCIAL CHAIRMAN FOR THE SCHOOL DANCE IT'S GOING TO TAKE A LOT OF WORK TO MAKE IT A SUCCESS...
... AND I HAVE THIS THEME TO TYPE OVER, IT'S TOO SLOPPY...
SOUNDS LIKE YOU WON'T HAVE MUCH TIME FOR THE CHURCH COMMITTEE...
YEAH, BUT THEY DON'T EXPECT MUCH...

MEDITATION

You gave us life

THANK YOU, LORD.
We have been accepted by You in spite of what we are.
You have counted us worthy of sonship in Your kingdom.
You invite us to join You in Your work today.
We remember how in the past we spoke evil of You.
We insulted You with the very way we lived.
We found ways to work against Your will for the world.
Thank You for not being like us.
We didn't even believe You mattered.
But You realized that we didn't know what we were doing.
You were merciful to us, in spite of what we thought.
Like a cataract that gives itself perpetually
You poured out Your abundant love and grace on us.
You filled us with faith and love;
You give us life; real life in Christ Jesus.
We know from our own experience the depth of meaning
when people say that, "Jesus came to rescue us."
He came for us,
We who were among the least significant of people.
When we try to understand this miracle, this fantastic event of love,
We can only conclude that You were giving yourself to us
so that eventually we, too, might help others cross the
chasm of self-centered worlds: that eternal life
might come to many.
For all this, we left our songs of honor and praise
to the true eternal King
to the Lord of our universe who rules in love
to the only God
We offer our praise, now and in eternal day. AMEN.

The above prayer is a paraphrase of 1 Timothy 1:12-17.

Fred Unruh

* * * *

Decisions of war

IF ONLY GRANDMOTHERS had to choose,
Which offspring to send as governments' pawn,
They'd tell us in war all sides must lose,
And a day of peace would surely dawn!
If only daughters and sisters were left to decide,
In time of war fathers or brothers to sacrifice,
We'd disregard war profit and false national pride,
And denounce wars of commitment a political vice!
If decisions of war were left to wives,
For all men we'd choose Christlike lives,
There'd be no fighting any place on earth,
And the peace Christ brings would have its birth!
If only single gals could dictate,
Whether our men should fight or mate, (and hate)
They'd choose married life for all men,
And we'd never go to war again!

Voande M. Nagel

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COVER

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In defense of college students

Robert Kreider

Last week I was called upon to defend our students to a critic. I admitted that some students annoy me at times. I confessed that I was puzzled why some of them had chosen Bluffton College. However, I was quick to declare that I get satisfaction, strength, and encouragement from our students. I added that I wouldn't exchange our students for any other student body.

Particularly have I felt encouraged this year as I have observed and listened to students serving on standing committees of the college, students discussing long-range plans on the planning council, students meeting with the board of trustees, students responding to questions about the strengths and weaknesses of our program. A college which does not use the counsel and leadership of students is less for this neglect.

Today, I was delighted to read an item from the pen of Landrum R. Bolling, president of Earlham College. He writes that for some time he has been compiling his own secret set of rules on "How to Survive and Be Happy Though Surrounded by College Students." He passes them on "not as an infallible guide, but as a set of suggestions for the preservation of civility and sanity." I commend Landrum Bolling's rules for our consideration:

Listen. You won't learn much from young people if you do all the talking. You'll be surprised at how much sense they talk, however senseless they may look.

Keep smiling. A large percentage of us of the older generation unconsciously or deliberately glare, sneer, or frown when we look at college students. Most of them are remarkably perceptive; they know when we're hostile. It is difficult for most people, young or old, to communicate with others who are clearly antagonistic.

Don't ask them why they look the way they do. If they can't explain it to their parents, they can't explain it to you. Anyway, they don't really know.

Don't tell them how hard and how joyfully you worked in your youth. Theirs is a different world; they have no conception of the world through which we lived in the Depression and in World War II and little curiosity to learn about it. Sad or wrong, but it's true.

Level with them. They are amazingly open and honest, if you approach them in a spirit of openness and honesty. And there's little or nothing you can't talk about.

Don't try to be one of them. Among the most pathetic creatures over thirty are those synthetic adolescents who try to dress, talk, act, and look like college students. Oh, there's an occasional middle-aged folk singer who can get away with it. Most of the rest of us, on or off the campus, can't.

Share with them your own highest hopes and finest purposes. It will surprise and delight them to discover that plenty of old people are idealists, too. They have been fed too much nonsense about the lack of social purpose among their elders.

Believe in them. They'll sense it when you do. And, as in all generations, they will respond, eventually, to that belief.

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THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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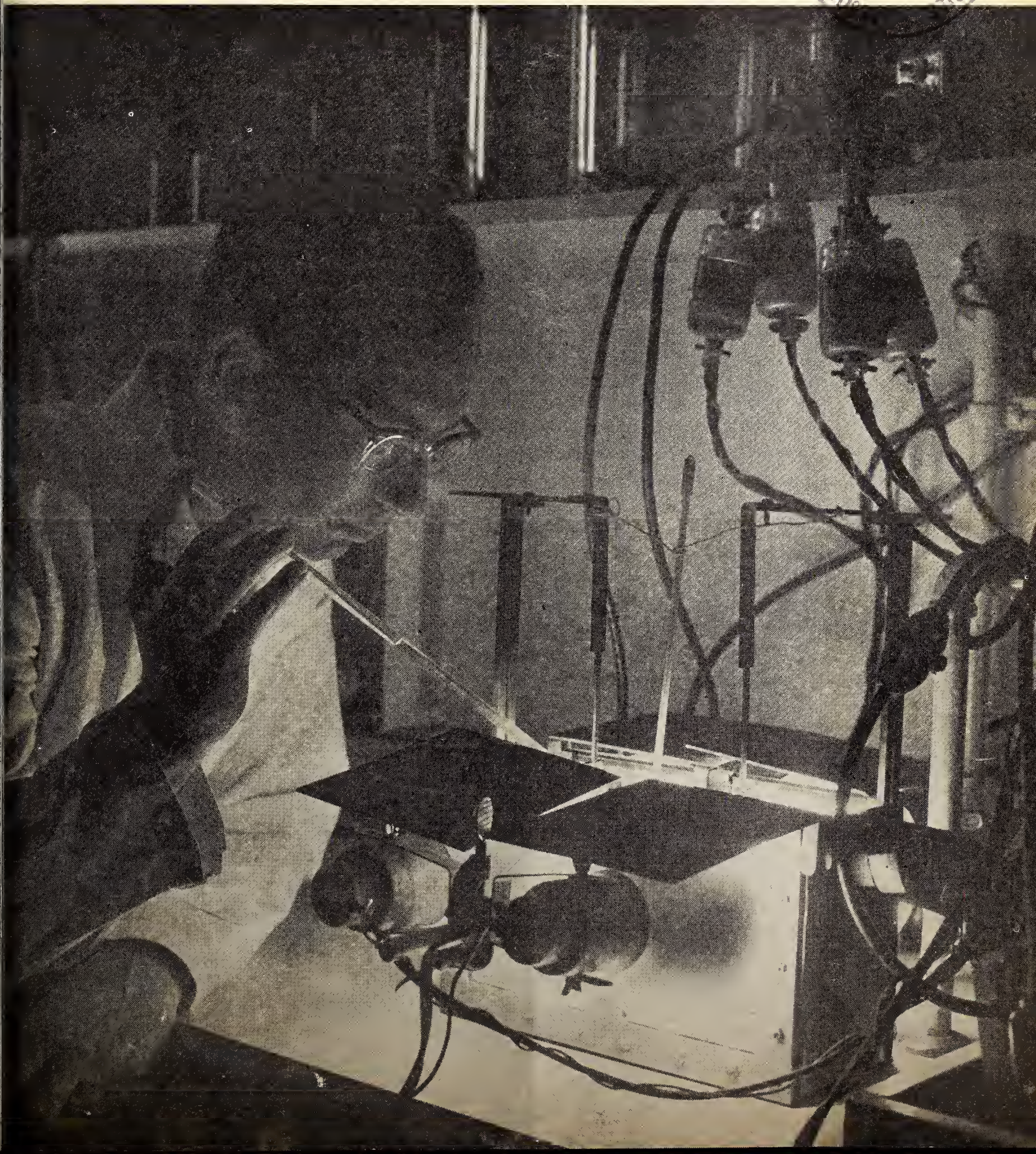

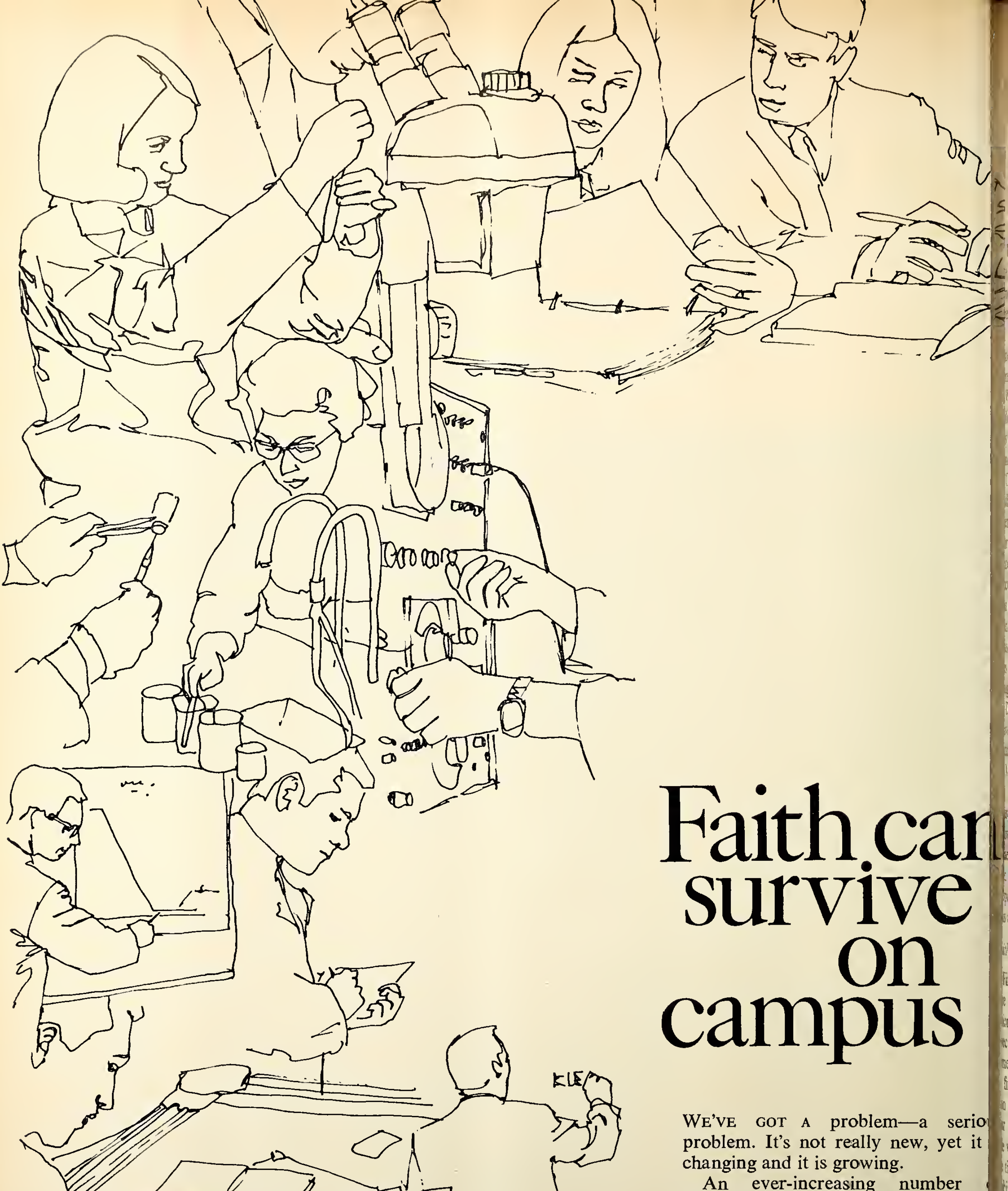

Faith ca survive on campus

WE'VE GOT A problem—a serio problem. It's not really new, yet it changing and it is growing.

An ever-increasing number young people is proceeding on higher education where an alarmi percentage seems to lose its way.

I am referring not to those wh subject themselves and various a pects of their environments to critic scrutiny as a stage in developing spi itual maturity, but to those who reje the validity of Christ's claims, clair which they at one time, accepted.

ohn Redekop

The challenges encountered by the student on a campus are essentially the same as those faced by a faithful church in the world in general.

The situation grieves me because he unity of all believers makes their roblems mine and because so many ine young people do not follow Peter n the second phase of his difficult ime of testing, namely, reconciliaion and return.

While it is possible to be a faithful ollower of Jesus Christ on a univerity campus, it is also true that basic onflicts are inherent in the situation. Christian centers of learning, in oth the old and new worlds, have een transformed into largely anti-hristian universities. Many experinces of our own young people amply ocument the problem. Personally, I an speak of a widespread anti-Chrisian, and especially anti-evangelical, ias prevailing in all of the universiies where I have either studied or aught.

Diligent and consistent Christians ave a tough row to hoe in such a ituation.

My central point is that there is, n fact, a basic conflict in which here can be no total reconciliation. Iowever, I do believe that several bservations and helpful guidelines an be given. The church has both a esponsibility and an opportunity in his area.

aith once ridiculed

First, let's note the changing naure of the academic challenge. Traitionally, the confrontation was more irect. Students, often, away from ome for the first time, were startled o find Christianity ridiculed. More han a few, at least during the first ear or two, looked forward to the afe weekend back home. Those were he times when atheism was assumed ophisticated and Darwin's theories ere stressed. The physical sciences oomed ever larger and, with it, the ecessity of proof. Scientism was an ncreasingly important part of the cademic vogue.

This type of challenge has decreased n our campuses. Why? It is more nd more realized that divine creaion, inspiration of the Bible, the iracle accounts, and similar concepts annot be proven or disproven by any generally accepted scientific or philosophical devices.

Then, too, more academics are seeing that much of human thought and emotion is neither scientific nor unscientific but *ascientific*—it cannot be evaluated in terms of science. Values such as justice, loyalty, truth, mercy are neither quantifiable nor ultimately provable and religion belongs largely in that category.

Also, many prominent scientists tend no longer to be quite so sure of their assumptions. Arnold Brecht, in 1969 said, "Scientific method fails not only to offer full proof for God's reality or for its opposite, but even to establish any higher degree of likelihood in either direction."

He adds: "No discovery is even imaginable that would exclude the alternative explanation that there is a God back of all things and all laws of nature."

Brecht correctly says that atheism is itself a faith commitment and thus unscientific in an academic sense. The utterly naive comment of the Soviet cosmonaut, "There is no God up here," does not alter the fact.

Just old-fashioned

The present challenge involves a more indirect, more subtle, and, in my opinion, a much more dangerous phenomenon.

An increasing number of leading thinkers now praise Christianity as being socially useful and, for at least some individuals, personally satisfying. Proper examples for the latter include the very young, the very old (or at least very old-fashioned), and the uneducated. This rejection by faint praise is sometimes accompanied by a condescending air.

Thus a professor may say, as he pats a questioning freshman on the back, "If you have faith in Christianity, keep it, but it's not for me."

Such subtle derision coming from your academic hero can be unsettling, to put it mildly. It can be more damaging than any recognizable direct assault, since the implication is that one must choose between a useful tradition and a sophisticated stance and that brains choose the latter!

The contemporary scene differs also in that the battleground has been extended. Much of the conflict and tension now involves the social sciences and especially the various areas of behaviorism. Actually, the content is mainly a new form of traditional, liberalistic humanism but the fancy packaging adds a new element. Many psychologists, for example, put so much stress on environmental conditioning that no place is left for any idea of sin. When the concept of sin is eliminated, there is clearly no need for any Savior!

Increasingly, I find a propensity among faculty members to insist that all absolutes be set aside except one, namely, the assertion that there are no absolutes. Thus, much of what is assumed to be true open-mindedness turns out to be a closed-mindedness. This general orientation together with the lingering assumption of progress and inevitable social evolution constitute a fundamental, if not an explicit, undermining of commitment.

Above all, academic success in our day means a hypercritical attitude and a conscious nurturing of doubts. Endlessly, students are exhorted to be broadminded: not to close their minds to any possibilities. Obviously, such an emphasis is hardly conducive to the development of Christian faith. This business of doubting everything, at least potentially, cuts a wider swath of spiritual casualties in the social sciences and humanities than in the natural sciences, in part, because any kind of meaningful pursuit in natural science still requires the positing of some absolutes.

In any event, the newer disciplines and the newer approaches are taking a heavy toll. Sociology, political science, anthropology, and the others have largely lost any sense of fixation. A student who delves deeply into these endeavors quite understandably finds it difficult to hang on to anything. My own observation is that the falling away is usually a gradual, almost imperceptible, experience. The drifting away is often caused not by any specific professor, course, or issue

There is nothing sinful to an honest question, no matter what it involves, provided one moves on.

but by the general environment. Proper doubts on insignificant issues soon yield to endless questioning of basics.

Thus, without an awareness of a specific occasion of conscious rejection, many students suddenly realize that they have undergone a spiritual metamorphosis in reverse. They have become so open-minded that their spiritual cupboards are bare. All too often, the sequence has been: "I must learn to think! I must be more critical! I must learn to reject and judge for myself! I am no longer sure of anything! (and, finally,) I am now a cynic or agnostic!" Somewhere along the line, something went wrong.

For those who say that really the challenge is not so great, let me say that I speak from experience. It is no easy thing to spend ten hours a day, day after day, writing critical comments on books and articles, looking for possible weaknesses and inconsistencies, reading and listening critically, often surrounded by cynics, and then later on in the evening, to pick up the Bible and study it from a quite different vantage point.

Faith does not thrive on an endless reevaluation and detached criticism.

How can one respond to the dilemma outlined above? Many students let events take their course. The less communicative loners are especially prone to follow this course. Environmental factors gradually nibble away at the spiritual main roots till spiritual rigor mortis sets in.

Others adopt an extreme position. Yield no ground on anything; doubt nothing; reevaluate nothing; memorize, rather than think; be on the defensive; remain silent; wait for the attack; and hope for an opportunity to retreat. This stance produces a crippling spiritual-intellectual split personality — academic gear-shifting—and a frustrating attempt to defend the indefensible at all costs. Intolerance, legalistic fundamentalism (or pharisaical legalism), cultic ethnicism, and a backward-oriented view often accompany such a stance.

The reasonableness of faith

Fortunately, a third type of response—a more positive one—can be developed and applied persistently. It rests on the crucial assumption that Christianity is reasonable; a term not to be confused with provable.

Christ's claims involve a personal commitment, usually after careful and personal consideration, and the relevant norms are found in the life and teachings of Christ rather than in our traditions and partial understanding.

This response does not necessarily include identification with a time-related political, social, or even ethical system, but it does claim to have some definite implications in all of these areas. It is not greatly concerned with details but with life-directing essentials. It insists that Christianity has special answers to only some of life's problems but it also insists that these are the crucial ones.

This response involves honest doubt, skepticism, and criticism as phases of learning and maturing. There is nothing sinful in an honest question, no matter what it involves, provided one moves on! (Here the church must be tolerant, understanding, patient, and helpful.) We need to remember that being a Christian involves being convinced personally and experientially and for many people that can come only after a critical evaluation and a conscious choice between alternatives. Conscious, it must be underscored, is not synonymous with continuing, or at least not with endless.

This response also includes the notion that there are categories of answers and degrees of personal adherence appropriate for each level. Thus not every little skirmish on ethics or every challenge on dispensationalism becomes a personal Armageddon! Doubt and certainty are not mutually exclusive, provided that they are not of equal intensity on a given issue for any length of time and that the initi conversion, whether traumatic gradual, was real.

This response asks people to take stand before all the evidence is i But intellectual honesty ought sure compel every student to admit th for any given human being the ev dence will never all be in!

Who can claim to master all po sible options and make the perfe assessment on that intellectual basi This widespread insistence on an en less, virtually limitless, open-minde ness looms antagonistically as a m jor obstacle to an unreserving Chri tian commitment. Tension, indee tremendous personal frustration for young believer is inherent in such situation; the end result is often dis trous.

However, we should keep in mi that although the spiritual stress are great, the frustrating dilemma a challenge encountered by the stude on a campus are essentially the san as those faced by a faithful chur in the world in general.

Guidelines for faith

Perhaps a few concluding sugge tions may be helpful:

Reject no idea or answer until yo have a better one. (Is this not prope ly scientific?)

Merely because you or I do n know the answer does not mean th there isn't any.

Much of life consists, objective of unprovable phenomena.

There are certain things we w never know in this life.

Tactful offense is better than d fense.

We should not strive to become e perts in argumentation as much as w should seek to portray clearly a des able, meaningful, and therefore enviable purpose in life.

Finally, the fact that there is co flict between orientations in a giv locale does not exempt us from Chr tian responsibility.

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Brethren leaders make anti-draft move

THE CHURCH OF the Brethren, one of he country's historic peace churches, will take a serious look at its ties with he Selective Service System.

As an approved civilian work agency since 1951, the denomination has accepted approximately one hundred conscientious objectors a year for alernative service work.

The call for review of Selective Service came to the March meeting of the denomination's General Board. Eight war resisters requested the Board o receive their draft cards or related Selective Service documents and forward them to the United States Justice Department. After extended discussion, the Board agreed to accept he cards. (Sixteen supported the action, seven voted against, and one abstained.)

"We can no longer accept the legalty of the Selective Service System over the morality of our consciences," declared the eight young men in a prepared statement. They said they could, and would have, sent the draft materials to Washington on their own; what they sought from the General Board was "the active and heartfelt support of our church."

One of the resisters, Ervin Huston of Nampa, Idaho, a student at Bethany Theological Seminary, Oak Brook, Illinois, previously had been in alernative service in Vietnam. He chided the church for not having made he stand of noncooperation better known some years ago, commenting, I first heard of draft resistance in a v.s.o. in Vietnam."

Huston, twenty-five, and four others in the group, Jerry R. Eller, twenty, Wichita, Kansas, a student at Manchester College in Indiana; John F. Kramer, eighteen, Elgin, Illinois; Gary [illegible]. Wilson, nineteen, La Verne, California, a former Elgin resident working with the American Friends Service Committee in Chicago; and John P. Zinn, twenty-one, Houston, Texas, formerly in alternative service in Chicao, turned over draft cards.

Three others, David B. Eller, twenty-five, Long Beach, California, a student at Bethany Seminary; Alan G. ennings, twenty-four, Long Beach, an alternative service worker in a community program in Chicago; and Edward L. Poling, twenty-two Carlisle, Pennsylvania, a Bethany Seminary student, submitted related Selective Service materials.

The presence of the young men, like the concern they carried, signals the serious questioning of Selective Service and war which many church youth and others are engaging in, said Wilbur E. Mullen, the denomination's draft counselor. Dale W. Brown, a professor at Bethany Theological Seminary, reminded the General Board that more than the support of the conscience of radical young people was at stake. "The question," said Brown, "is whether we of the church are willing to become more radical, to lay our bodies on the line in a witness for peace."

Some of the General Board members said that while they did not agree personally with the course of action of the eight, they felt the stand was consistent with the Anabaptist-Brethren heritage.

Paul H. Fike, Weyers Cave, Virginia, said, "I know of folks who will trim their giving to the church more closely because of our stand. I see our action sending us deeper but not broader. Yet, if I were not to support these men, I would need to add a paragraph of confession to my prayers."

Retired pastor, Raymond R. Peters, North Manchester, Indiana, a former chairman and general secretary of the General Board, termed the decision "the most difficult" he had confronted as a member of the Board.

Among those opposed to the acceptance of the draft materials, part of the feeling was that more extended reflection was needed to arrive at a decision. Said one board member who voted against the action, Robert M. Keim, an attorney from Somerset, Pennsylvania, "We as a church are an imperfect people who, I think, sometimes expect a perfect government."

At the time the eight young men appeared, the General Board was considering a proposal calling for the denominational assembly in June to revise the church's policy statement on war, moving away from recommending the alternative service position to men facing the draft to giving equal status to alternative service and noncooperation. The proposal as passed by the Board, in effect, would give greater place to individual conscience, including to persons who choose military service as well as to those who take the alternative service or resistance stands.

The General Board is chaired by Steward B. Kauffman of Huntingdon, Pennsylvania. Its membership is comprised of pastors, businessmen, and educators from nine states. General offices of the denomination are at Elgin, Illinois. *Howard E. Royer, Church of the Brethren news release.*

The American National Red Cross cited Mennonite Disaster Service, both United States and Canada, for its cleanup operations after hurricane Camille in Mississippi and Virginia. The award was received by Delmar Stahly (right), national coordinator of MDS, *at the annual meeting of the Eastern Mennonite Board of Missions and Charities at Mellingers Mennonite Church, Lancaster, Pa., Mar. 19. Speaking for the American National Red Cross was its director of eastern area disaster service, Ralph Davis. He said, "In all my experiences with people from all walks of life, you have won nothing but respect. . . . Everyone associated with the Mennonite church, including those who stayed behind making it possible for others to go help in* MDS, *is included in my commendation."*

Nigerian aid under tight state control

Vern Preheim, MCC director for Africa and the Middle East and writer of the following report, visited Nigeria with Wilbert Shenk, secretary for overseas missions of the Mennonite Board of Missions, Elkhart, Ind., recently.

Nigeria's capital, Lagos, is jammed with people and cars, making for monumental problems. The port facilities further illustrate this. Twenty-eight ships waited in the harbor for space to dock and unload, and it was estimated that a ship waits an average of twenty days for that service.

And it takes an average of another twenty days to get goods removed from the port. Understandably, this complicates any relief operation.

Traveling by car through the East Central State and Southeastern State, one is impressed with the good condition of the roads, with the rural villages intact and with every piece of land being cultivated. Only as one approaches the cities in the enclave—the area once known as Biafra—is the greatest damage noticed. It is estimated that in some of these cities 50 percent of their buildings are roofless, for instance.

But, already, traders have established shops and some supplies are available, though expensive. In one town, eggs cost $1.30 a dozen, gasoline $2.00 a gallon, and a bottle of soft drink, forty-two cents. However, the price of staple foods is under government control.

And while supplies may be available, currency continues to be a problem, as people do not have money and the Nigerian government has not yet taken steps to exchange Biafran currency for Nigerian or to distribute the Nigerian currency in the enclave.

The relief program is administered by the Nigeria Red Cross, which earlier had planned to provide emergency relief through to the end of March, but has already announced that they would continue for another month or two.

The Red Cross has done a commendable job. After a rather slow start, they have steadily increased the volume of supplies distributed and the number of people being served to a present level of three thousand tons a week for 3 million people, compared to fifteen hundred tons for 1⅓ million at the end of January.

With eighteen hundred tons of supplies on hand, plus additional shipments en route to Lagos, the Red Cross is able to continue relief distribution at the present rate through the month of April, or at a reduced rate through the month of May.

Some rehabilitation projects have been started. A number of agencies are distributing seeds and tools in the war-affected areas, but considering the size of the task, the amount done is little and disappointingly slow.

It is clear that both the federal government and the state government are tightly controlling the relief and rehabilitation programs. They are saying what is to be done, and how. Outside agencies will be restricted in number and will need to operate on Nigeria's terms. Some expatriates will be needed, but for the most part these will need to be specialists acting in advisory roles.

All this affects MCC's attempts to serve Nigeria's needs. Presently, MCC has personnel at work in relief and rehabilitation programs with two agencies: the Christian Council of Nigeria and Quaker Services.

The Council's year-old commission on relief and rehabilitation is headed by Emmanuel O. Urhobo, a lawyer by profession and a committed Christian. He has a staff of nineteen, of which all are Nigerian except four, one of whom is Warren Grasse, the MCC director in Nigeria, who has been loaned to the Council for three months.

Other MCC people with the Council include Keith Gingrich, also temporarily helping out in the Lagos administration, Barbara Souder, Vera Schertz, Valetta Goering, all of whom are nurses, and Dr. Calvin and Melanie Nafziger. The nurses and doctor couple are operating out of Onitsha, to serve three hospitals, nine sick bays, and three feeding centers. In contrast to other teams, this team has engaged in selective feeding as against mass feeding. At present, they distribute approximately eighty tons a week
seven thousand people.

We spent an interesting day wi
some team members screening peop
for either sick bays or feeding ce
ters. At one location, out of appro
imately eighteen hundred people, th
team selected five for sick bays, whe
the people received three meals a da
and 175 for feeding centers, whe
they would receive one meal a day.

The Christian Council of Niger
itself still does not have a form
agreement with either the feder
government or any of the state go
ernments for rehabilitation project
Discussions have been under way f
four months with various state an
government officials, but no final a
proval for any proposed projects h
been given.

Quaker Service field staff in Niger
are still in the process of negotiati
additional rehabilitation projects. Th
are encountering the same kind
difficulty and uncertainty which fac
the Christian Council. However, th
have aided Nigerians to establish tw
small school furniture factories
build tables and chairs to replace tho
destroyed during the war. They a
also ready to distribute yam see
in the Midwest State.

This visit reconfirmed the val
of working through the Christia
Council of Nigeria and Quaker Ser
ice' Nigeria. The Quakers contin
to look forward to this cooperati
and specifically to Mennonite perso
nel serving in their programs. Hop
fully, we can supply them two docto
and two nurses, since the first pha
of rehabilitation efforts call for me
cal skills.

The Teachers Abroad Program d
not require much attention on th
trip. There are thirty-nine in servic
with nine terminating this summe
Prospects for expanding this progra
are good, with the possibility of g
ting some teachers referred to
from the Church of the Brethren a
the Quakers. There has been
change in the visa situation for teac
ers. Since MCC secured sixteen la
summer, we should have an equal
good chance again this year.

Pollution will get worse
Earth is a closed system
Stop buying plastic packs

"Ten times as many people are afflicted with emphysema today than ten years ago.

"Everyone who drives along a freeway subjects himself to health-damaging pollution. And it will get a lot worse before it gets better.

"You people will be living in this mess a lot longer than I will, and you have a vital stake in getting it cleaned up."

Smith Griswald, former pollution control officer for Los Angeles County and now working with a private consultant firm in Washington, D.C., laid it on the line at the Intercollegiate Peace Fellowship held March 19-21 at Laurelville Mennonite Church Center, Mount Pleasant, Pennsylvania.

"The technology is here to clean up every city in the nation, as well as every automobile, but all we get is a bunch of speeches that are a lot of hot air. We have to go into industry and *make* them change their practices. They will not do it voluntarily because pollution control is nonproductive in terms of industrial finances."

Griswald talked as the ninety-five students continued to drift into the rustic lodge located in the western Pennsylvania mountains. Present were representatives of collegiate peace clubs and other students from most of the United States' Mennonite colleges. The mood was predominantly low-key for the three-day conference. At times, the unadulterated landscape seemed to chide the participants for concerning themselves with environmental pollution, but occasionally the sound of a truck pounding along the Pennsylvania Turnpike, bordering the campgrounds, brought back the real world in all too real terms.

Griswald spoke on containerization and how it relates to pollution. "We should refuse to buy milk packaged in anything other than returnable glass bottles. The American people are not demanding the fancy plastic packages that most food comes in today. They are being duped into it."

Robert Butler, professor at Pennsylvania State University and an expert in water pollution, asked, "Are you aware that the average American is using most of the natural resources of the world? That we are essentially a fetus, draining the blood and guts of the world?

"There is a chamber-of-commerce syndrome that really galls me," he said, "and that is that we must continue to grow: use more, dispose more, buy more, reproduce more. The ideology of the cancer cell is this: to grow indefinitely and forever." The implication was clear.

"I would like to point out that the earth is finite. It's a closed system as far as you and I are concerned. We have neither the technology nor the imagination to think of going elsewhere. We have one source of energy, the sun. There is no other source.

"Some stupid people want us to think that we are going to get rid of our solid waste by jetting it out into space. They don't understand physics, they don't understand science, they are chamber-of-commerce ideologists. We're confined here.

"In the United States, the population is doubling every forty-four years. If you continue this indefinitely, and this is what the chamber of commerce would like, and this is what the manufacturers of baby products would like, and this is what Detroit would like, this is what most of the people in the United States would like, because this means money, and it means what they think is a higher standard of living. But if they examine this, it can only lead to ecological catastrophe. Man is so egocentric that he thinks he is different from animals, but he is not. He's controlled by the same forces, he lives on the same planet, he has to use the same food, he has to breath the same air. Man can depart from reality farther than most animals. But reality is still there.

"We have a real problem on our hands. We live in the shadow of a monument to procreation coupled with technology and consumption that intensifies the debris of living and promotes the alienation of man and nature.

Griswald: "The technology is here to clean up every city in the nation . . . but all we get are a bunch of speeches that are a lot of hot air."

"Every child that's born has a right to survive. By survival, I don't mean existence. I mean a quality of life that means something. If this is to be so, no one has the right to do more than replace himself. A person has to have space, he has to have food, he has to have shelter and he has to have love. And in a population that exists at too high a level, you get to the point where love cannot exist."

As Butler spoke on ways of combating the ecological problems, he explained that the beliefs and attitudes of most average Americans could be called conventional wisdom. This wisdom moves on a sliding scale between progress and regression.

"Every reform in society was once a private opinion," he said. "And all progress comes from the lunatic fringe. Examine any great idea in history and you will find it came from the lunatic fringe.

"The first thing that I see as important in combating ecological pollution is to de-emphasize living patterns that are destructive to the man-nature relationship. One must include in this the sociological relationships

Butler: "We are a fetus drawing the blood and guts of the world."

between the black and white, the white and Indian, because if you have a feeling and love for life, this must extend to all people and to all plants and animals.

"In order to do this, you must overcome ignorance or lack of information. If you study a subject twenty hours, you will know more about it than 99 percent of the people of the world. This is important because if you wish to do battle with the enemy, you must know him better than he knows himself."

The discussions that followed the addresses clearly showed the concern of the students for their deteriorating environment. When told that industry and automobiles are the greatest polluters, they asked whether we could ever expect an environmental cleanup without a change in the existing social order.

Will people be satisfied with les electricity, with smaller cars, with les luxuries so that they may exist with out garbage covering their knees? I it possible to educate people to th hazards of pollution? Will they re spond? Can the existing due proc esses of law ever be adequate t force industry to clean up themselve as major contributors to polluti Do we try to educate industry to st polluting or do we educate people t stop buying pollutants from industry Will people be satisfied with buyin Coke in returnable glass bottles rat er than aluminum cans which exi in the junk heaps virtually forev because of their oxidation-resistan qualities?

The conference educated many t fear what man is doing to himse and to the earth which God creat for him and called good.

The youth drug scene
Son on speed comes back

What would you do if your son was on drugs?

For many parents, that is no longer a hypothetical question. According to authorities, the drug problem is not confined to the economically and culturally deprived in the ghetto, but is primarily a problem of the economically comfortable middle and upper-middle class. And in many communities this problem has spread to eleven- and twelve-year-olds.

The film *The Youth Drug Scene* is a firsthand account of an actual teen-age boy, Mark, caught up in a nightmare of drug use and experimentation. The story is a true one, about real people, played by real people—there are no actors in the film.

You hear from Mark's own lips, from his family and friends about his three years on drugs — huge overdoses of pills, smoking opium and marijuana, more than three hundred LSD trips, injections of speed (Methedrine). Mark relates, from firsthand experience, the risks and dangers.

But he also tells how God reached out to save him through a network of concerned people. The fact that the film points toward a solution is what Jake Pauls, director of youth work for the General Conference Mennonite Church, appreciates. He says, "What I liked about the film is that it didn't just show the problem but also showed a solution—not a gimmick solution or an overnight solution."

For Mark, the factors leading toward normalcy included a definite spiritual conversion (a turning-around, a reversal of direction); the love of his family, in spite of the shame he brought to them; strong discipline, on his part, when he finally said, "No more," to drugs; a complete change of environment, including places and people; a church with youth and adults who were willing to love him, in spite of his looks and actions; and professional help, especially that of a dedicated psychiatrist.

Mark admits that, for him, li will continue to be a day-at-a-tim struggle, but he is determined to fi a new life with the help of his fai and be among the 5 percent or le who recover from the extended u of drugs. The solution offered by th film, Jake Pauls feels, is "very a thentic, real."

The makers of the film issue warning to those who want to help friend on drugs: adapt from Mark experience, don't try to imitate.

The film is recommended for u with young people (junior high senior highs, college-age youth) well as adults (parents, teacher youth sponsors, church leaders, an the community).

The Youth Drug Scene is a thirt minute 16-mm sound and color m tion picture produced by Fami Films. The film, with accompanyin leader's guide, can be obtained for rental fee of $20 from the Aud Visual Library, Box 347, Newto Kan. 67114.

Nigeria calls for Bibles New translations needed

The American Bible Society has launched an emergency appeal for funds to meet requests for the Scriptures in Nigeria to replace those lost or destroyed during thirty months of civil conflict.

Needed are two hundred and fifty thousand Bibles, fifty-five hundred New Testaments, three hundred and sixty thousand Gospels and Gospel portions, and one thousand Scripture selections, according to John D. Erickson, executive secretary of the Society's ways and means department. The estimated cost of printing and supplying these Scriptures is $200,000.

This aid will be channeled through the Bible Society of Nigeria.

Erickson says: "Thousands have lost their treasured Bibles, and we receive moving appeals from them for new copies of the Word of God."

"The work of peace and reconciliation in Nigeria has just begun," he continues. "Bodies must be healed and fed. And we thank God that there are many dedicated people there devoted to this task.

"But there is another hunger—a spiritual hunger—whose pangs are as severe for many Nigerians. They know the pain of scattered hopes, shattered lives, the anger and fear of brother against brother.

"Last year, in the midst of grave difficulties, the Bible Society of Nigeria, which is only four and one half years old, distributed almost a million Bibles, New Testaments, and other parts of Scripture."

Scriptures on order or already in stock will be provided in more than a score of Nigerian languages, including Ibo, Efik, Hausa, and Yoruba, as well as in English and in Braille for the blind.

Orders for specific Scriptures and their distribution in Nigeria are being arranged by Ross Manning, general secretary of the Nigerian society, assisted by W. J. Wood, administrative officer.

In a recent letter from Nigeria, Wood said: "Entry around Owerri and Orlu is, as yet, restricted. Thus, initial distribution of the Scriptures in the region is being achieved through representatives of several agencies with access to the area. However, appointment by the society of a person to head up special distribution through church organizations and schools is pending."

Because of the lack of money, especially in the former Biafran area, said Wood, "it is likely that a very considerable proportion of the Scriptures made available in the next few weeks will have to be given, not sold." The distribution campaign is nationwide.

As relief needs are assessed by various authorized agencies, and new aid programs are implemented, requirements for the Scriptures also are being tabulated.

"A preliminary estimate of needs is twelve to fifteen tons of the Scriptures, in Bibles, New Testaments, Gospels and other Portions, and shorter Selections," said Mr. Wood.

Although English is the official and business language of Nigeria, some 250 African languages and dialects are spoken in the country.

"The whole Bible has been translated into the seven major languages, as well as parts of the Scriptures in another fifty-two," the Nigerian Society official said. "The work of translating more of the Bible into more of these languages, though slowed somewhat by the war, is resuming full pace again."

Short terms in Kentucky For psychiatric personnel

Mental health workers can engage in a short-term service assignment away from their regular employment.

A new community mental health center has been established in Harlan, Kentucky. This *Appalachia* region is an area where the high unemployment rate, the low socioeconomic level of living, the excessive dropout rate from school, and the declining population has produced acute mental health needs.

A short-term service program could perform services in given areas of need and offer a sabbatical-leave kind of experience for professional growth.

Available positions at the mental health center include those of a psychiatrist, psychiatric social workers, and registered nurses.

The psychiatrist would be responsible for the development of inpatient and emergency services at the health center. There would also be consultation in the day-treatment program and satellite clinics.

Organizing outpatient services, family consultation, and community education would be the primary responsibilities of the social workers. Involvement in group treatment and day hospitalization would also be available.

Nurses with psychiatric training and experience are needed, both in the day hospital and outpatient service. There will also be opportunity to engage in training programs with the staff and community.

The term of service under this program is flexible to suit the needs of the individual and the center. Arrangements for housing, moving, and other personal needs are made on an individual basis. Workers will receive the normal salary paid by the employing agency.

Requests for more information may be addressed to: Vernon Neufeld, Director, Mennonite Mental Health Services, 1105 North Wishon, Fresno, Calif. 93728; or J. Robert Noonan, Ph.D., Acting Director, Upper Cumberland Comprehensive Care Center, Mounted Route 1, Harlan, Ky. 40831.

DISCUSSION

Church loyalty can be increased

Gilbert L. Betts, 559 South Reed Ave., Reedley, Calif., prepared the following statement.

A decrease in church loyalty has come about, partly because the church has failed to reconcile traditional religious teachings with the findings of modern science. One of the first failures had to do with the shape of the earth. The Bible tells about angels standing at the four corners of the earth. This led to the belief that the earth was flat and square. But now that astronauts have been orbiting the earth, they have proven, without the least doubt, that it is global in shape. However, a few people still believe that the earth is flat and square because the church does not specify that standing on the four corners of the earth merely means standing at the four geographical points: north, south, east, and west.

As a youngster, I was taught in Sunday school that if a person had enough faith, he could move mountains. This teaching was not amplified in any way. During the following week, while out in the field plowing, I walked toward a mountain in the north that was covered with snow. I was growing up in a very religious family and thought I had all the faith anyone could possibly have. So I ordered the mountain to move from the north to the west. Its failure to move aroused a little skepticism.

Later, over many years, I experienced a mental conflict between the biblical teaching that the universe was created in six days and the scientific theory that it arose by chance in infinite time and space. First, this theory was modified in that space is not infinite, but has incurving outer boundaries. This is the theory of relativity which now is universally accepted among scientists. Next, the recent theory is that the universe goes through a regular cycle of expansion and contraction every 80 billion years. When one examines the vastness of the universe and the complexity of its living and nonliving contents and calculates mathematically the probability that it arose by chance in the time and space now recognized, there is no reason to believe it arose by chance. It was actually created.

But was it created in six days? The fact is that creation is still going on. Both animal and plant life is changing, and so is nonliving matter. In fact, man has discovered the mechanics involved in evolutionary changes and has produced some such changes himself. In Sweden, for example, a new variety of barley that produces twice the usual yield per acre has been created. So it seems reasonable to assume that the six days reported in the Bible as being the time required for creation of the universe should be regarded instead as six periods of time of unknown length.

As evolution or creation progresses, plant and animal life becomes more complex. In man, for axample, his mind or soul can now exist separate from his body. The parapsychology literature reports the case of a man in his office chair who projected his mind to a distant city he had never visited. Later he described in detail to a professor of psychology the building and the people he saw. The psychologist made a trip to the city and actually located the building and the people that the man had described to him. Does this mean that man will eventually inhabit the entire universe?

There is, however, another aspect of the creative or evolutionary process. As more complex forms of life arrive, some of the existing forms become extinct. For example, from 200 to 60 million years ago, reptiles ruled the earth. Currently, most of them are extinct and man now rules the earth. The question is, Will man continue to improve or will he become extinct and be replaced by another being? The current situation is very bleak. The crime rate has been increasing for years, and if it continues, all men will eventually become criminals and will destroy each other. War is also destructive and seems to persist throughout the world. Enough chemical, biological, and atomic weapons now exist to destroy all mankind. In addition, pollution of the air, water, and food, if it continues, will destroy mankind.

The universal practice of the brotherhood of man, as advocated by the church, would solve all these problems. Therefore, more loyalty to the church is required. We can do more.

"So much for Sodom and Gomorrah. Now, sir, about the matter of your pledge for this year. . . ."

RECORD

Calendar

Apr. 30-May 2 — Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Western

Apr. 18 — Canton, Okla., Zion Arapaho Church, ninetieth anniversary.

Apr. 27—Hesston, Bethel cultural series, Kansas City Philharmonic Orchestra.

Marriages

Alan Charlsen, American Lutheran Church, Belmond, Iowa, and *Phyllis Krebill,* Zion Church, Donnellson, Iowa, on Mar. 15.

Sam Deckert, Bethlehem Church, Bloomfield, Mont., and *Sandra Joslin,* Church of Christ, Hobson, Mont., on Mar. 27.

John C. Johnson, Wichita, Kan., and *Judith Graber,* Bethany Church, Kingman, Kan., on Mar. 29.

Terry Mitchell, Penalosa, Kan., and *Pat Graber,* Bethany Church, Kingman, Kan., on Mar. 14.

Workers

Zehr

Daniel Zehr will become executive secretary of the Mennonite Central Committee of Canada on July 1. Peace and service secretary for MCC—Canada since 1967, he will succeed J. M. Klassen. Earlier, he served as executive director for MCC—Ontario.

Baptisms

Bethlehem Church, Bloomfield, Mont., on Mar. 22: Kathy Buller, Patty Goosen, Norma Sawatzky, Nadine Schwartz, Marty Senner, Wesley Senner, Douglas Unruh.

Salem Church, Kidron, Ohio, on Mar. 22: Julie Himes, James Hofstetter, Marianne Lehman, Gregg Linville, Barbara Miller, Debbie Moser, Patti Nussbaum, David Reeder, Norman Sohar, Carmen Sprunger.

Deaths

Alma Lowenberg, Zion Church, Donnellson, Iowa, was born Apr. 25, 1885, and died Mar. 18.

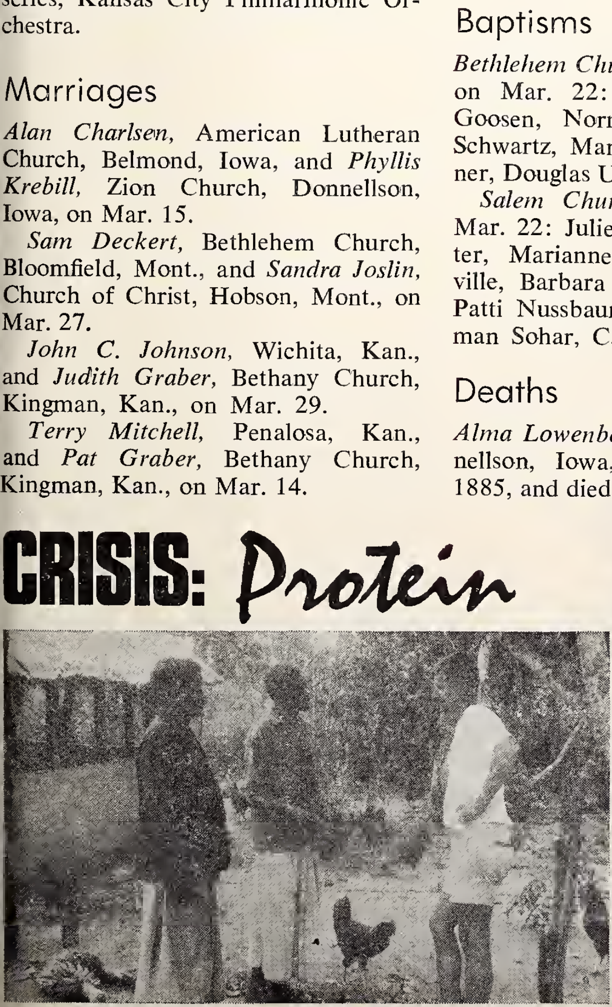
LETTERS

To drown in maple syrup

DEAR MAYNARD: The March 10 issue of *The Mennonite* had the usual interesting reports of unusual things the church has been doing in Washington, India, Oklahoma City, and Uruguay, plus service openings and assignments taken. Along with those were three pages (count them) of letters and the kind of art, poems, and articles that keep us growing and talking to each other in those letters. I like this kind of church paper that keeps us thinking and talking.

The reason for this outburst of praise is that as a former staff person at Newton, I remember how much we on the staff wanted you to accept all the announcements of coming or reports of past activities that would put our Boards' work and publications before the constituency. We put on a fair amount of pressure to include some dull material which would show that we were busy at good things and needed financial support. I'm glad now, not then, that you were able to resist that pressure and give us something vital. The March 2 issue of *Newsweek* quoted someone as saying about an organization's newssheet "reading a house organ is like going down in warm maple syrup for the third time." So thanks for not allowing us to develop diabetes by too sweet a diet and keeping us healthy and talking, even sometimes yelling, at each other. *Stanley Bohn, 217 Grove, Bluffton, Ohio 45817.* Mar. 16

CRISIS: *Protein*



Pilot projects are needed in the Congo to develop understanding of chicken raising techniques to increase dietary protein.

The Poverty Fund

will help meet this crisis!

Meaning of peace symbol

DEAR SIRS: It has been called to my attention that many Mennonites, mostly high school and college age young people, identify with the sign of the broken cross. They tend to use this as their peace symbol, but maybe they do not know what this emblem really means. Enclosed is a very good article concerning this sign of the broken cross. I am asking for your cooperation and the publication of this article in one of the coming issues of *The Mennonite*. Being a member of the First Church in Berne, Indiana, a past YPU president, youth sponsor, and assistant Sunday school worker, I ask for your help. I feel that the publication of this article in *The Mennonite* would be very important to the lives of those individuals who tend to carry or associate with the sign of the broken cross or this so-called peace emblem. Perhaps they do not know the real meaning behind this emblem or symbol. So, by this letter, I am asking the consideration and cooperation of the publishers of *The Mennonite* so that this article could be published in one of the coming issues. Thank you. *Ted Schwartz, Box 175, Taylor University, Upland, Ind. 46989.* Mar. 5.

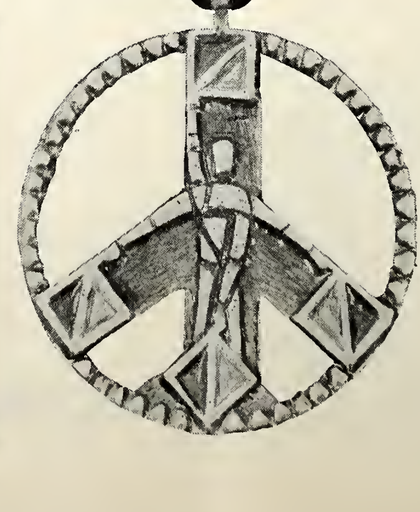
Editor's note: The article enclosed by our correspondent implies that the peace symbol is a broken cross, inverted cross, B-52 bomber, chicken track, witch's foot, or ancient symbol of the devil.

However, a recent issue of *Human Events* (Feb. 14, p. 124), which is not usually friendly to pacifists, gives a more plausible explanation. We reproduce their report in full below, which can easily be confirmed by checking the entry for semaphoree in any standard illustrated dictionary.

"What It Stands For. Many of our readers have occasionally asked what the peace symbol really stands for. The symbol, which has popped up for years at virtually every protest rally, from anti-Vietnam war to welfare mothers, was, according to *Combat,* designed February 21, 1958, for use in the first Aldermaston Easter Peace Walk in England.

" 'Whatever its wearers now claim as its meaning', says *Combat,* 'in the beginning the symbol was a composit of the semaphore letters *N* and *D*, standing for Nuclear Disarmament. When the symbol is inverted, it is a composite to the semaphore letters *U* and *D*, standing for Unilateral Disarmament. The surrounding circle was added for esthetic reasons' " (*Human Events,* Feb. 14, 1970: Vol. xxx, No. 7, p. 124).

A Catholic liturgical goods house, in fact, has manufactured a peace symbol which diagrams the semaphore signals. The inverted *V* or arms at an angle represent *N* and one flag down and one raised represents *D*. The above medallion is available for $3.50 plus 30 cents for postage from the St. Leo League, Box 577, Newport, R. I. 02840.



Slap the President's face

TO THE EDITOR: We are deeply troubled over the attitude of some of the faculty and students in our Mennonite colleges and seminaries toward our country and President. Under the banner of Christian witness, they teach a pseudoliberal philosophy which leads some of our young people to rebel against parental—governmental and Christian discipline.

Jesus, born into a Jewish family did not reject that nation. He said when He gave the commission to preach—". . . beginning in Jerusalem" (Lk. 24:47). "But go rather to the lost sheep of the house of Israel' (Mt. 10:6). When it came to pay tax —please read what Jesus said to Peter in Matthew 17:24-27. Another time, when He was tempted by the Pharisees—He said: ". . . Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Mt. 22:16-21).

The Apostle Peter said, "Honor al men. Love the brotherhood. Fear God Honor the emperor" (1 Pet. 2:17) (In our case, the President.)

Paul said, "Let every soul be subject unto the governing authorities For there is no authority except from God, and those that exist have been instituted by God . . . do that what i good, and you will receive his approval. . ." (Rom. 13:-1-7).

We read President Nixon's lette in the February 17 *Mennonite* to the MCC president Mr. Bennet. We find nothing in that letter of commendation which could excuse the unseemly arrogant, pharisaic (Lk. 18:11) response by some of the students and faculty of the Associated Mennonit Biblical Seminaries—which was printed in the February 19 *Mennonit Weekly Review* and March 3 *Mennonite.* These people talk about *witnes* and *service* and, in the same breath (figuratively speaking) slap the President's face.

Paul said: "If I speak in tongue of men and of angels, but have no love . . . If I give away all I have and if I deliver my body to be burned but have not love, I gain nothing" (1 Cor. 13:1-3).

According to the content of the re

sponse—one gets the feeling that it is beneath them to do anything for our nation or country, and one would ask —do they pride themselves for walking rank and file in the heavily communist-inspired-and-led marches in Washington, D.C., on Nov. 15, 16?

Our people of Mountain Lake, young and old, did help in the cleanup at Tracy, Mankato, Iowa, and other places. We love our people and our country—in which we still have freedom of religion—a country where a president takes time to commend his fellowmen for good deeds well done. We will pray that God will guide and direct him—give him wisdom and strength. . . .

We protest against the implied affront to our nation and President—which we feel it was—by some of the students and faculty of the AMBS. *Henry J. Brown, Anna Brown, Mrs. Henry J. Dick, Mrs. Katie Unruh, Miss Anna M. Wall, Mrs. Marie Hooge, Katherine Franz, P. J. Duerksen, Mrs. P. J. Duerksen, Mrs. Abr. G. Rahn, Kornelius Klassen, Olga Klassen, Jac. M. Franz, Henry H. Penner, Mrs. H. H. Penner, Mountain Lake, Minn.* Mar. 12

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

A trace of the Pharisee

DEAR BRETHREN, INCLUDING EDITORS, seminary professors, and students: When I read in *The Mennonite*, March 3 issue, of the letter sent by students and faculty members of the Associated Mennonite Biblical Seminaries, to President Nixon in response to his thanks for Mennonites and their work following hurricane Camille, I felt a distinct draft. It was a cool letter and I do not use my adjectives like a teen-ager of today. The letter was frosty, I hope it was not rude.

I feel that I have made my position clear in regard to war, all war, certainly to be included in it the war in Vietnam. I support no war, not even with the seminary. But, Brethren, does not Christ want us to love President Nixon, as well as Ho Chi Minh's followers? Somehow, I wonder if the President sensed your love as he read that letter—if a secretary passed it on to him. I rather hope he did not read it.

There is a certain haughtiness in that letter, a bit of pride, a smattering of arrogance, a trace of the Pharisee, a touch of grandeur, that seemed out of place to us, a humble people. I say *us* because you represent me, also.

I am not certain that we have a right to slap at the hand extended to us in what I am willing to accept as an attitude of loving gratitude. Our nonresistance must be applied to the entire political spectrum, left and right, right and left. This is Bakersonian theology and not from a textbook.

I guess I would have preferred to see that distinguished list of signers pen their names to a short note that expressed the thought, "Thanks for your thanks, we did it in the name of Christ, no strings attached." It would have been simpler, but it just might have been better to be so reflected than to render the parental image we did, as we rapped his knuckles, telling him to be more like us and if you don't buy everything we are selling, you're not even welcome to say "Thank you."

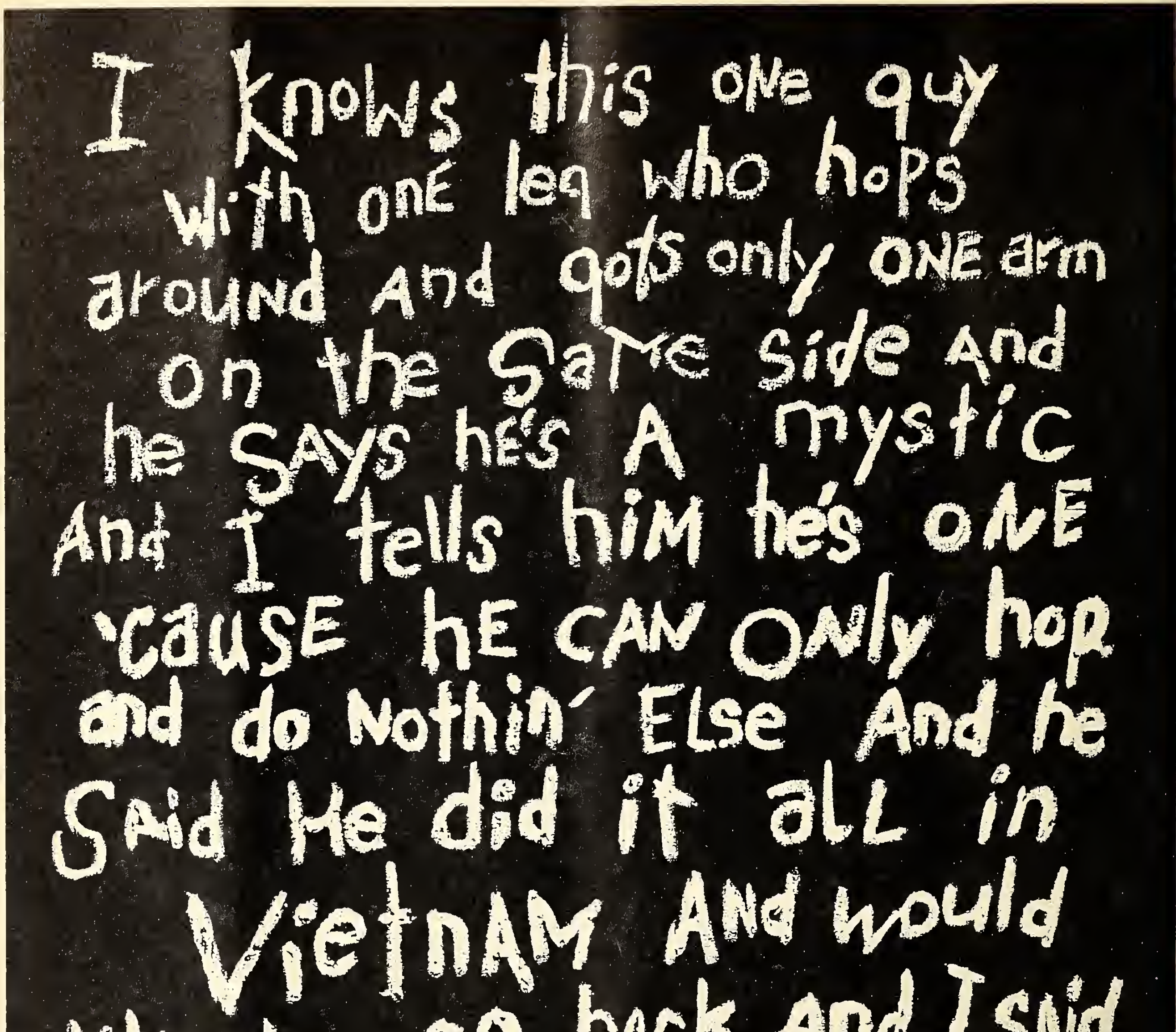
When I tell God thanks, He doesn't cut me down. He just loves me a little more. We should try to be a little more like God.

My wife, Anna Mae, also endorses this letter. *Robert J. Baker, 801 Harding Road, Elkhart, Ind. 46514.* Mar. 16

Fighting itself to death

DEAR SIR: It is my opinion that the Mennonite church is in danger of fighting itself to death. It was a rude awakening to find ourselves in the midst of this strife when we came back to the Mennonite church after an absence of five years. During these five years, we were located in a community where there was no Mennonite church.

Perhaps, because our first experience with God and Christ was in the Mennonite church, we had always hoped to move into a Mennonite parish and to be active in it. The opportunity came in the summer of 1969. Our first experience in the new community was shattering. Immediately, we were met by two factions—the socially oriented and the evangelically oriented. I am aware that these divisions are in the Christian church of today. I would not wish to throttle debate or conflict; because I believe that without these, no progress can be made. I am dismayed at the element of self-righteousness and the innuendos that if someone believes such-and-such he is out of grace or has a weak theology or leans toward communism. I would not ever suppose that I know God's will, fully. If my brother has new insights or different ones than mine I want to hear them. He has a right to speak and to act upon them. I have a right to disagree and debate with him. If I call myself Christian and remember the admonition of Christ, "Love thy neighbor as thy self;" I cannot shut up my brother by accusations, gossip, or subtle alienation. Instead, we should support one another in our common struggle to understand God's will more fully for our own individual lives. To summarize; let us accept our brother even when we reject his ideas. *Mrs. Edwin Wiens, 1506 Monarch Oaks, Houston, Tex. 77055.* Mar. 16



I knows this one guy
with one leg who hops
around and gots only ONE arm
on the same side and
he SAYS he's A mystic
And I tells him he's ONE
'cause he CAN ONly hop
and do Nothin' Else And he
Said He did it all in
Vietnam And would
like to go back And I Said
where? And he said Vietnam!
And he said do you
remember Vietnam?
and I Said No

MEDITATION

My Word is now

Thus says the Lord
Listen! Today is the day of salvation
My Word is now
My Word is not bound to time or place or culture or station
My Word is not bound to B.C. or camels or chariots or robes
My Word is free and alive
in A.D. and jets and Mustangs and mini-skirts
My Word is not bound to Hebrew and Greek and Thee and Thou
and seeketh and findeth
My Word is free and alive
in English and Russian and Chinese and French
and in you and in me in our seeking and finding
My Word is not bound to Israel or Sinai or Galilee or Jerusalem
My Word is free and alive
in Washington and Moscow and Hanoi and Peking and Denver.
Thus says the Lord
Listen! Today is the day of salvation
My Word is now
I am the creative God
Listen! I make all things new
I am the God of revelation
and I am the God of revolution
whenever men hear My Word they change their world
whenever My truth penetrates man's mind that mind is changed
whenever My love gets through to man that man is changed
I am the God of revelation
and I am the God of revolution.
Thus says the Lord
Listen! Today is the day of salvation
My Word is now
I am the God alive
Life that is alive cannot be found
n a recovery of some ancient past
Life that is alive cannot be found
n a tenacious holding to the status quo
Life that is alive can only be found
n a present which is open to the future
and he who seeks to stop the future kills the present.
Thus says the Lord
Listen! Today is the day of salvation
My Word is now.

Peter J. Ediger

Siccing the dog on the other fellow

Once, many years ago, when my father was but a small boy, a farmer n northern Indiana had a watermelon patch in his cornfield. One day, ome fellows got together and decided to raid that melon patch. Most of them were boys who were well grown and agile. But one was an older man and not as fleet of foot. Somehow, the farmer became aware of what was going on, and sicced his dog on them. Hearing the dog coming, they all took off down the corn rows. But the boys ould cover the ground faster than the older man, who saw he would be the canine's first victim. Getting his wits together, just before the dog got him, he jumped between the corn hills, pointed down the ows after the fleeing boys and shouted, "Sic, sic, sic," and saved imself by siccing the dog on the other fellows. Ever see the same actic used? You will if you watch, and in some strange places.

R. L. Hartzler

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COVER

Christianity is reasonable; a term not to be confused with provable.

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No simple answer on drugs

Leighton Ford

TODAY, DRUGS HAVE become, for many, a way of life. A conservative estimate is that at least five million Americans have tried marihuana at least once. Some would push that estimate up to twenty million.

It is no answer to the problem to panic or give way to hysteria, as many parents have done.

First, we need to recognize that the drug problem is a growing one. We are now faced with multiple-drug use. It's not a matter of simple answers to one drug—marihuana or LSD. Drug users take many other drugs—amphetamines, barbiturates, sedatives. Young people often make up names for these drugs—speed, grass, red-birds, yellowjackets, acid—in order to confuse adults.

The age of drug users has gone down alarmingly. New York has had its first heroin death of a twelve-year-old. Drug use has also spread from the deprived inner city to the affluent suburbs.

Why do people use drugs? From my study, I have listed ten different reasons:

Plain curiosity. Spare time, plenty of money, and pressure from peer groups is probably the biggest reason.

Lack of leadership. Young people looking for charismatic heroes to follow have become disillusioned with our so-called leaders.

Rebelliousness. Some use drugs in a deliberate effort to flout parents, tear down authority, and widen the generation gap.

Mind-expansion. Some users are searching for greater insights into themselves.

Fear of the future. A teen-ager said, "Our generation knows that the wrong finger on the right trigger could blow up the world. So we live for today, 'cause tomorrow may never come."

Boredom. This is the result of an affluent society that gives nothing to live for and nothing to die for.

Loneliness. A University of Florida co-ed who is a former drug user says that loneliness of students on big campuses leads many to drugs.

Alienation. This is a deep personality problem for many, who find it impossible to give love or receive love, and hide from it by drugs.

Sex problems. Some are so confused and frightened by changing sexual mores that they seek either to relieve their guilt or run away from contact with the opposite sex through drugs.

A spiritual hunger. Man has an inner need. If his spiritual craving is not satisfied by a real relationship with God, he will look for false fulfillments.

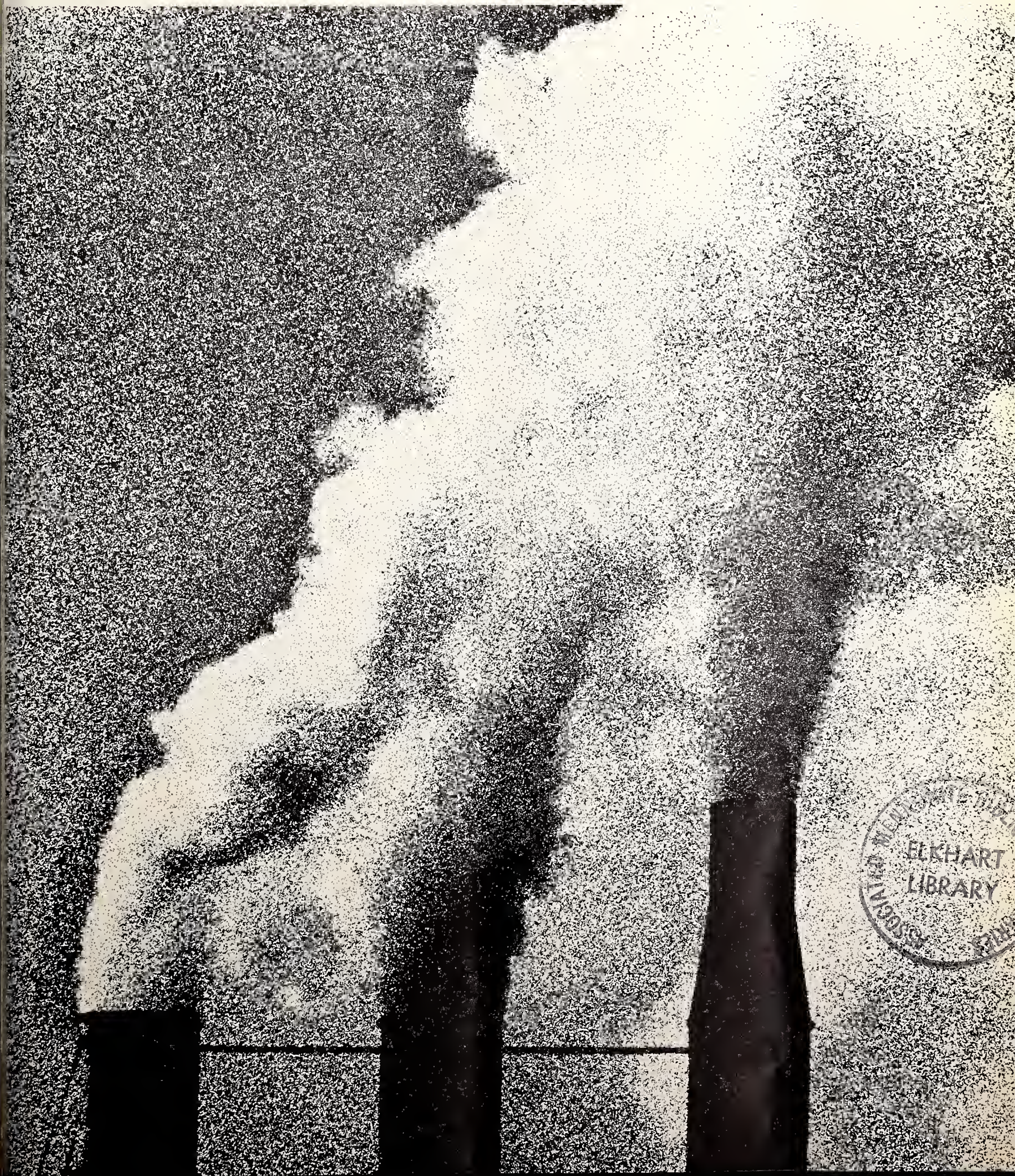
You may be a parent who has discovered that your child is using drugs. My advice is: Don't panic. Go to your doctor or some competent person and find out all you can about drugs; get educated. Then forget about drugs and start looking at your child and trying to understand his or her motivation. Look at yourself; examine the priorities of your life and your home; is there a spiritual vacuum? Perhaps you can take the lead in helping your whole family to find a satisfying relationship with God.

There is no simple answer to the drug problem. Proper legal control, proper medical treatment, proper social action are needed. But the ultimate solution must be in the spiritual dimension. As one teenager says, "We have to go to the root of the problem and the root of the problem is not where people get their narcotics. It has to do with the heart."

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:16 APRIL 21, 1970



ELKHART
LIBRARY

Last month, I was in New York City for a day. I am told that, on that day, I inhaled the equivalent in toxic materials of thirty-eight cigarettes. The data is pouring in that ours is a polluted planet:

Lung disease is the fastest-growing cause of death in the United States.

Every year, twenty thousand American strip mines gobble up an area of approximately one hundred and fifty thousand acres.

Three of the ten filthiest rivers in America are within 130 miles of our town of Bluffton, Ohio: the Ohio, the Cuyahoga, and the Rouge.

Lake Erie is dying. Some say it is dead. Many declare Lake Michigan is near death.

The noise level in American cities has doubled in sixteen years. The noise of a jet takeoff reaches 150 decibels—well above the level which, if sustained, can cause deafness.

In the lifetime of the oldest readers of this article, the population of the world has tripled. Now 3½ billion people are on the earth, and by the year two thousand—7 billion.

California must build the equivalent of eight cities the size of San Francisco in the next ten years to keep up with population growth.

In the United States, we are destroying our land at a rate of over a million acres a year. We now have only 2.6 agricultural acres per person and, by the year two thousand, we might expect to have 1.2 acres per person.

Listen to a man named Jeremiah, who, if living today, would be considered a good ecologist: "And I brought you into a plentiful country,

Robert Kreider

polluti

My fear is that this can be a fad, a passing passion. This must be a passion of a generation. And to be a passion of a generation, it needs to have a spiritual base.

o eat the fruit thereof and the goodness thereof; but when ye entered, ye lefiled my land, and made mine ieritage an abomination" (Jer. 2:7).

He was talking about pollution, buse of environment, conservation—ll issues right out of tonight's newspaper. This man Jeremiah was actually speaking to the children of Israel everal centuries after their arrival in new land.

The Hebrews should have known etter. They were children of a God vho, in the beginning, "created the ieaven and the earth" (Gen. 1:1). n the story of creation they heard. gain and again, the theme: "And ;od saw that it was good" (Gen. 1: 0). "God gave man to have *dominion* over the fish of the sea, and over he fowl of the air . . . and over all he earth. . . ."

To be given *dominion* was not the rant of a franchise to exploit, but commissioning to stewardship, trusteeship, servanthood. "And the Lord ;od took the man and put him into he garden of Eden to *dress* it and to *eep it*" (Gen. 2:15). Again, this was ot a call to exploit, to rob, to despoil, ut a call to serve the garden respectfully and lovingly.

And later, God said to a man named Noah: "While the earth remaineth, eedtime and harvest and cold and eat, and summer and winter, the ay and night shall not cease. . . . nd God blessed Noah and his sons, nd said unto them, be fruitful, and ultiply, and replenish the earth" Gen. 8:22; 9:1).

After the passing of many generations, this migrant people became a rontier community in the land of Canaan. "We come into the land whither thou sentest us and surely it floweth with milk and honey" (Ex. 3: 8). The land was received as a gift from God: "this good land which the Lord your God hath given you."

As they entered the land, they were asked not to cut down the fruit trees. Joshua directed the leaders of his people to walk through this new land and to describe it. They spoke with reverence and in detail of the land: the mountains, the wilderness, the hill country, the valleys, the springs of water, the corners of the sea, the coastlines, the salt sea, the shoulders of mountains.

They saw nature's bounty stemming not from the antics of the deities of the god of rain and the god of fertility in some contrived mating rites, but from the blessings of a righteous and loving God. Their great worship events were festivals of gratitude for deliverance and for the harvest.

The Hebrews had a high view of nature, a deep respect for the web of life which binds man to plant and bird and animal and soil. All existence became a medium for revelation and renewal: "In the seventh year shall be a sabbath of rest for the land, a sabbath for the Lord . . ." (Lev. 25:4). "And ye shall hallow the fiftieth year. . . . it shall be a jubilee unto you, and ye shall return every man his possession, and each shall return every man unto his family" (Lev. 25:10). If man did not give the land a rest, a sabbath, one was warned that nature would take a sabbath. The land was given by God to His stewards in trust: "The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me" (Lev. 25:23).

The Hebrews had sung the psalms of David: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." God's creation supported them in their sense of assurance of God's presence: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Ps. 23:1, 2). In Psalm 104, one is reminded of the sevenfold story of creation of Genesis, of the God "who stretchest out the heavens like a curtain. . . . who causeth the grass to grow. . . . who appointeth the moon for seasons. . . ."

Through the Prophet Isaiah, they had heard the voice of the Creator: "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (Is. 45:12). And from the same prophet, they had caught a vision of a peaceable kingdom of all of nature where the wolf would dwell with the lamb.

As the Hebrew people lived close to the land, they observed the delicate strands of interrelationship which link man to all living organisms and all nonliving environment. The writer of Ecclesiastes sensed this interdependence: "For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they all have one breath . . ." (Ecc. 3:19). They had learned that the sins of the fathers are visited upon the children unto the third and fourth generation.

- A SPIRITUAL CRISIS

The father who steals from this God-given environment imposes a burden of debt on his child and on his grandchild.

This is a remarkable story of a people entering a new land, cherishing that land, showing reverence for natural resources, viewing their role as stewards, not wasting God's gifts, remembering with gratitude those who came before, thinking responsibly of those who would live after, giving thanks to God who created it all and who said that "It was good." And then the shocking story of betrayal: "And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination" (Jer. 2:7).

The Hebrew heritage is our heritage. The Hebrew betrayal is the story of our betrayal of a trust. The crisis of our environment is a spiritual crisis. We are speaking about showing respect for God's house of many mansions—nature.

Ecology, which has suddenly entered our vocabulary, is the study of God's household of nature, how living organisms and nonliving environment function together as a whole in a delicate tissue of relationships involving inorganic substances, producer plants, animal consumers, and decomposers. We are now discovering, to our horror, that one can introduce one alien element into this sensitive balance and a whole series of dangerous changes are triggered. DDT sprayed on the fields of Ohio and California eventually kills the bald eagle and the brown pelican at the end of the food chain.

As the biologist Barry Commoner surveys all the data about the abuse of our environment, he states: "Once you understand the problem you find that it's worse than you ever expected." He adds, "We are in a period of grace. . . . We have the time—perhaps a generation—in which to save the environment from the violence we have done to it."

The center of the problem is the world population explosion—the world population doubling every thirty-five years. We Americans point a critical finger at India, with its 540 millions; and China, with its 800 millions. But they are not the ones who are destroying the world's resources. The average Indian eats his daily handful of rice, dips his bucket of water from the common well, sleeps in a mud hut, carries the human dung to fertilize his fields. A grim balance of life is maintained.

It is western man who is the destroyer. Although the United States contains only 5 percent of the world's population, it consumes 40 percent of the world's production of natural resources. The United States produces almost 50 percent of the world's industrial pollution. Our 83 million cars cause 60 percent of the air pollution in our cities, Each of us in the United States contributes our share to the 142 million tons of smoke and fumes, 7 million junked cars, 48 billion discarded cans, 26 billion discarded bottles. In our lifetime, each of us w personally pollute three million ga lons of water, with industry and agr culture using ten times this muc water in our behalf. Each of us w use twenty-one thousand gallons leaded gasoline. Biologist Way Davis suggests that the machin gasoline-tin-can-devouring Americ destroys his environment perhaps fi hundred times more rapidly than t Indian who lives close to the lan

In the words of Pogo: "We ha met the enemy and he is us."

False assumptions

We are trapped by false assum tions about environment:

That nature exists for man to e ploit. Nature does not belong to We belong to nature. And we all b long to God. "Control nature," Rachel Carson states, is a phra "conceived in arrogance." Our b approach to nature is not to beat into submission but to view natu appreciatively.

That nature is endlessly plenti

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptu and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Gene Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Co ada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 671

In our lifetime, each of us will personally pollute three million gallons of water, with industry and agriculture using ten times this much water in our behalf.

nd bountiful. Nature is limited. It an be exhausted. Nature is God's chool for reminding us of our finiude. We cannot manipulate, tamper vith, burn, destroy, consume without uffering the consequences of our hort-sighted rapacious appetites. There is, too, the drouth, the blizzard, he tornado, the flood, the blast of rctic air which remind us that there s much that is beyond our control.

That growth is good, that bigger s better—whether it be population, he size of our hometown, the gross ational product. Growth is only good vhen it serves God's purpose.

That these problems will go away f people will only stop criticizing our ig, beautiful, growing, abundant America. They will not go away.

That super technology or big govrnment will come up with some starting discoveries, some all-embracing olutions. No scientist or responsible ublic official offers any simple, easy, heap solutions.

That the wages of our sins will not ead to death. Man's abuse of his enironment, therefore, is a spiritual risis.

The issue of our environment is strange one. In 1962, when Rachel Carson published her book, *Silent pring,* and sent out an alarm about ur abuse of nature, she was conidered by many to be a crazy, old ady who was not to be taken seriousy. Now we learn, to our shame, that he was largely right.

Now, environment is news. President Nixon has declared this to e the great issue of the 1970's. *Time, Newsweek, Life, Sports Illustrated,* nd dozens of other publications have eatured this crisis. Terms which only a ear ago few of us had heard are now idely used: *ecology, ecosystems, biopheres.* The issue brings together trange bedfellows: Senator Gaylord Nelson, the liberal; Senator John Stenis, the conservative; the John Birch ociety; and even, a bit hesitantly, he Russian communists. I have heard eople say, "If Nixon is for it, I'm gainst it." I have heard people call his a communist-inspired movement. This is becoming The Cause on a thousand college campuses. My fear is that this can be but a fad, a passing passion. This must be the passion of a generation. And to be the passion of a generation, it needs to have a spiritual base.

All urgent issues of our day relate to abuse of people and environment. The plight of our cities is a problem of environment. The war in Vietnam is a monstrous military pollution problem. The racial crisis involves abuse of man and nature. I have been deeply moved by a book by Peter Farb, *The Living Earth.* He writes, "In the soil no life is sufficient to itself. . . . an endless variety of partnerships."

He adds, "In the soil and probably also in the great environments for life on the planet, it is not so important who eats whom—but rather who lives with whom. If there is any secret to survival. . . . it may lie in mutual cooperation, rather than destruction of other organisms." He concludes: "The wholeness of what we call life is like a delicate fabric with many simple threads."

We can do little symbolic things.

Last Saturday afternoon, I went out with my Webelos Scout pack, ten- and eleven-year-old boys, and we picked up nine bushels of cans, bottles, and junk along a mile of country road. These eight boys now are eager to spend more Saturdays cleaning up country roads. They are acquiring an environmental conscience.

A neighboring farmer, Nelson Schumacher, has set aside a ten-acre woods as a recreation area for the community.

Instead of blacktopping a parking lot, a congregation has purchased a wooded area, to protect it as a retreat and recreation area.

A housewife has given up use of her dishwasher rather than use the powerful, phosphate-laden detergents.

There are many little things we must do. But there are bigger issues.

We must cut population growth. A doubling of population every thirty-five years is too heavy a burden for our planet to carry.

We must change our life style. We need a new sense of values related to material things. We need cars with sixty horsepower engines instead of 360. We need to walk more, garden more, find happiness in things which do not come in cans and color tubes.

We must abandon the view that land and minerals are private property to be exploited any way we choose, for private gain. Once it was in the national interest to give land away; now it may be in the national interest for the government and community groups to buy the land back.

Those who pollute must be charged for their pollution. The polluters must be taxed to the point where it will be cheaper to clean up than to pollute. This, of course, will cost us, the consumer, more. Pay we must or the cost is left for our children and grandchildren—if they are still around.

The government must intervene. This is simply an issue of law, order, safety, survival. Environmental standards must be set and enforced: fertilizers, pesticides, lead in gasoline, smoke from factories, drilling of oil, size of tankers, horsepower of automobile engines. Research must be subsidized. Incentives must be provided to reward those who control pollution. But government alone is not the full answer.

We need a new way of thinking. We need to acknowledge that we are living in a shrinking, deteriorating planet, that we better work together before it is too late. In the words of someone who told the crowd at Woodstock last summer, "If we're going to make it, you'd better remember the guy next to you is your brother." And not only the person next to you, but the person in the next generation. We had better remember that God created the heaven and the earth and it was good.

The ecological heroes of the nineteen seventies may turn out to be those gentle people surviving from the sixteenth century — the Old Order Amish—of whom it might be said: Blessed are the old-fashioned, peculiar Amish with their outdoor privies and their buggies for they are ecologically sound and they shall inherit the earth.

NEWS

Serves church after battle with alcohol

The following report appeared in a July issue of the Great Falls (Mont.) Tribune, *written by Lois Murray.*

All departments of his life dovetail for Pastor Joseph Walks Along, Cheyenne Mennonite minister at Lame Deer. He brings his "message of Christ" into everything he does.

It wasn't always this way. Born and raised on the Cheyenne Indian reservation, he had never been out of Montana until he went to Korea, where he fought in the Army. When he returned he had about reached the end of his rope.

"I was a drunk Indian," he says. "Even my own people had no use for me. People are afraid of an Indian when he's drunk."

As a youngster in high school, Joe was full of high hopes. "It dawned on me when I was a kid that I could make something of myself if I could just find a way," he recalls. "I said I was never going to touch alcohol.

"But after the war, the pressure of discouragement got so bad, that was all I had to turn to," he continued. "I could see the mess my personal life was in. People couldn't put their trust or confidence in me, no matter what I tried to do."

When the future pastor met the woman who was to be his wife, he began to dislike being an alcoholic. "We started attending the Mennonite Church on the Cheyenne Reservation," he recalls. "My test really came when the minister challenged us young couples to go to Bible school."

Although he didn't see any possibility of being able to finance it, he applied to the school, without hesitation. He needed to finish high school first, which he did in two months at the government school in Busby.

With aid from the Veterans' Administration, he attended Cook Christian Training School, an interdenominational school, in Phoenix, Arizona, for four years.

He didn't have the ministry in mind, only a hunger for knowledge of the Bible.

He was asked by the Mennonite Mission to take the ministry in Lame Deer, a result of the mission's program to get Indian people to serve their own.

"This was a terribly difficult decision for me to make," said he of entering the ministry. "The church calls for clean people—special people—to be its leaders. I didn't feel that I qualified."

White people working on the reservation realized that in Joe was the awakening of a fine intellect, although he was not aware of this and had no confidence in himself.

"The criticism I received from old drinking friends was another part of my struggle in deciding whether to become a minister," said the pastor.

"Other fellows in the ministry advised me to forget what others say. They told me the call to the ministry was the important thing.

"It was encouraging to me to realize that my calling was to stand before these very people who criticized me and give them God's message," he said, his face glowing. He finally took the pulpit, with the understanding that he be on a trial basis for one year. That was 1960. He has been in the ministry ever since.

Joe's old friends would come to church and laugh at him during Sunday services when he first started to preach. but he endured until they stopped.

"Christ is the word," said Joe of God's message. "This covers a great area, but Christ is the salvation of man from eternal destruction as well as the answer to life's needs here, not just in the hereafter. The eternal starts now.

"I give you this life, Christ said, if you believe in me," continued Joe. "This is how I explain to the Cheyenne. For one to live this life from Christ, is Christ.

"'If you love me, keep my commandments,' said Christ," he added. "Not necessarily the Ten Commandments, but the commandments of Jesus Christ's life.

"People in His day tried to corner Christ on deep questions," Joe mused. "In John, chapter 3, Nicodemus, for example, brings out the picture of one who thinks he has enough of th material things of life as many d today. He had prestige, wealth, wa on top, and was well respected by religious leaders. People went to hi for advice. Thus he had to come t Jesus, a common man, by night s that the people wouldn't see him.

"Nicodemus is not the kind o person who would admit he did no know how to gain eternal life. S when Jesus told him that a ma must be reborn to enter the kingdo of heaven, Nicodemus, rather tha say he didn't know, asked, 'Must man go through his mother's wom again to be reborn?' Thus he coul not follow the commandment of Chris about the need for spiritual rebirth

"I do not mean that a person mus be poor to be a Christian," Joe explained, "because I know good Christians with money. One must rely o the Holy Spirit, rather than salary as to which way to best serve God.

"Christ will help people in ever area of daily life—at work, in th home, in conversations with peopl and in the way you conduct yourself, said Joe of the help he gives his pe ple. "The Bible tells you even ho you should eat. But it isn't just a l of rules. Teen-agers sometimes thi religion is don't, don't, don't. It's n that.

"When you really love Christ, it's wonderful life," he explained. "Yo see life altogether differently.

"Most of my work is helping pe ple," said Joe who also runs twenty five head of cattle and raises ha "People come to me for help o financial and alcoholic problems an family needs.

"The deepest problem is suicid among teen-agers and subteen-agers, he continued. "They use aspirin. Th get into a room, lock the door, an swallow a bottle of pills. I think th is caused by the family condition— for instance, when the father drin and beats his wife, the kids get tire of it.

"I try to tell the young people th there is more to life than this prese problem, and that it is up to ea individual to find his light in Christ

oseph Walks Along

He denies the high suicide rate is an education problem. Even persons with a college education reach the place where they are tired of life and do not want to live anymore.

Joe tries to show such persons that here are many avenues of life in which they can give constructive servce.

About dealing with the Indians' bitterness toward whites, Joe told about a person at a church conference who commented to him about others who look down on Indians.

Joe answered him, "This also is my area of ministry—to understand people and to bring understanding to people. Christ said we must love all people.

"I love nature, and I can understand why my people don't know why they should pay for the new water system we are putting in on our reservation," he said of his interest in his position on the water commission. "The Indian has always goten water free from the streams."

The pastor gives first priority to his duties as minister, but he says, "I try o help as much as possible in the ommunity."

He is chairman of the board of directors of the Northern Cheyenne Arts and Crafts Association; member of the Community Action Program advisory board; member of Northern Cheyenne Housing Authority, and secretary of the Northern Cheyenne Utilities Commission.

Named to state draft group
He speaks for objectors

Donald B. Kraybill, Salunga, Pennsylvania, was recently appointed to a nine-member Youth Advisory Committee to Pennsylvania's Director of Selective Service.

Kraybill is employed at the Lancaster Conference Salunga (Pa.) headquarters as youth director, and as associate director of the Eastern Mennonite Board of Missions voluntary service program.

The advisory committee to Brig. Gen. Henry M. Gross, the state's Selective Service director, is an official group organized by President Nixon to provide youth a voice in the draft system. The idea originated with Gen. Lewis B. Hershey, national draft director, and was augmented by President Nixon, who authorized committees in the fifty states plus United States' territories.

The purpose of the committee is "to give a definite voice to young people on the operation and regulations of the Selective Service System," said General Gross, when the newly organized group met recently for the first time in Harrisburg, Pennsylvania.

Kraybill, who believes the current lottery draft system is inequitable, said: "My job will be to represent the feelings, opinions, and views of other conscientious objectors across the state."

An ordained minister of the Lancaster Conference Mennonite Church. Kraybill is one of the pastors at the Willow Street Church, south of Lancaster. He is a graduate of Eastern Mennonite College.

Kraybill finds such a youth advisory committee to be little more than a public relations move on the part of the Nixon administration "to make youth think they have a voice in the policy-making decisions of Selective Service.

"But I think it can do some good," he added. "The state draft officials will at least be coming in contact with the opinions of youth. They'll get a better understanding of how young people feel about the draft." *MCC News Service.*

Java school to new campus
Has six-year study course
Church with many converts

The Indonesian Mennonite seminary began the second semester of the current school year on its new campus at 33 Diponegoro in Pati, Java. Since its beginning in 1965, the school has been located in an old house at 107 Diponegoro, which was remodeled to meet the new situation as each additional class came in.

The new campus has a men's dormitory with a kitchen and dining room. By the time of the school's sixth anniversary on May 22, the new library, reading room, classroom, and chapel should also be ready. Presently, classes are held in the dining hall and in two of the larger dormitory rooms, with some of the students still living in a converted garage off campus.

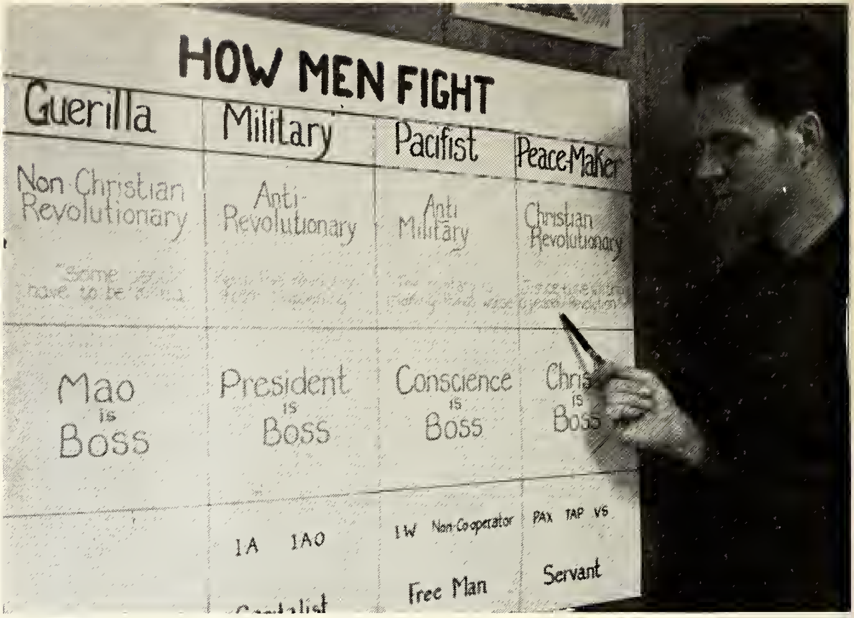
The new campus was made possible by a generous grant from the united Dutch Protestant fund drive *Kom over de Brug* with additional funds from regular European Mennonite Mission and MCC sources. Construction is by the Indonesian Mennonite firm Partawiguna from Djepara.

The seminary has thirty-three students in three classes from a constituency of about twenty thousand church members. The first class in the school's six-year curriculum will complete the five years of academic work this July and begin the final year of supervised practical work in the churches. A new class is admitted into the regular program every two years. Special lay training courses are conducted in the alternate years.

Concurrent with the improvement in facilities, the seminary board has also begun a systematic plan of upgrading its faculty. One teacher, Hadinoertjito, is at present studying music and Christian education at Canadian Mennonite Bible College in Winnipeg. Another, Mesah Krisetya, has been accepted for studies at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana.

With the large influx of new members into the Indonesian church, the need for trained workers remains acute, both for the task of evangelism and the longer job of teaching the new converts.

Four ways to meet violence Young men see war causes In Oklahoma City visits



Palmer Becker explains the four ways.

In a weekend of intense activity, March 20-22, seventy seventeen-year-old young men congregated at Oklahoma City's Trinity Presbyterian Church for the third predraft boot camp sponsored by the Western District.

The young men, who arrived by chartered bus and cars, began the weekend by saying pledges of allegiance to the flag and of supreme allegiance to Jesus Christ.

"It is the purpose of this weekend for us to struggle in the context of these two pledges with the question, How do Christians fight evil?" said Palmer Becker, executive secretary of the Commission on Home Ministries for the General Conference Mennonit Church, who directed the camp.

Four resource persons from Oklahoma City told how they respond to violence and war. "Some men choose to fight the *guerrilla* way," the young men were told. The theme of the violent revolutionary is that "some people have to be killed." Others take the *military* route. They try to "keep the revolution from happening." Still others take the *pacifist* path. "The military is making things worse," is their message. And some decide on the *peacemaker* way, believing that "justice and love in obedience to Christ will bring a peaceful revolution."

The group boarded buses to see firsthand what causes conflict—and ultimately war. Two young men from the black community, Eugene King and Billy Springfield, served as interpreters of the city. They pointed to a church-sponsored urban renewal project in which the cheapest apartment now costs $90, far beyond the means of the residents whose houses were destroyed. These victims of church-sponsored urban renewal were understandably angry with the church and felt cheated by the church.

The group stopped off at the Walnut Street Cultural Center, an OEO-funded all-black center which helps Negro people find identity through a program of recreation, cultural studies, and educational endeavors.

It was here that the fellows (they thought this stop "gave guts" to their weekend) were confronted with Brother Theodore, of the Black Muslim movement, who eloquently and forcefully advocated a separated society. "*Separate,* not *segregated,*" he stressed. He had given up on the idea that brotherhood between black and white was possible. Boot campers here had to defend hard the possibility of fellowship between races.

The young men were confronted with viable options for bringing about a peaceful revolution: through Pax, through the Teachers Abroad Program, through voluntary service programs. Fact sheets, brochures, a filmstrip, and testimonials, followed by discussion, clarified the alternatives on how Christians might at least begin to correct the inequalities and injustices that are causing violence.

Most participants came from central Kansas, but nine came from Gulfport, Mississippi, and several came from various parts of Oklahoma.

Previous boot camps have been held at Roman Nose State Park in Oklahoma and at the Swan Lake Christian Camp in South Dakota. This was the first attempt at a disciplined camp of this type in the inner city.

"We were in the midst of urgent need," commented James Gingerich, chairman of the sponsoring peace and social concerns committee. "The contacts with the black leaders, community workers, and voluntary service unit made it the best boot camp."

Aid on youth questions Liquor, sex, drugs

Are you looking for a discussio guide which deals with some of th problems young people today ar facing?

Try a set of filmstrips, *I Neve Looked at It That Way Before*, whic discusses liquor, sex, smoking, an drugs on the level of high schoo students ages thirteen through eigh teen. Here's a sample of the script:

Narrator: Getting high on a fe drinks can't do any harm—and the again, you only have a head-on co lision once in your lifetime.

Boy Teen: I never looked at that way before.

Narrator: The jails and hospitals this country are loaded with dru addicts, who never meant to do an thing more than get turned on wit a few gulps of cough medicine.

Boy Teen: I never looked at it th way before.

The two full-color filmstrips, pr duced by Guidance Associates, Pleasantville, N.Y., come equipped wit two twelve-inch long-playing recor and a counselor's guide. Runnin time is sixteen minutes for part o and fifteen minutes for part two.

Order the set of filmstrips for rental fee of $3.00 from the Audi Visual Library, Box 347, Newto Kan. 67114.

CENTRAL DISTRICT REPORTER

April 21, 1970 CENTRAL DISTRICT EDITION

Consecration of children

In child dedication, we copy our Lord's example when He blessed the children who were brought to Him and said that the kingdom of God belonged to them.

There are three participants in such a service: the child, the parents, and the congregation, and each has its part.

The action is intended to commend the child to Christ's care, under the care and guidance of parents and church. We are not mysteriously determining the child's future as a Christian. We contend that that is a choice he will later have to make for himself. But we realize, at the same time, how important influence of home and church is to that choice and that it is from what the child sees in our life that he will make choices for himself.

Therefore, we also understand that it is not just the child that is of importance in this service but the parents as well. Sometimes, the child is cited as an example of one who was consecrated to the Lord. If we read the account and reflect on it, we may wonder about bargaining with God as Hannah did at the expense of Samuel. But Hannah's bargain meant that she did not have Samuel long and the bargain was really based on her recognition that she did not own the child. God owned him and she was giving him back to God.

In this way, the service gives us an opportunity to say, once again, that we do not own our children. They are God's gift to us and they have an independence which we recognize and honor. This has always been a very important insight for the relationship of parent and child, and never more so than today. Consider the next time you go to reprove your child for something. Is it because it is something which has or will hurt him or others, or is it something that embarrasses or annoys you?

In the service, the parents are asked if they will instruct their children in the teachings of the Scriptures, train them in reverent attendance at public and private worship, lead them by precept and example into the love of God and the service of our Lord Jesus Christ. So our intentions become an important element, whether we will continue in a life of consecration. I would argue with each parent that we must consider our intentions and record of worship, our interest in spiritual things, our goals in life — whether they are all oriented to ourselves or include others and that these considerations be thought out before our vows are to be made. The Scriptures place high value on the depth and honesty of a vow.

The third party to the consecration is the congregation. In the service, the congregation is advised that the responsibility for the Christian training of the child does not lie with the parents, alone. A Christian environment is necessary to the child's growth, and the congregation is asked to assume this responsibility. This means that the congregation becomes a community of concern around the parents and child.

We need to examine ways in which we can be such a community of concern. Traditionally, we have seen opportunities as teachers and youth sponsors as fulfilling this goal. We also need to see the possibilities represented in joining together in adult classes and small groups to share our problems and our faith. Most of all, we need to be good witnesses to our faith. *Don Steelberg, pastor, First Church, Wadsworth, Ohio.*

Sharon Jackson in hospital

Sharon, the daughter of Pastor and Mrs. Arthur Jackson, of First Church, Chicago, was hospitalized, first in Chicago and later in Elkhart General Hospital.

Drugs placed in Sharon's noon lunch triggered an emotional disturbance. She continues under the care of Oaklawn Psychiatric Center and has been able to return to her home, with periodic consultations.

The Jacksons are supported, in part, with Central District missions funds. Since hospitalization expenses will exceed $2000, the missions committee has established a Sharon Jackson fund to receive contributions to meet this emergency. The Jacksons do not have health insurance.

Contributions to the Sharon Jackson Fund should be designated and sent to Central District, Box 28, Bluffton, Ohio 45817.

Slight rise in Church membership

Church membership in the United States registered a 1.60 percent gain in 1968—the last year for which statistics have been compiled—reaching a total of 128,469,636 reported by 226 religious bodies, according to the 1970 edition of the *Yearbook of American Churches*. Last year's total was 126,445,110.

Financially, of the $3,580,185,239 contributed by members to fifty-two Protestant communions some $2,854,382,944 went into congregational finances (buildings, salaries) and $725,802,295 went into benevolences, or 20.27 percent of the total contributions. (General Conference Mennonites, with $153,98 per-member giving, contribute 47.87 percent to benevolences.)

Kreider granted leave

Robert Kreider has been granted a six-month sabbatical leave during the latter half of 1970 for travel, study, and writing. Howard E. Baumgartner, chairman of the board, announced that Mark H. Houshower will serve as acting president during Kreider's absence.

The entire Kreider family will be making a trip to Europe in July and will return to the United States next January. Four of the children will be experimenting with semester-abroad programs and one will defer entering college until the family returns. They plan to spend extended blocks of time in Britain and the Middle East, and would like to concentrate much of their attention in the Mediterranean area.

MCC Peace Section Plans draft statement

The Peace Section has spoken against the draft since the nineteen forties. Usually, this has been accompanied by statements encouraging the widest possible recognition of conscientious objection to military service. Reflecting the increased agony both within and without the church, the Section agreed that, this time, their statement "should clearly focus our biblical and historic Mennonite witness against conscription."

William Keeney, chairman of the Peace Section and dean of Bethel College, was asked to present the statement to the House and Senate Armed Services committees. The Peace Section is encouraging members of the constituency to express their convictions on conscription, in connection with the congressional hearings.

Simulated for real

Hersheyville experienced a crisis in leadership as the American Legion pressured the mayor to stop a student-led peace vigil in observance of moratorium day. Black arm bands were agreed to by the board of education. The pastor of the Average Mennonite Church tried to remain neutral. The peace committee members pleaded for reconciliation. The mayor yielded to pressure to have students arrested to prevent disturbance during American Legion parade. Mexican Americans identified with the students as a fellow oppressed minority. Half of the citizens of Hersheyville fasted during the evening meal and joined in the youth peace vigil.

Real encounters stirred feeling and stimulated the mind. Persons walked in other people's shoes to see what others see and feel.

All this transpired at Camp Friedenswald at a weekend retreat sponsored by Central District YPU and Central District peace and service committee.

Invite VS unit

Gulfport voluntary service unit is available to visit the Central District area. Indiana and Illinois churches have been contacted. George Lehman, General Conference director of voluntary service is encouraging churches to invite this group by contacting pastors of area Mennonite churches.

Vacation church school

The Christian education committee of your congregation may be looking for vacation church school material designed to help children experience the Bible as a guide and source for answers to questions and problems such as are distinctive to children.

Your committee could well consider using the *Cooperative Series Vacation Church School* materials for 1970.

You may order a flyer from the Commission on Education, Orlando Waltner, Secretary for Christian Education, Box 347, Newton, Kansas 67114. The flyer is free of charge. The curriculum material can be ordered through Faith and Life Bookstore, Box 347, Newton, Kan. 67114.

HAPPENINGS

1800 MDS VOLUNTEERS IN MISSISSIPPI

From August 17, 1969, to February 1, 1970, 1793 persons have participated in some phase of the MDS operations on the Gulf coast. This adds up to a contribution of about 8955 man days, or about 62,685 man hours of labor. Over 690 different jobs were completed and fifteen new houses nearly constructed.

OPERATION UNDERSTANDING

During 1970, half of the three hundred congregations comprising the General Conference Mennonite Church are to be visited by staff members from the Conference's central offices in Newton, Kansas. This attempt to build understanding between staff members and congregations, called Operation Understanding, is headed by Heinz Janzen, the Conference's executive secretary.

MENNONITE HALFWAY HOUSE AT TOPEKA, INDIANA

The Topeka (Ind.) Church peace and service committee directed a cleanup and paint-up project in an old house owned by DeWayne Bontrager, of Topeka, to be used for prison parolees.

BLUFFTON TRUSTEE

Paul Goering, pastor of the Eighth Street Church, Goshen, Indiana, has been named a member of the Bluffton College board of trustees. He replaces Judge Walter Yoder, who recently resigned his position on the board.

BLUFFTON FACULTY APPOINTMENTS

Bluffton College has announced the appointment of three persons to its teaching faculty beginning with the academic year 1970-71. Howard E Krehbiel, Orlando J. Goering, and Von Hardesty will be teaching in the areas of mathematics, sociology, and history.

LIMA WMA HOST

The WMA, First Church, Lima, Ohio will be host to area Mennonite churches April 7. Mary Ellen Gerber, from Gabon in Africa, will speak.

HYMNAL WORKSHOP

New Mennonite Hymnal workshop March 13-14 at Meadows Mennonite Church directed by Orlando Schmidt professor of church music at the seminary. This workshop was planned fo song leaders, pianists, ministers, and anyone interested in the new hymnal

Youth and the Christian life style

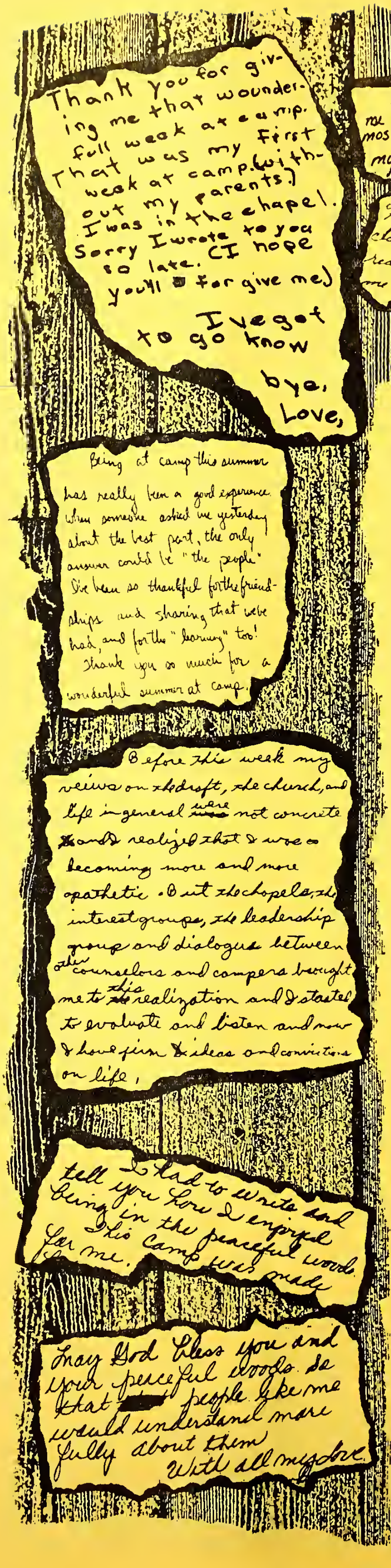
Part two

The call to missions is an important one. However, it means a radical change from what some of the missionaries have been in the past. Each is called to be a missionary. There is no exception to the call for each Christian to be an individual mission to the world. The Mission has long been considered a matter of sending people out to the foreign fields to save *savages*. There are two misconceptions in this statement. First, mission is not limited to sending people out; there is definitely some need for sending people out. However, the need is more in terms of giving the person a broader perspective on the world. In the writer's experience, voluntary work and the like is not most valuable in the help it gives to the community to which one goes; rather, it is most valuable to the person who goes as he gains a wider perspective on other cultures and peoples. It is very easy to become steeped in the walls of one's own church, without realizing or recognizing the vastly larger part of the world which exists outside of the church walls. Thus the church must not only send out people with the idea of serving and witnessing, but also with the idea of making the people sent out better Christians as they come to see the rest of the world.

The second misconception has to do with the whole philosophy of missions. It is possibly one of the most serious misconceptions which exists today. There are no "savages." They simply do not exist. There are other peoples who live with what we call primitive customs and conditions. There are other peoples who live with much less material wealth than we do. Yet, none of these are savages. They, too, are unique individuals and human beings who have emotions, fears, customs, and beliefs. In this misconception, Christians have often felt that they had an obligation to go and save the people in foreign lands. Save from what? The pat answer to this question is "save them from their sins." The ideal may be good, but there is a feeling in this very answer that we Christians have lost sight of the saving power of Christ. We will save no one: that is for sure. Christ will save souls and we may tell of the saving power of Christ; but we will not save souls. The second question is: What is the most effective way to witness of the saving power of Christ? In the American setting, it becomes apparent that preaching is not a very highly effective way to get across a message. It is comforting to know that one has had his weekly dousing from the pulpit but unless this preaching is followed up with something more concrete, it is highly useless. The same must go for the missionary. The teaching in the missions will be highly useless unless the teacher can establish relationships which are deep and significant. And if the people he teaches are savages in the teacher's eyes, how can he ever really establish relationships?

The Christian church demands commitment. The most fulfilling act that man can establish is the act of making a significant commitment. In commitment are found all the ingredients of the Christian life style. Unless one has a radical faith in the power of Christ through love, he cannot make a significant commitment to Christianity. Kierkegaard has most admiration for the man who makes a decision. It is only when he exercises his freedom of choice and makes a decision that man becomes truly human. And it is in the Christian commitment that man can become most fulfilled. Yet, even in this commitment, the Christian realizes that this commitment may not be the most fulfilling for another person; until another wants to make the commitment it is not fulfilling for him.

In this context of the Christian approach to life, youth work is one of the most exciting areas of the Christian endeavor. The young people of today are exciting, for several reasons: They are not a generation running scared from the threat of economic disaster; they have not known depression, and they are not preoccupied with material things. They are free to think on other things, most notably, voluntary service. The youth are exciting because they have been taught some very good ideals. They believe in honesty; they are convinced of freedom so much that they think *all* men should be free; they have accepted individuality, to the extent that they are often willing to go against their parents' wishes; they believe in love and they feel that it must mean a concern for all mankind. These ideals are ones which have been with man for many centuries; yet, they are good ones. That the youth have been taught and have accepted these ideals is significant; but even more significant is the fact that youth of today want to stand on these ideals and live them. They have heard the church preach concern for their fellowman and they intend to do something about it—inside or outside of the church. They have been taught honesty, and Ralph Nader is one of their heroes because he is demanding more honesty in big business. They have been taught to cherish and love life and they now are seriously questioning a military-industrial complex that seems to thrive on war and killing. Youth are truly exciting as they face the ever-more-complex world. Thus, the area of youth work is also exciting. Youth are more willing to be radical in this age. If the church will not lead them, they will leave the church. Christianity is for all ages but the present generation will have little to do with Christianity unless the church faces, honestly, its imperative to be a radical leader in the world of today. This is the stage set for the youth worker: he is challenged with making Christianity and the real ideals of Christ relevant for the young people of the now generation. Christianity is where it's at and the church can also be where it's at, with a lot of help from its friends. *Mitch Kingsley, Central District worker with youth.*



Thank you for giv-
ing me that wounder-
full week at camp.
That was my First
week at camp (with-
out my parents.)
I was in the chapel.
Sorry I wrote to you
so late. (I hope
you'll forgive me)

I've got
to go know

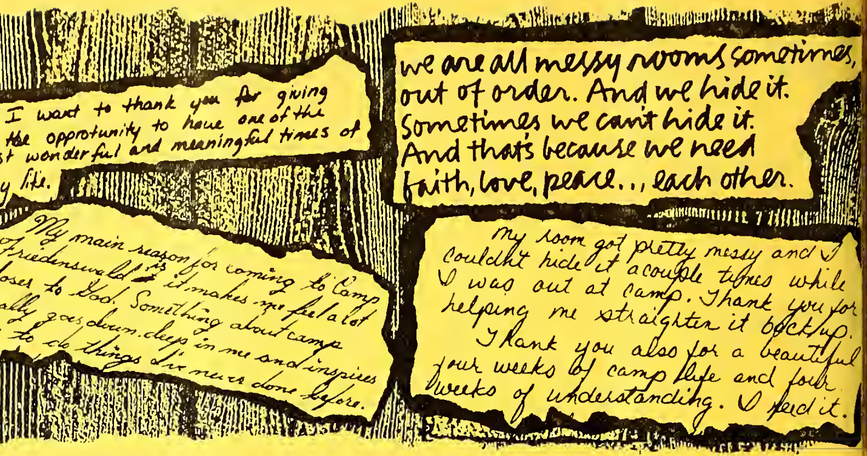
bye,
Love,

Being at camp this summer
has really been a good experience.
When someone asked me yesterday
about the best part, the only
answer could be "the people".
I've been so thankful for the friend-
ships and sharing that we've
had, and for the "learning" too!
Thank you so much for a
wonderful summer at camp.

Before this week my
veiws on the draft, the church, and
life in general ~~was~~ were not concrete
and I realized that I was
becoming more and more
apathetic. But the chapels, the
interest groups, the leadership
group and dialogues between
the counselors and campers brought
me to ~~the~~ this realization and I started
to evaluate and listen and now
I have firm ~~&~~ ideas and convictions
on life,

I had to write and
tell you how I enjoyed
being in the peaceful woods.
This camp was made
for me.

May God bless you and
your peaceful woods so
that [redacted] people like me
would understand more
fully about them
With all my love.



I want to thank you for giving
me the opprotunity to have one of the
most wonderful and meaningful times of
my life.

My main reason for coming to Camp
Friedenswald is it makes me feel a lot
closer to God. Something about camp
really goes down deep in me and inspires
me to do things I've never done before.

we are all messy rooms sometimes,
out of order. And we hide it.
Sometimes we can't hide it.
And that's because we need
faith, love, peace..., each other.

My room got pretty messy and I
couldn't hide it a couple times while
I was out at camp. Thank you for
helping me straighten it back up.
Thank you also for a beautiful
four weeks of camp life and four
weeks of understanding. I need it.

Church camping in the changing '70's

Camping was accepted in the Mennonite churches approximately twenty years ago as a means of education and evangelism. During this time, it has grown beyond the dreams of its first leaders. As we now stand on the threshold of a new decade, with its needs and challenges, we have arrived at a place where we should stop and take a hard look at the direction church camping should take to meet the needs of the seventies. We must realize there is much more to church camping than playing games, making things in crafts, going to the beach, singing around the campfire, and seeing our friends. All of these are lots of fun and let's keep doing them, but also remember we are neither baby-sitters nor innkeepers, just providing food, shelter, and entertainment. We must always remember that we are educators, also, and that we have responsibility as such.

Church camping cannot be taken lightly. It has been criticized and/or ignored by many church leaders and educators for too long. God has brought it into existence and has preserved its efforts for just such a time as this. No other decade could be described with the same adjectives and phrases necessary in describing this one. We refer to it as a time of revolution and rapid change, a time of explosion, an explosion of population, of knowledge, of scientific advance. But today's campers are not as much concerned about change as they are about life itself. The only world they know about is the one they found when they arrived.

It is a day when we are asking more questions than we have answers. There are many voices with conflicting answers and each voice is looking for a *soapbox on* which he can stand and an audience that will hear him in the midst of this change and confusion. The church has the message for the needs of man. This thing called church camping is in a prime position to play an important role in shrinking the communication gap. It is using the out-of-doors twenty-four hours of each day for several consecutive days away from the workaday world and pressures normally associated with life. This provides definite advantages for a teaching laboratory which is not duplicated in any of our other teaching and learning situations. The core curriculum is living, not learning about problems related to living. The camper is already aware of problems. He wants to understand life. John Kirk, president of American Camping Association, says, "What makes camping different is the utilization of an outdoor setting. And it is as simple as that. And utilizing it to its fullest to develop positive attitudes and understanding of man's relation to the land, and man's responsibility to other living things and his total environment."

As criticism of church camping is analyzed, it sometimes comes from those who feel that camping should be teaching the same things and using similar methods as used in the local Sunday school. Its job is to supplement this teaching, not to duplicate it. It is a place where the values and ideals for life are tested and where new discoveries and decisions will make life more meaningful.

One of the most profound statements that Christ made is "I came that they might have life, and have it abundantly" (Jn. 10:10). Campers of today are not acquainted with some of the beautiful theological phrases that mean so much to others. But this does not mean they are antireligious, or that they do not have a faith in God, for they certainly do. However, when they use the word salvation, they may think beyond the redemptive work of Christ to other needs related to the total man. They are aware that we have fouled up a beautiful world to the point where scientists say we can complete our job of destroying it in the next forty years if we keep working at it as we have in the past. They see things like air pollution, water pollution, noise pollution, population problems, food shortages, racial problems and misunderstandings, hatred, greed, and war.

Sending men to the moon to return with a picture of what it looks like to stand on another planet and look back at our little earth creates different thoughts about the need for man to live peacefully and as good stewards of the limited resources we have. Alto Leopold (now deceased), a great conservationist, made the phrase "land ethic" famous. Defined, it means that man is a temporary steward of the land. That man as a physical being is not immortal. That we never really own land in the sense that it is ours forever. We do not go on forever, but land does. In the outdoor setting of a church camp under Christian leadership, we can help develop reverence for life, develop a land ethic, and see our relationships with our fellowman and all other living things and in seeing these interrelationships, realize that we are stewards of what God has entrusted to us.

As we face the challenge of camping for the seventies we are conscious that we are exposed to a role for which we are not really prepared; that of teaching children how to live in a world and a future of which we know nothing about. We can be sure it will be different, but not how or in what ways. Therefore, we must leave him with the heritage of a faith and a living relationship with his Creator.

We cannot really fool today's generation. In their search for values and truths, they are determined to build a better world to save themselves and future generations from pollution and destruction. They know what a camp facility can be and what it ought to be. They know what a staff can be and what it ought to be. They will respect only the program and the camp which has the facilities, the staff, and the philosophy that communicates to their needs. In this atmosphere, they will come together to share with other backgrounds, religious faiths, economic levels, and other races. They will become involved in dialogue and meaningful living. They are no longer willing to sit around and listen to someone tell them about beautiful things, ideas, and thoughts—they have hands and minds that are going to be busy and they will be attracted only to the program that challenges them to commitment and provides opportunity for involvement in the issues of life.

Currently, only one out of every four children of Sunday school age in the Central District is attending a church camp. Church camping is ready to provide learning experiences and to team up with the local church and home in doing its bit to speak to the needs of young and old and to help all mankind to know about and accept the gift that is offered to all, life in Christ Jesus and life in abundance!
Jess Kaufman.

CAMP IS

Camp is
2 or 3 busloads of sleeping bags
cabins with sand gritty floors
friendly counsellor/staff type people
and wide-angle, 3-D, out-of-doors.

Crazy mixup-ed kids
and the knowitallforsure kind
UPTIGHT kids
and many just like you
find relaxation
stimulation
sitting and sunning
talking and funning
the WHOLE sensation
at camp.

H
C E
R R
it
s fun and games like ⊳ ⊳ A * Y
i
R R
C E
H

I
D V
SWIMMING I
N
sailing, and water- sports
kayakking, G other front

You can
speak up and share your brain
listen too, and learn—
pause and pray before the day goes home
—watch the campfire burn.

Camp may be
forgotten toothpaste
but it's
never-to-be-forgotten friends.

Ruth Naylor

YOUTH PAGE

Hindu thoughts

"Hinduism seeks to define the ultimate path to man's true happiness." I was lost already. Somehow, I knew that if I could just keep my mind on the subject at hand, I would probably enjoy this lecture. True happiness is something everyone is interested in.

"Four paths to fulfillment. . . ." Like last summer when I read Tolkein, under a warm sun, until the pure pleasure of it all flooded the words in front of me so that I could no longer clearly read them.

"Pleasure is a natural goal for mankind, and one which the Hinduist. . . ." Hinduist? Was that a word? What a fool. I don't think that that is a word. Funny how when somebody says something funny, you only remember that it was funny, but not what he was trying to get at. Like me, right now. What in the world is he saying?

"Worldly success is defined by the Hindus as having three aspects, which taken together form the second great path to fulfillment." I wonder why I don't enjoy this class. Theoretically, it should be perfect—studying history by studying the various aspects of human endeavor, rather than by jumping on board a train of events coupling around a few dusy dates. So why don't I like it? Maybe it's because it's hot in here and I didn't get enough sleep last night and I'm sitting in the back row, which always spells trouble. Or maybe the class is superfluous. The only real way to learn is by either direct observance, or self-study and examination. Contemplate, experiment. That would be cool—getting out into the world and experiencing, helping.

". . . duty, defined intrinsically to the Hindu as service to mankind is the first of the paths of the way of Renunciation. . . ." I'm just going to have to try a little harder to shut him off. Every once in a while, he sneaks a thought through. I think that what I want is true freedom. Freedom from everything. From the pain of this class, certainly, but more, from the prisons of time that bind me to all temporal concepts.

". . . all these other paths of fulfillment are found lacking in the final analysis. Therefore, the Hindu sets as his ultimate goal a total liberation, which reached is called. . . ." Forget that stuff. What does a Hindu know? He's just a pagan, idol-worshiping, heathen easterner, and I know better than all that. Why, a Hindu is so self-disciplined that he'd probably enjoy this lecture. What does he know of total liberation?

There's movement in the class. They're gathering up their books, and I guess I made it through another lecture. Class is over. I've reached my nirvana at last. ***Robin** Hostetter, Bluffton College, Bluffton, Ohio.*

Blessed

Blessed are the peacemakers,
 for they shant be the heartbreakers
  of the Lord on high.

Cherished are the nonaggressors,
 for they aren't likely to be suppressors
  of the children of the earth.

Worthy are the thoughtful,
 for they don't commit the dreadful
  crimes against mankind.

Honored are the anti-money-grabbers,
 for they aren't the back-stabbers
  of their friends and associates.

Valued are the humble,
 for they don't grumble
  for more power and prestige.

Prized are those who deplore the truthless,
 for they are not ruthless
  in their contacts with all other men.

Esteemed are the bearers of friendship,
 for they are the builders of kinship
  throughout the entire world.

Admired are those who live not only for themselves or for the hour
 for they shall make the whole world flower
  with beauty and meaning in the lives of all. *James Kreider, Purdue University, W. Lafayette, Ind.*

Material for the Youth Page should be sent to Sue Dick, Bluffton, Ohio 45817.

Hymnal reprint available

The second printing of the round-note edition of *The Mennonite Hymnal* is now available and may be ordered for $3.75 a single copy and $3.50 for quantities of fifty or more. Address requests to Faith and Life Bookstore, Berne, Ind. 46711.

Eighty kids

Eighty kids near Winnipeg's Logan House touched fourteen teen-agers in Winnipeg work camp 1969. Or was it the campers who reached out to the kids? At least, for three *short* weeks lives met. Concerned campers shared themselves with youngsters whose lives had been filled with apathy, uncaring adults, dirty houses, and, usually, a sort of hungry feeling. Randy and Myrna Krehbiel, Midlothian, Illinois, were leaders for the work camp Nancy Liechty, Berne, Indiana, Karen Miller, Dalton, Ohio, and Kent Stucky, Berne, Indiana, were members from the Central District area in this experience.

Jonathan W. Sprunger Joins Upland unit

Jonathan W. Sprunger of Cassopolis Michigan, has joined the Uplan (Calif.) voluntary service unit unde the Commission on Home Ministries for a two-year term of service. A member of First Church, Berne, Indiana, he has attended Bluffton College, Bluffton, Ohio. His parents ar Mr. and Mrs. Max T. Sprunger.

Study guide for School of prayer

"Schools of prayer are being used o God in our time to bring renewal t quite a number of churches and campuses across the nation," says Palme Becker. "A school of prayer migh also prove to be a turning point i your life and your church."

Each of the five sessions has specific focus. The first session fo cuses on "Learning to Pray for Ourselves," the second on "Learning t Pray for Others," the third on "Learning to Pray in Families," the fourt on "Learning to Pray in Groups," an the fifth on "Learning to Pray i Public."

Address your request for a free ki to the Commission on Home Ministries, Box 347, Newton, Kan. 67114

FOR DISTRICT WOMEN

Theme: *"To whom much is given, of him much is required"* (Lk. 12:48b).

Let-us grow

Very early in the spring, I like to sow some lettuce and radish seeds in a little bed on the south side of our garage. There, the warm sunshine does its work and we usually have an early supply of lettuce and radishes.

Watching the seeds sprout and grow is always fascinating. We find that where the seed is sown rather thickly, the tiny plants grow much faster. The lone seedlings off to the side are puny and weak, and it seems the early growth is much more rapid where there is *closeness*.

Can this apply to our growing in Christ? A lone Christian struggling to grow in his faith needs the fellowship of other Christians to help him. The warmth and concern of a closely knit fellowship will help each member to become a stronger Christian. Are our women's societies such groups? They ought to be!

Later on, the lettuce and radishes need more room to grow. So, too, each person needs room and freedom to grow as God leads him, We are not all copies of each other; rather, we are individuals through whom God's grace brings varied contributions into our fellowship.

May our WMS ever encourage each member to find her role among the many avenues of service offered to us.

What's on the program?

Program planning can be a frustrating, as well as rewarding, experience for a WMS committee. To have programs that will be helpful and interesting, informative and challenging is the aim of every committee. The *Guide to Mission Study*, an excellent help, is used at least in part, by twenty-nine of our societies to achieve these goals. A few groups like to discuss *Missions Today* at their meetings. Generally, however, the women read this at home. Ten societies are using an every-member plan, while in twenty-eight other groups, at least some of the women are subscribers.

On the annual reports, several officers named special programs which were given at their meetings. Let me share a few:

The Hively women enjoyed a program centered on the retarded child: a slide report from Aux Chandelles (a local school for the retarded), followed by a discussion by three mothers who told their story of rearing a retarded child.

The WMS of the Grace Church in Pandora, Ohio, stressed the theme "Open Doors of Hospitality" when their circles were entertained in the homes of the church chairmen. The women agreed that "We need a revival of old-fashioned friendliness that passes cookies across the fence and carries some flowers to the neighbors."

The Homemakers' Guild of Sugarcreek featured a recording, "How to Control your Emotions," and afterward, the women participated in a good discussion.

At Nappanee, cell groups were used for a part of the time. Some of the women found them very meaningful and they are being used again this year.

The fellowship Guild of First Church, Bluffton, Ohio, reviewed four books at their study meetings. They were: *Prophets on Main Street*, by J. E. Corbett; *Hunger Hurts*—a General Conference mission study book: *MA Miracle of Dialogue*, by Ruel Howe; and *Worship as Celebration*, by Alvin Beachy.

The four Iowa churches enjoy an annual fellowship meeting, as do, also, the five churches in the Bluffton-Pandora-Lima area. In some communities, an inter-church fellowship is enjoyed. A number of our societies also cooperate with other churches in World Day of Prayer services, or other united efforts. *Mrs. Leslie B. Lehman, district advisor.*

A knotty situation

Comfort knotting, intermediate mission band, First Church, Berne, Indiana.

Twice a year, in March and October, more than fifty girls of the intermediate mission band, Berne, Indiana, meet for an evening of comfort knotting for missions and relief. All the girls, from seventh grade to high school seniors, work with enthusiasm, after which they have devotions and refreshments.

New program helps

A devotional skit, "When I needed a listener, were you there?" written by Jeannie Zehr, has been reproduced for use by our WMA societies. Some of you may recall that it was used very effectively at the last women's retreat at Friedenswald, at which time, a number of you expressed interest in using it in your own groups.

This Is How It Happened, a three-act play, has also been made available by our WMA office at 722 Main, Newton, Kansas 67114. This play tells the story of how one mission circle gained a new vision and experienced new life in its activities.

Either of these may be secured by writing to the above address.

Material for this page should be sent to Mrs. Valier Flueckiger, 409 W. Water St., Berne, Ind. 46711.

Your Answer

"Then whose shall those things be? (Lk. 12:20)?

For accuracy in naming

In framing one's answer to the above question and in making provision for benefits to church causes, accuracy in designating the causes is important. Sometimes such designations are made in quite general terms with the result that a court decision has to determine just how such bequest is to be allocated. In case of some educational or charitable institution, the name is usually well known and not so likely for uncertainties to result.

But when it comes to a cause administered by some conference board or commission, then the wording may well be less definite in the mind of the would-be benefactor. In one instance provision was that a certain benefit was to be realized by "The Mennonite Mission Board in Chicago." At the time there was only one such board in the city, and as the testator had been a known supporter of its work, his intents could easily be established.

Courts have been known to be quite lenient in disposing of cases such as this, when the intents can be clearly known. In the above instance that was the case, and those intents were carried out. But not always or necessarily so. At other times more strict legality becomes the guide line and the good intents of the testator go by the board. So as regards a work carried on by some conference board or commission, careful check by the testator or his attorney should be made as to the correct and unmistakable wording to be used. Such inquiry should be directed to the central office of the District or General Conference, where such advices will be gladly supplied. *Committee for Encouragement of Estate Planning, R. L. Hartzler.*

CONSIDERATION FOR JUNE REPORTER

"I am fed up with peace talk and Vietnam protests. Now, don't get me wrong! I am with it. Peace is the number one issue! But we cannot lose sight of the fact that life is a whole. What about guilt, fear, anger, death, decision-making, God, Jesus, hope, alcohol, murder on highways, sensitivity training in the home . . . you name it. Peace may elude this generation for another fifty years. What I miss is the multimedia life-in-living-color perspective. Does anyone hear me? Help!"

Please send your response to Central District Office, Box 28, Bluffton, Ohio 45817 by May 15.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

VITAL STATISTICS

DEATHS

Ebenezer, Bluffton, Ohio: Albert Diller, Feb. 28.

First, Bluffton, Ohio: Mrs. Elma Niswander, Feb. 16; Leonard Stager, Mar. 5.

First, Berne, Ind.: Harold T. Kattman, Feb. 12; Mrs. Valier Amstutz; Ronald McVay, Feb.; Herman Sprunger, Mar. 12.

First, Normal, Ill.: Edward Sharp, Mar. 1.

First, Sugarcreek, Ohio: Wilbur Mast, Feb. 11.

Grace, Pandora, Ohio: Henry Shellenberg, Jan. 29.

Maplewood, Fort Wayne, Ind.: Scott Alan Kressley, Mar.

Meadows, Ill.: Mary Baughman, Feb. 18.

Oak Grove, Smithville, Ohio: Mrs. Cletus Kurtz, Feb. 12.

St. John, Pandora, Ohio: Levi Welty, Feb.

Zion, Donnellson, Iowa: Harry Krebill, Feb. 6.

Calvary, Washington, Ill.: Ina Vercler, Feb.

Tiskilwa, Ill.: Minnie Gingery, Mar. 2; Robert Burdick, Mar. 12.

BIRTHS

First, Berne, Ind.: to the Dennie Baumgartners, Heidi Marie, Feb. 7; to the James Bibersteins, Chad Lane, Feb. 18; to the Jack Shoafs, Lona Ranee, Mar. 5.

First, Normal, Ill.: to the James Browns, a daughter, Feb.

Maplewood, Fort Wayne, Ind.: to the Gene Rhoades, Kris Lee, Feb. 13; to the Joe Zehrs, twin daughters, Feb. 27.

Oak Grove, Smithville, Ohio: to the Jesse Pertrees, Kelly Joe, Feb. 17; to the James Blossers, David Harold, Feb. 15.

Salem, Kidron, Ohio: to the Richard Bixlers, Michelle Renee, Feb. 15.

Wayland, Iowa: to the Robert Bosharts, Angela Lee, Feb. 5.

Zion, Donnellson, Iowa: to the Garold Woodleys, Melissa Gail, Mar. 2.

First, Nappanee, Ind.: to the Martin Stookeys, Jeffrey Earl, Feb. 6; to the Charles Myers, Corby Allan, Mar. 2.

Eighth Street, Goshen, Ind.: to the William R. Sharps, Kevin Ray, Feb. 28; to the Tom Steeles, Michelle Ann.

MARRIAGES

First, Lima, Ohio: Pat Wonders and Bill Gesler, Feb. 21.

First, Nappanee, Ind.: Eleanor Peltier and Bob Miller, Feb. 1.

First, Normal, Ill.: Lind Miller and Kenneth Oliver, Feb. 20.

Flanagan, Ill.: Carol and Paul Frobish, Feb. 28.

Salem, Kidron, Ohio: Lola Balzer and Aden Kaufman, March 7.

Camp program for prison Retrains men in 4 months Roughing it in wilderness

What jailed twenty-year-old wouldn't want to get out on the street as soon as possible? The British Columbia corrections branch is conducting a bold experiment with young offenders which allows them to get out in four months, no matter what the sentence s.

Getting out, however, depends on completing a stiff four-phase program at Boulder Bay, forty miles out of Vancouver, "designed to build muscle, confidence, self-discipline, and a lot of other good things," according to an article by James Quig, "A Very Special High," in a January issue of *Weekend Magazine.*

rainees chosen for this rehabilitaion program in this rugged outdoor setting are around twenty years of age, n for auto theft, breaking and enering, purse snatching, drugs. Drugs are the big problem. Of a camp population of forty-five at a time, 60 percent are there because of drug offenses, nearly all are drug users.

The program is taxing. "In the fourth phase, their day starts at 6 A.M. with a dip in the lake (year-round), a run through the obstacle course, calisthenics, rowing, and swimming. They learn rescue methods, life-saving and first aid, rock-climbing, rappelling down 90-degree cliffs, and wilderness survival training."

The last, a 72-hour survival test, s a must for graduation to freedom. "All they give you is some rain gear, a sheet of plastic, your sleeping bag, ive matches, five cigarettes, an Oxo cube, a fishhook with ten feet of ine, and a meat cleaver," says one of the trainees. "A dull meat cleaver."

After the completion of phase four, rainees demonstrate skills for next of kin, shed their *joint* clothes, don heir own mod attire, and bid farewell to camp staff. And Edgar Epp, warden at the Haney Correctional Intitute (a Mennonite long active in prison reform), bids them farewell and hopes he won't see them again. A plaque presented by one outgoing group sums up their feelings: "These Boomerangs Aren't Coming Back."

The program, since its beginnings n 1968, has chalked up a remarkable success record. Of the 107 who have been released since the first group graduated in November 1968, only ten have returned to jail.

"The usual return rate in more traditional institutions, according to Dr. Malcolm A. Matheson, British Columbia's assistant director of correction, is 50 percent or higher," writes Quig.

There are reasons for the high rate of success. "An obvious reason for Boulder Bay's success is the high quality of the men who work there: When a Boulder Bay inmate speaks to someone on the staff he says 'sir,'" says Quig. "Not because the rules say he should, because he wants to." And trainees who go to Boulder Bay are carefully selected for their high rehabilitation potential.

This "out of the cities and into the fresh air" program is an experiment in rehabilitation which gives young men "an excellent chance of staying out of jail when they are released," according to British Columbia's corrections branch.

Denver study on the draft Will also include action

An action-study seminar proposed for Denver this summer will give ten to fifteen college-age men and women an opportunity to study American militarism and the draft and, at the same time, earn college credit. David Janzen, professor of history at Bethel College, North Newton, Kansas, will be the leader of the ten-week study from June 5 to August 10.

Denver was selected because it offers the resources, possibilities for outreach, accommodation, and transportation that are needed for the seminar. Among other things, the city has active chapters of the Clergy and Laymen Concerned About Vietnam and the American Friends Service Committee.

A suitable house will be secured so that the unit can experience a communal life in which buying, work, and other collective needs are decided on by the group. The purpose of this type of living arrangement is to give participants an opportunity to get an independent perspective on American materialism and militarism and also to increase the unit's freedom of action.

Each participant will be asked to pay travel costs to Denver, $10 for registration, $100 for food, and possibly a portion of the housing expense.

The seminar will emphasize a total learning experience through study, action, and group living.

A wide range of topics related to the draft and militarism may comprise the curriculum: the history of conscription, of peace groups and their responses to military service, and of the American military and militarism; the effects of the draft on American society and on young people; the draft lottery, the voluntary army, and other legislative proposals; draft counseling; the defense budget; tax refusal; the Pentagon; and armaments control.

But the group will go beyond the analysis of problems to conclusions about what is wrong in society and what can be changed. In other words, the seminar will require a commitment in attacking the evils the study has identified, all within the context of a carefully thought-out and articulated belief about the nature of man and God's purpose for human society. The seminar, in other words, is concerned about moving from *description of* to *prescription* for the problems created by the draft and militarism.

Possible actions might include interviews with local citizens, the writing of articles and letters to editors and congressmen, demonstrations, fasts, street theaters, programs for various groups (church, club, youth), draft counseling, political campaigning for peace candidates, or fund collecting for worthy causes.

The seminar will be offered for six semester hours (nine quarter hours) of college credit granted by Bethel College, North Newton, Kansas, and transferable to all other Mennonite colleges.

For further information, write to George Lehman, voluntary service director, Box 347, Newton, Kan. 67114.

Church fails lower classes
Mission growth slowed
Taiwan needs new strategy

Otto Dirks, General Conference Mennonite missionary, reflects on mission work in Taiwan.

With ten hours of language study a day, five days a week, does a newly arrived missionary still have time and energy for the work of the church and the Lord?

We have kept in touch with the general Christian mission situation in Taiwan through conferences and retreats.

Our Mennonite Mission conference was an inspiration and gave us more insight into our own denomination's work. We now have eleven to thirteen churches or outposts with four hundred baptized members. At a recent youth leaders' and Sunday school teachers' retreat, I was quite impressed with the good leadership, spirit, and dedication of our church people; nevertheless, we are not growing nearly fast enough.

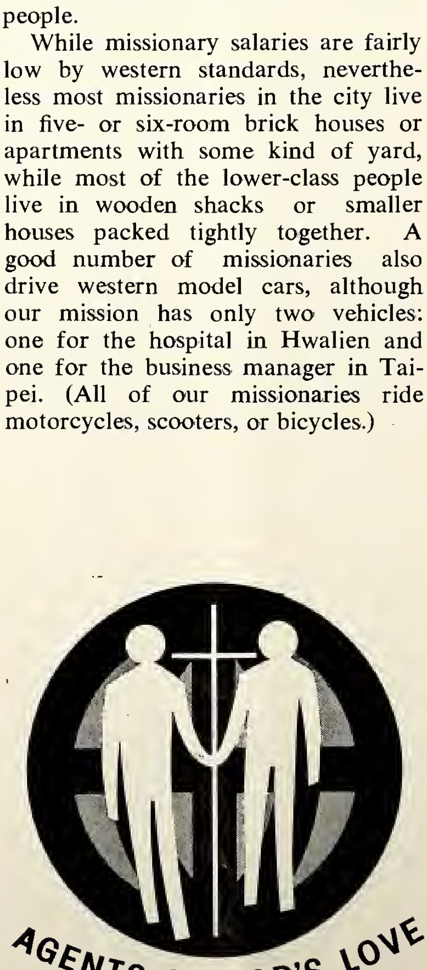
At a men's retreat at one of Lillian Dickson's campgrounds, David Liau, leader of Taiwan's Overseas Crusade, which tries to coordinate evangelical mission work in this country, gave us the picture of Taiwan's mission situation. Out of thirteen million people, three hundred thousand are listed as Catholic (that includes unbaptized family members of church members) and some three hundred thousand are listed as Protestant (they meet in 2000 chapels). Of these Protestants, seventy-five thousand are Presbyterians, three hundred thousand, Little Flock, twenty-two thousand, True Jesus Christ (the last two are spontaneous independent national Christian movements), nine thousand Southern Baptists, and five thousand Lutherans. In addition, many other denominaitons have around two thousand or fewer members.

Except for the Presbyterians and Catholics, the Christian church in Taiwan, as in America, has worked mainly with the middle and upper classes and has failed to reach the eight to ten million lower-class people. Yet Liau pointed out that "their mentality is much closer to Christianity than that of the humanistically-educated Chinese." While they worship ancestors and many gods, they also have a faith in a supreme God, hold that human nature is evil, and recognize the need for some kind of salvation.

Yet there are good reasons why Taiwan's lower classes have not been reached. First, missionaries to Taiwan, like Paul, have sincerely felt they should go to the larger population centers—and more Taiwanese are moving to the cities.

Second, it seems missionaries chose the larger cities because they are most westernized and so it was easy to continue living the way they had lived in America or Europe. But this put missionaries on top with the Taiwanese middle (not very large) and upper class, out of touch with the common people.

While missionary salaries are fairly low by western standards, nevertheless most missionaries in the city live in five- or six-room brick houses or apartments with some kind of yard, while most of the lower-class people live in wooden shacks or smaller houses packed tightly together. A good number of missionaries also drive western model cars, although our mission has only two vehicles: one for the hospital in Hwalien and one for the business manager in Taipei. (All of our missionaries ride motorcycles, scooters, or bicycles.)



Third, many of the workers are siphoned off by institutions (schools and hospitals) and, therefore, the grass-roots village work they can do is limited.

Mennonite Christian Hospital in Hwalien and Mobile Clinic have given valuable service (often free) and a witness of love in the name of Christ to the poorer mountain people and plains people, but the follow-up has often been weak. Our mission is now sending the Han Vandenbergs to Hwalien for this purpose; there is still a great need for more evangelistic workers.

Fourth, those missionaries who tried to work in the smaller villages and cities (in Taiwan, five hundred cities of approximately ten thousand people each are without an evangelical witness) found the common people's society closely controlled by tribal laws, religious superstitions, and social interdependence. In this respect those who had moved to the bigge cities were easier to reach, becaus they had left their family grouping.

In addition, missionaries, until recently, knew little of people's movement techniques, and often did no realize that western forms of th church needed to be abandoned an spontaneous national forms adopted. So these missionaries often failed, an came back to the cities where th English schools, the hospitals, the better houses, and the established churches were.

But now more missionaries are getting training to enter closed non-Christian communities to help star people's movements, ready for "th pioneering of the common people' church," as David Liau puts it. H stresses that "the Holy Spirit alway has a strategy for each period o time in each country."

In church work, we are impresse with the unselfish, undenominationa spirit among the churches. For example, a Presbyterian evangelist wil help to launch a Mennonite churc and tell the Presbyterian pastors i the area to give up some of their ow members to get this infant churc on its feet. *G. C. News Service.*

RECORD

Calendar

Apr. 30-May 2 — Richfield, Pa., astern District Conference.

June 11-14—Reedley, Calif., Pacific istrict Conference.

June 18-21 — Mountain Lake, inn., Northern District Conference.

July 4-8—Winkler, Man., Canadian onference.

Oct. 23-25—Hillsboro, Kan., West-rn District Conference.

Aug. 14-21, 1971—Fresno, Calif., eneral Conference.

July 18-23, 1972, Curitiba, Brazil, ennonite World Conference.

Western

Apr. 27—Hesston, Bethel cultural eries, Kansas City Philharmonic Orhestra.

eaths

alter H. Derstine, Deep Run Church, edminster, Pa., was born in 1922, nd died Mar. 24.

Peter Enns, First Church, Saskaoon, was born May 8, 1914, and ied Apr. 3.

Anna Goerzen, charter member of irst Church, Saskatoon, was born ug. 17, 1890, in South Russia, and ied Mar. 7.

Eugenia Boehmer Kaufman (Mrs. . C.), First Church of Christian, oundridge, Kan., was born Feb. 16, 882, in Lincoln, Mo., and died Mar. 6.

Annie Unruh Kehn (Mrs. Henry .), Bethesda Church, Marion, S.D., as born June 3, 1890, and died Feb. 4.

Helen Claassen Regier (Mrs. Ben .), First Church, Newton, Kan., was orn Aug. 7, 1893, and died Mar. 15.

Helen Toevs Regier (Mrs. C. P.), mmaus Church, Whitewater, Kan., as born May 21, 1896, and died ar. 28.

Lena Unger Klassen (Mrs. B. J.), harter member of Goessel (Kan.) hurch, was born Nov. 27, 1887, and ied Mar. 31.

Mrs. Bertha Troyer, First Church, ormal, Ill., was born Oct. 1, 1891, nd died Mar. 29.

Peter E. Zerger, Eden Church, oundridge, Kan., was born Nov. 7, 902, and died Mar. 29.

Baptisms

Eden Church, Moundridge, Kan., on Feb. 22: Mrs. Kenneth H. Stucky, Edwin Goering.

Marriages

Clarence Amstutz, Ebenezer Church, Bluffton, Ohio, and *Lenora Martz*, Methodist Church, Pandora, Ohio, on Apr. 4.

Donald Baker, Elbing, Kan., and *Cheryl Claassen*, Emmaus Church, Whitewater, Kan., on Mar. 28.

James Baker, First Methodist Church, New Philadelphia, Ohio, and *Phyllis Geiser*, First Church, Sugarcreek, Ohio, on Mar. 21.

Kenneth R. Condict, Jr., United Protestant Church, Palmer, Alaska, and *Vera Lou Plett*, First Church, Hillsboro, Kan., on Apr. 4.

Tim Downey, Bowling Green, Ohio, and *Debra McKibben*, First Church, Bluffton, Ohio, on Mar. 27.

Allen Roy Flaming, First Church, and *Beverly Delk*, Mennonite Brethren Church, both of Hillsboro, Kan., on Mar. 29.

Billy Joe Friesen and *Susan Costello*, St. Mark's United Methodist Church, Lincoln, Neb., on Mar. 22. Reported by Bethesda Church, Henderson, Neb.

Marlin Kliewer and *Maxine Stairs*, Bethesda Church, Henderson, Neb., on Mar. 14.

Michael Dean Knak, First Church, Hillsboro, Kan., and *Shirley Jamison*, Salina, Kan., on Apr. 5.

Darrell Lind, Mennonite Church, Thurman, Colo., and *Carol Buller*, First Church, Newton, Kan., Mar. 27.

David Kent Neufeld, St. Peters United Church of Christ, and *Joan Kay Enns*, Bethel Church, Inman, Kan., on Mar. 28.

David Lynn Soldan, Elgin, Ill., and *Dorothy Carol Bartel*, First Church, Hillsboro, Kan., on Mar. 28.

Robert Wells, Cleveland, Ohio, and *Mary Jean Ramseyer*, First Church, Bluffton, Ohio, on Mar. 21.

Workers

Elaine Duerksen, Alexanderwohl Church, Goessel, Kan., is serving a one-year voluntary service term with the Oklahoma City unit. She is working at Our Wonder House, a center for preschoolers, which was started by General Conference Mennonite Church's Commission on Home Ministries. Her parents are Mr. and Mrs. Ernest Duerksen of Hillsboro, Kan.

Melvin Friesen, son of Mr. and Mrs. John T. Friesen, Rural, Aurora, Neb., and member of the Bethesda Church, Henderson, is serving a I-W assignment in General Rose Hospital, Denver.

Nancy Juhnke, Hopefield Church, Moundridge, Kan., has joined the General Conference Mennonite Church's staff as secretary and bookkeeper for the Division of Administration. She has graduated from Moundridge High School and attended Bethel College, North Newton, Kan., for two and one-half years.

Emerson N. Miller, Normal, Ill., has been named professor of education and director of teacher education and placement at Bluffton College. He currently is a member of the faculty of Illinois Wesleyan University, Bloomington, Ill. He holds a bachelor of science degree from Goshen College, master of education degree from Kent State University, and the doctor of education degree from the University of Wyoming.

Agatha Schmidt, Alexanderwohl Church, Goessel, Kan., joined the central office staff on March 16 as secretary to Maynard Shelly, editor of *The Mennonite*. She is a graduate of Goessel High School and Salt City Business College, Hutchinson, Kan.

Juhnke

Schmidt

LETTERS

Truth to be discovered

To the Editor: There is yet much truth to be discovered in The Bible, God's Holy infallible Word. First, a person must admit that he is a sinner and needs to have his sins forgiven. Through the Saviour's atoning blood. Psalm 139:23 and John 5:39. And not like Eve, in the Garden of Eden, believing a lie.

Are believer Christians in danger of believing a lie or lies? How do we read and how is it written in 2 Thessalonians 2:1-12? And how do we comply with a few plain statements in God's Word The Bible: 2 Chronicles 7:14, Matthew 5:19, 20; 7:14; 16:24; Romans 12:2a; Philemon 2:8; 1 John 2:15-17; and others. Will God accept me if I do not comply with those Scripture passages?

There are many songs found in our hymnbook with the word Savior. This word does not appear in The King James Version Bible. Look and see how Webster's Dictionary defines that word Saviour and Savior. About the title reverend which appears only once in the King James Version. What does the Holy Ghost say by the Apostle Paul in 1 Timothy 1:15, do I humble myself in that manner? For the Servants of God, there are elders, ministers, pastors, preachers, teachers, and leaders. Philippians 2:3. And again, from the cross, "Father forgive them for they know not what they do." *I must apply that to myself.*

And, in prayer, how did Jesus teach us to pray? "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in Heaven." And all the Thine, Thou, and Thy in the high priestly prayer John 17 and in all the Psalms, *not you,* as we hear so much from different preachers and pastors. Ministers, teachers, and leaders, truly give them their proper titles. But Reverend is equal with God, to Psalm 111. Only Jesus Christ is equal with God, our Saviour, Redeemer, Friend, and interceding for us now at the right hand of God, the Father. With words which cannot be uttered by human minds. In place of having the scores reported each week about the game of the different schools, in *The Mennonite,* there should be reported *how many souls were won for Christ the Saviour each week. Jacob H. Decker, 1011 N. Walnut St., Newton, Kan. 67114.* Mar. 4

Society within a society

Dear Bro. Shelly: Perhaps you have already seen the enclosed clipping from the Nazarene publication.

It struck me that you could very well substitute the name Mennonite in place of Nazarene and find it equally applicable. *J. E. Amstutz, 600 North Verity Parkway, Middletown, Ohio 45042.* Mar. 9

The clipping referred to above was from the Standard *of March 1 and written by Fletcher Spruce. It said, in part:*

"How precious is the fellowship of kindred minds and hearts! How sweet to know you are included in the thoughts and prayers and aims of such choice saints as God has given our movement! How grand to know that there are hundreds of thousands who share your standards, your sacrifices, your faith! We do not mind so much being smiled at by sophisticates when we refuse the cocktail, the cigarette, the smutty story, the unworthy television program, the games of chance, the movie houses, the secret lodge . . . for all our friends feel the same way and share the same standards and rejoice with the same amens.

"Yet I confess this disturbs me, and haunts me, and makes me tremble. Are we becoming a closed society? Saints of the secret order? Members of the Nazarene monastery? Christians behind the closed doors? Are we doing all our witnessing to one another—who have already been won? Have we shunted aside all our worldly friends because they are worldly and we are otherworldly? Can we preserve ourselves thus—without becoming pickles? How can we win the world without penetrating it? How can salt save meat without coming in contact with it? What good is a light hidden under a bushel?"

No benefit to needy people

Dear Brother Maynard: Lamont Woelk in his letter to the editor of *The Mennonite* (March 10) interprets my answer to Dale Schrag (Feb. 17) to mean that the status quo in the United States is equivalent to the kingdom of God as prayed for in the Lord's Prayer — "Thy kingdom has come, Thy will now is done in the U.S. as it is in heaven." O. W. Baer, on page 172, raises basically the same issue by inferring that my letter infers that there is no conflict between the church and state. Both Woelk and Baer are ignoring and distorting the main thrust in my argument. I would suggest that both gentlemen read my letters to *The Mennonite* again, for they both imply that the gap between God's will and the present state of affairs in this nation is very wide. The real issue is—how can this gap be narrowed? Through the lawless procedure of noncooperation by refusing to register for the draft, serving a period in the penitentiary where you just sit your time out doing nothing, or by registering and entering some form of alternative service of direct benefit to needy people? Clearly, it is the latter because the refusal to register is not fundamental to the promotion of peace nor is it martyrdom in the constructive and historic sense of the term. Rather, it smacks of a persecution complex, that is, provocative behavior that invites persecution for its own sake.

Our real efforts for peace must be confined within the scope of legal processes and we must work with other larger groups equally committed to the promotion of peace. The conflict is not between the church and the state as Baer states. In a democratic nation, the conflict is between the various factions who would seize control of the government and use its power to put their policies into effect. To assume the position of noncooperation is to abdicate in favor of those who would carry out pro-war policies. It is not a question of the church against the state, for all people comprise the state. It is, rather, a question of what element of the population will control the state by gain-ng control of the agency through which the state operates, namely, the government. When we operate outside the law, contrary to the decrees of the government, we are, in effect, outside the state with no power to do what we would like to do.

Jesus Christ operated within the law. He said, "I came not to destroy the law but to fulfill the law." Pilate, the supreme judge in the trial of Christ and speaking from the legal point of view gave his verdict of "not guilty" when he said, "I find no fault in this man." Jesus was "killed by the hands of lawless [not lawful] men" (Acts 2:23). A policy of noncooperation which is contrary to law would, therefore, in no way identify he Mennonites with Christ. *Curt Siemens, Buhler, Kan. 67522.* Mar. 13

A Christless cataclysm

The greatest power of the atomic bomb/ Lies in its fatal tendency,/ Our professed Christian conscience to benumb!/ To justify,/ Our decreeing hat multitudes of innocent souls by t must die,/ Or crippled be,/ To save them and the world from godless communism!/ Making our professed Christianity,/ A Christless cataclysm!/ How stupid can we be?

Thanking you for continuing your war on war. More power to you on hat score. *Ralph W. Berky, Bally, Pa. 9503.* Mar. 23

The 4-letter word

Dear Maynard: Enclosed is a fine editorial, written on a subject relevant to our day, but not often written about in Christian periodicals. It brings back memories of Estes Park and "last night's" TV programs. Maybe you could use it in *The Mennonite. Lyman W. Sprunger, Canton, Okla. 73724.* Mar. 19

The article referred to above is from the February issue of Decision *and was called "The 4-letter Word." It said, in part:*

"Such words are not new. They are found in the writings of Geoffrey Chaucer (1340?-1400) and in a scattering of authors since his day. In our own time, four-letter words have become political weapons, used by fringe groups to draw attention to themselves by creating a shock effect. The element of shock, however, has never been germane to the real issue created by such words. People do not continue to blush over the same thing; and the effect of shock wears away after a while.

"The real problem of political obscenity lies deeper. When a man talks steadily on a level that is lower than the human, it is an indication that he has come to think that way and to behave that way. Just as faith comes through the hearing of the Word of God, so the deterioration of character can come about in an atmosphere where there is a continuous abuse of language."

True channels of grace

Dear Editor: A few days ago, we received the January 27 *Mennonite* with the editorial on how to pray and the diagrams on page 67. Today the mailman brought the resource kit on *A School of Prayer*. I am thankful for this emphasis on prayer as the starting point (not only that) of effective evangelism and service.

I also appreciate the emphasis that we become involved in our prayers and not use them as a means of escape from responsibility. However, I don't think we need go to an opposite extreme to emphasize a point. Surely, intercession is not limited to "this" or "or this" as portrayed in the article and in the diagrams, but it is, rather, a combination of both. . . . Let us pray that we will be true channels of God's bountiful grace, and that God will work in lives and places where we can do nothing. *Peter Derksen, 19 Kumi, Nakatsuru, Oita 870, Japan.* Mar. 24

Knows grass-roots thinking

Dear Mr. Shelly: Concerning my letter in *The Mennonte* of Feb. 17: I received letters from five states, and phone calls and people I talked to on the street, I received 100 percent support. So I come to the conclusion that leaders do not know the grass-roots thinking. *Theodore Janzen, Rt. 1, Aurora, Nebr. 68818.* Mar. 25

CRISIS: *Interest rates*

In India interest rates on money borrowed during the dry season are as high as 100 percent. A credit union is needed among villagers to help themselves.

The Poverty Fund

will help meet this crisis!

Two pieces of the same cloth

Thoughts from a message by Jeanne Zook, missionary nursing instructor in Congo.

HOW DOES CLOTH fit into missions? It is my deep feeling that foreign mission work and the ministries that we carry on at home are both pieces of the same cloth. They are both ministries that we extend because we love the Lord Jesus. They are both expressions of our love for other people flowing out of a heart full of love for Christ.

Rosalind Rinker stresses letting love flow out through us. This is a good concept both for us overseas and for you to use in your home communities and to make the ministry there *real,* right where you live.

In the book of Acts Christ said, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses. . ." (1:8). And where did He begin? In Jerusalem. That's where they were at the time: witnesses "in Jerusalem and in all Judea and Samaria and to the ends of the earth" (1:8).

We need to recognize our responsibility to witness right where God has put us. The little circle that we are filling will grow bigger when we fill that circle. Our chance to witness will enlarge when we have filled the circle with love, so to speak, where we are living—the witness in Judea, the state where they were living; in Samaria, to the underdogs, the hated minorities; and *then* to the ends of the earth.

Some people have been almost apologetic about the emphasis on home ministries. We do not want to feel apologetic, because we feel as though our hands are strengthened by these ministries. We enter into your ministry at home just as you enter into our ministry overseas. I feel we could not be serving in Congo if our brothers and sisters were not holding forth a strong ministry and a witness in our homeland.

Intelligent Congolese, who read their newspapers and journals, have read about the race turmoil, the poverty, and the problems that we have in the United States. They then ask us, "If you have these problems in your own country, what have you got to show us? What answers do you have for us? What business do you have to come to us?"

We cannot, in good conscience, reply to them, if we can't say that our brothers and sisters at home are ministering to these needs. We need you! We want you to strengthen our hands as you witness for Christ, as you extend the circles of love here for Christ.

In our home, we received a pamphlet with a very surprising title, *Satan Loves Foreign Missions.* Satan loves foreign missions! Well, what do you think of that? The whole version of that little pamphlet is that so many people will pray for the heathen way over there but they don't see the heathen next door. They will give to support someone way over there, but they won't go across the street to help their neighbor in need. They feel as though they no longer have a duty to witness or to extend love nearby.

I like what Miss Rinker has said, "Just send some love up to that little widow on the hill. Just send some love up to her and then get concerned about her and witness to her." Isn't this all a part of our ministry?

As you minister at home and we minister overseas, we make it a complete circle of witnessing. We make the two pieces of the same cloth and weave. Let us join hands across the seas. I hope that we will hear that the witness at home has gone forward, the ministries have been strengthened, and together we are serving the Lord Jesus Christ.

Material for this page provided by Women's Missionary Association.

MEDITATION

Put your ear to the ground

REMEMBER THOSE OLD movies and TV shows where the Indian scout was seen kneeling down with his ear to the ground? Well, as a boy, I often wondered just what he was doing acting like that; it all seemed so strange to me. My thoughts were usually complicated by the fact that after a few minutes of this ritual the Indians would rise and utter something like this: "Six riders on horseback coming from the southwest." Finally, it dawned on me that these Indians with their ears to the ground were listening.

If these Indians were able to learn something through their practice of patient listening, I wonder if there is not a lesson here for the church of today. The lesson to be learned might very well be that of practicing patient listening. Far too often, the church has been quick to run into situations, with its glib answers, and impose its judgments upon the world. The fact that the church is willing to offer answers ought to be celebrated, but before the celebration gets carried away, we ought to make sure that the answers which we give are to questions which are *actually* being asked.

We, as Mennonites, like to take great pride in our evangelical concern. We like to take seriously the task of evangelism, to announce the good news. Yet, sometimes we are not clear just what this good news is that we are announcing. To the black adolescent in our city ghettos, the good news more than likely is not, "Jesus loves you." Good news to him might be; "I love you, and I am willing to listen to you." At least to me, the latter would seem like good news for a change.

As one looks around, then, and sees those churches that are actively engaged in evangelism, one also sees churches that practice patient listening. Exciting things are happening in local congregations, they are happening in Fort Wayne, in Denver, and in Kansas City. The question is, are they happening where you are? Things seem to be happening where the church sticks out its antenna and gets a feel for the world in which God is at work. Congregations that take the temperature, feel for the pulse, and record the blood pressure of the world can make the affirmation that God is at work in the world. Churches that read the newspaper together, send representatives to community meetings, and put their ears to the ground are in a position to announce the good news. Let us be about our task of listening and announcing the good news to the questions that are being asked. *Ronald J. Hunsicker*

Scene

Miss Graham's flowers made driving by a dangerous proposition. The color grabbed one's eyes, filling them to the brim, leaving scant sight for such things as curves or cars.

Strange, such flamboyance that spilled from the quiet hand of a dove-haired spinster. She shaped a place and a home for herself, and a brother as gray as she.

I read it in the paper, "Sudden death to a tired heart," and I sighed for Miss Graham's lost flower beds. Next spring we'll grieve, I thought, we drivers-by, accustomed to the glory of her hand. But now I drive and I find, brilliance ablaze, and a silently bent brother at work among the memorial blooms. *Barbara E. Shisler*

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COVER

Man's abuse of his environment is a spiritual crisis.

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The sermon waiting to be preached

Jacob W. Elias

I recall that I woke up with that Monday-morning feeling. But it was Sunday. And the people gathered for eleven o'clock worship at Vancouver Mennonite Mission.

I remember detecting an uncanny buzz of conversation as we waited for the choir to enter. (Here we are in the church again, Jesus. Again.) Then he walked in. Somehow he caught my eye. (Was it because his attire did not conform to that of the average Menno at worship?)

The service was quite normal and routine. During our period of sharing, a university student told about his encounters with a friend studying ecology. "My friend is alarmed about the disintegration of our environment. He sees our affluent society steadily becoming the effluent society. I shared with him a modern version of the Scriptures, pointing out that Christ has something to say to us in these days of crisis. Will you pray for him?"

I prayed the pastoral prayer, serving as the spokesman in offering our concerns to God. The choir sang, "Were You There When They Crucified My Lord?"

Then the sermon: "A New People Through Jesus Christ." (How shall I get their attention?) "We passed many homes this morning on the way to church. Are we any different from the many in these homes who are not in church this morning? Many say, 'No! They're no different. They're greedy, callous to the needs around them, content to cover their sins with a sugar-coating of piety'. . . ."

Then he got up: "The whole world is the church, you fools! Society is falling apart around us and you sit here untouched by it all. Church people are all the same!" He walked out, pounding the door as he left. The Menno with whom he had come also got up and left: "We sit here too calmly, through it all. I feel much like he does."

Shock and disbelief. Mouths agape. (O Lord, this can't happen to me! What can I say? Do I still have my voice?) I said: "I feel a desperate urge to go speak to this brother. But I can't, or can I?" Several voices urged, "Yes, go!"

I left the sanctuary and caught up with him outside in the drizzle. We shook hands. "Burn it!" he said. "It's too late. There's a world out here, a society to help. Get off your knees and onto your feet!" We parted.

Back inside, I heard the music of the organ. I found out later that, in the interim, they had sung, "O Power of Love, All Else Transcending." My sermon manuscript was before me. (I can't! The word is in the event. The sermon is waiting to be preached: not the one on paper before me, but the sermon in the hearts of the people.) I said: "What do we, as the church, have to say?"

Oh the tears, and the tremor in the voices, the voices of contrition, the voices of confession, the voices urging confrontation. One after another they arose to speak.

"Are we, as Christians, different? We passed many homes this morning. Do we care about these people?"

"How much do we deny ourselves? We have comfortable homes. We have everything. Do we deny ourselves?"

"I speak as a sinner. I challenge us to hear the voice of God speaking to us in all this, calling us out of our apathy and indifference to a genuine compassion."

"We need to pray for ourselves, too. Are we in right standing with God and man?"

"My colleague was outwardly a self-sufficient, successful doctor. He had it made! Yet, through facing his own emptiness, he has found himself through Christ, and is honestly seeking to live the Christlike life."

"This morning, I hear many voices of despair. That is good! Out of despair comes hope. We see ourselves as we really are and the Holy Spirit can break through and use us. Let's not be so glum. The fruit is ripe. Let's go out and pick it!"

There were many voices. God himself was speaking through His people! I had anticipated that He would again be communicating via official channels. He didn't, but He got His message across. It was the same as the message which He had given me as I prepared during the week, but it was spoken in authentically prophetic rather than academic terms.

Someone said: "When he first got up, I thought that you might have rigged it." Someone else responded: "Yes, it was rigged. God knew what He was doing!"

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THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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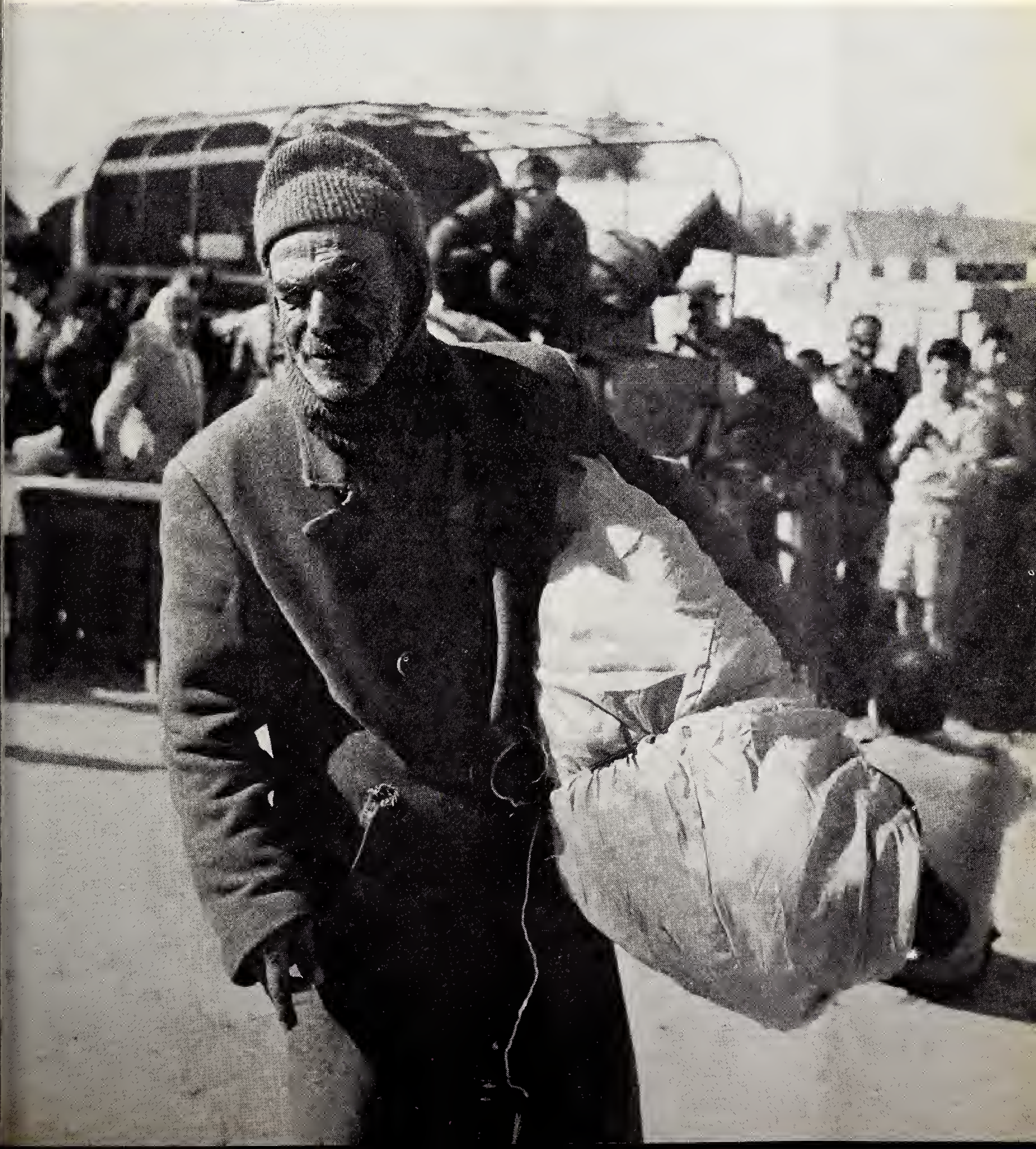

The Arab refugees—fuel in the Middle East fire

Harry E. Martens

The activities of the Arab commando movement, made up largely of refugees, and Israel's policy of massive retaliation are leading the Middle East into another war. Inasmuch as the United States' effort to help negotiate a peace settlement has met with limited success, let us redirect our effort to help free the refugee from his bondage.

TO MOST PEOPLE in this country, the Middle East proble is a nagging series of ominous headlines.

"Six-day Battle Mere Prelude to Major War."

"Zero Hour for the Middle East."

"Countdown in the Holy Land."

"The Refugee Is Key Problem in Middle East."

The decade of the seventies is crucial, not only for t Middle East but for the whole world. For the two sid in the Middle East are on a collision course. Sooner later, this course will lead to another bloody confront tion. Observers may not all agree that the refugee is t key problem but all admit that he is a serious problem.

A United Nations official in Geneva told me, "You w find, after spending several months in the Middle E that the *big* Middle East problem has no solution."

He paused for a long time. Then, he said, "But the b problem is made up of many little problems that ha solutions, so work on the small problems."

And the refugee problem is one of the most importa of those little problems. Almost all resolutions passed

Infant health center at the Gaza Beach camp.

e United Nations on the Middle East have lifted out e refugee problem as a major concern, by passing 'enty resolutions aimed at solving the refugee problem rough repatriation and compensation.

How dangerous and explosive is the Middle East? The tivities of the Arab commando movement, made up rgely of refugees, and Israel's policy of massive retalia- n are leading the Middle East into another war. We ow that the United States is a major power. It has fluence in the Middle East. If Americans want to end e conflict in the Middle East in ways other than through ar, they must act with courage. We must move beyond scussion, study, research, and the passing of resolutions d take bold action.

United States Secretary of State William P. Rogers ade a forthright and definite Middle East policy state- ent last December. It was a good statement, evenhand- toward both sides. But now we must establish pro- ams to follow through on our position.

Both Arabs and Israelis have reacted negatively to the Rogers' statement, which was to be expected. My own experience in the Middle East showed me that genuine friendship, seemingly, could only be confirmed if one is opposed to the other side (their enemy). To practice an evenhanded policy, as we see it, is not acceptable by one side or the other, or either side, and virtually unattainable. Let us create our own positive position on the basis of justice and human dignity for all. The time has come not to vacillate or hesitate but to make our position unquestionably clear.

Inasmuch as the United States' effort to help negotiate a peace settlement has met with limited success, let us redirect our effort to help free the refugee from his bondage. Would not our position as a world power be strengthened if we placed, first and foremost, the well-being of the people rather than nations? Besides this, to free the refugee is to eliminate much of the fuel that feeds the fires burning in the Middle East. The refugee needs a home and a job.

Prime Minister of Israel, Golda Meir, said in Jerusalem just prior to her last September's visit to the United States, that the United States and Israel have ties of biblical heritage and a common belief in human dignity, freedom, and democracy. It's exactly the lack of dignity, freedom, and democracy that breeds discontent, bitterness, anger, and a feeling of revenge in the refugee camps. This, in turn, perpetuates the daily breaking of the cease-fire by the Arabs and the answering revenge from the other side.

Hundreds of thousands of Arab refugees have lived in temporary shelters or tents in overcrowded and unsanitary conditions and used ration cards for foods since 1948 and for thousands of others since 1967. The sixteen- to twenty-two-year-old youth, having never known a normal life is saying, "We have nothing to live for so we shall find something worth dying for—to recover our homeland."

Certain observers are predicting one hundred years of war in the Middle East. Unless the Arabs and the Israelis find a way to live together, this may well happen. In view of the seriousness, let us call on the United States to take the initiative and appeal to the world community.

Stop debating the question of who is to blame for creating the refugee problem or who is responsible for not solving the problem.

Develop a plan of repatriation for refugees who desire to return to their homes and land held just before the June 1967 conflict. This would open new opportunities for the remainder of the refugees.

Inasmuch as the United Nations has assumed the responsibility to provide minimum food rations and temporary shelters for these victims, let the United Nations now develop a program for helping to reestablish those to be repatriated.

This new direction would create new incentives for private agencies and individuals to share the financial burden. This should be the beginning of eliminating the long-term dole system, for which it is increasingly difficult to secure the necessary funds and a system that mars men's dignity and self-respect.

We do not claim to have a final answer, but in the words of one Middle East leader who hopes for a peaceful settlement, "It is unmanly to whisper when so much is at stake." The refugee problem is a basic part of the *big* problem. No one can be mistaken about the gravity of the danger signs in the Middle East.

It is wrong, however, to accept the widely held belief that no peaceful solution is possible. The alternative is too serious. One of the main barriers to a peaceful solution is the prevalent pessimistic view. There are no hopeless situations except when man makes them so. The forces that make for war in the Middle East are exceedingly active. The forces that make for peace must not fade. The United States, through the offices of its government, through its support of the United Nations, and through private enterprise must show a determination to solve the Middle East problem peacefully.

A balanced Middle East policy

ON THE ONE hand, the Arab leaders fear tha Israel is not, in fact, prepared to withdraw fron Arab territory occupied in the 1967 war.

On the other hand, Israeli leaders fear tha the Arab states are not, in fact, prepared to liv in peace with Israel.

Each side can cite from its viewpoint considerable evidence to support its fears. Each side ha permitted its attention to be focused solidly anc to some extent, solely on these fears.

What can the United States do to help t overcome these roadblocks? Our policy is an will continue to be a *balanced* one.

We have friendly ties with both Arabs an Israelis. To call for Israeli withdrawal as envisaged in the U.N. resolution, without achievin agreement on peace would be partisan towar the Arabs. To call on the Arabs to accept peace without Israeli withdrawal, would be partisa toward Israel. Therefore, our policy is to encourage the Arabs to accept a permanent peac based on a binding agreement and to urge th Israelis to withdraw from occupied territory whe their territorial integrity is assured. . . .

There can be no lasting peace without a jus settlement of the problem of those Palestinian whom the wars of 1948 and 1967 have mad homeless. This human dimension of the Arab Israeli conflict has been of special concern to th United States for more than twenty years. Durin this period, the United States has contribute about $500 million for the support and educatio of the Palestine refugees. We are prepared t contribute generously along with others to solv this problem. We believe its just settlement mus take into account the desires and aspirations c the refugees and the legitimate concerns of th governments in the area.

The problem posed by the refugees will b come increasingly serious if their future is n resolved. There is a new consciousness amon the young Palestinians who have grown up sinc 1948 which needs to be channeled away fro bitterness and frustration toward hope and justic

"A Lasting Peace in the Middle East: An Amer can View," an address by Secretary of Sta William P. Rogers / December 9, 1969.

Oklahoman takes draft case to high court

Walter Hackman, associate executive secretary of the MCC Peace Section, wrote the following report.

ON NOVEMBER 8, 1968, Jerry Penner, a young Mennonite Brethren man from Balko, Oklahoma, was sentenced to a five-year prison term for reporting but refusing to accept induction into the armed forces.

Penner's Local Board No. 4 in Beaver County, Oklahoma, refused to classify him I-O (conscientious objector) as requested. Instead, they gave him a I-A-O (noncombatant duty) which he appealed through a personal appearance before his local board. The State Appeals Board also reviewed the classification and sustained the Local Board's decision.

Through the National Interreligious Service Board for Conscientious Objectors, Penner asked General Lewis B. Hershey, then director of the Selective Service System, to place his file before the Presidential Appeal Board for consideration of the classification. The result of that review was Penner being reclassified I-A (available for military duty—without noncombatant status)!

As a result of this unfavorable classification, Penner received an induction notice to report for combatant military service on August 2, 1967. He reported to the induction station, but refused to accept the order for induction. Consequently, he was indicted by the Grand Jury of the Western District of Oklahoma, for a violation of the Universal Military Training and Service Act.

Penner sought legal council and the case was taken to the Federal District Court in Oklahoma City. Judge Daugherty, who heard the case, gave Penner the maximum sentence of five years in the federal penitentiary. This is done, almost without exception, in the Tenth District. The average sentence in most other districts is about two years.

The sentence was appealed in the U.S. Tenth Circuit Court of Appeals, where the lower court's decision was sustained. The only remaining recourse is an appeal to the United States Supreme Court. Such an appeal is not exercising the legal process for one's own advantage and benefit, such as in collecting a bad debt, nor is it filing a suit against the government. Rather, the appeal is simply asking the Supreme Court to review a decision or sentence of a lower court to ascertain that the intent of the law has been fully appreciated.

Realizing the far-reaching consequences for the church and for conscientious objectors, the Alvin Penner family and the Mennonite Brethren Church, through its general secretary, Henry H. Dyck, have requested the MCC Peace Section to assist them in making the decision of whether or not to appeal the case. Up to this point, the Penner family, personally, has covered all the expenses involved, which have been quite extensive.

A petition of certiorari (a writ of a superior court to call up the records of a lower court) had to be filed within thirty days. However, a thirty-day extension of time has been granted by the Supreme Court. This extension ends on May 5. Such a petition must present the arguments which are unique to this case and which have not been previously considered by the court. The cost for the preparation of such a petition alone, with no assurance that the case will be heard by the Supreme Court, will be several thousand dollars (which, incidentally, shows why the poor cannot afford the due process of the law for justice).

Since there was no possibility of having a Peace Section meeting to consider the Penner request, the Peace Section staff consulted with its chairman, numerous individual members of the Section, and the MCC executive secretary. Additionally, the staff consulted several knowledgeable attorneys in Philadelphia, New York, and Washington, D.C. It was the consensus of all those consulted that the case should be appealed. The Penner family, likewise, strongly supported the decision.

The Peace Section then consulted the MCC executive committee, in a March 19 meeting, for additional guidance. At that meeting, the MCC executive committee agreed to support the Peace Section in accepting the invitation to assist Penner in filing his request for a U.S. Supreme Court review of his case, and agreed that if requested, it would file an amicus curiae (friend of the court) brief on behalf of Jerry Penner.

MCC expressed its appreciation and encouragement for the efforts of the Mennonite Brethren conference in providing spiritual, moral, and financial support for Penner, who is a member of their conference.

Trapped by drugs abroad
Foreign jails can be dank

Americans traveling abroad, and particularly young Americans, face serious consequences if arrested by foreign governments on charges of possessing, trafficking in, or smuggling illegal drugs.

Nearly 150 Americans were under detention on drug charges in twenty foreign countries in February 1969; but by February 1970, the total had risen to 404—the largest number of Americans held for narcotics violations since records have been kept by the Department of State.

Young Americans, who are now traveling widely and in larger numbers than ever before, represent the greater number of U.S. nationals arrested abroad for narcotics violations. Most of them are unaware of the grave potential consequences of violating the laws of a foreign country, and of the limited capability of their government to assist them if they are arrested overseas.

The penalties for narcotics viola-

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tions in most countries are severe. The charge—whether possession or, more serious, trafficking—is usually determined on the basis of the quantity of narcotics involved. Possession of more than five hundred grams (about one pound) results in a minimum of six years in jail, plus a heavy fine in some countries; one to three years in a "detoxification asylum"—usually a mental hospital—in others. Trafficking in drugs evokes a penalty of ten years to life in others.

In some countries, prison conditions are primitive (damp, underground locations; rats and vermin; insufficient light, heat, and food; absence of sanitary facilities; abuse by other prisoners). Pretrial confinement of those charged can be prolonged—in some countries, up to one year, without bail. Some of it is spent in solitary confinement. Language difficulties compound the tragedy.

A naive experiment in marihuana smoking by a newlywed couple, who wound up a picnic on a Caribbean beach by smoking pot, turned into a nightmare of arrest and imprisonment. They are still in a foreign jail awaiting trial, three months after their arrest.

A U.S. college student on a summer vacation in a Middle Eastern country accepted, from a friend, a gift of a half gram of hashish which he carried in his pocket for several days, intending some time to try it. He was stopped by police and arrested after a search in which the minute amount of hashish was found on him. He was sentenced to two and one-half years in prison. An appeal was denied.

A graduate student, teaching art in a Near Eastern country, was given some hashish by an acquaintance. Not interested in consuming the hashish, she decided, as a joke, to use it in a collage on a card she was sending to a friend. Local postal authorities recognized it, and she was jailed in an unheated and unlighted cell with several disreputable local prisoners. The young American spent several months in prison before she was released on bail.

A twenty-year-old American studying abroad was arrested in Europe and held without bail for carrying a small amount of hashish for a friend. In spite of her previous background, which was impeccable, the court ruled that she was guilty of trafficking in drugs.

Nine months in a dank underground dungeon before being tried was the fate of one college-age American traveling in the Middle East, where the law calls for one to five years for possession of hashish, and three to fifteen years for trafficking. While serving their sentences in this area, some American youngsters have been removed to prison mental hospitals.

An attempt by a young American to smuggle five pounds of hashish into an East European country led to a five-year sentence at a work camp for foreign prisoners, where conditions are barely tolerable. During his imprisonment, he developed tuberculosis. He served twenty months before being released. *Department of State release.*

Clothing is boost to Mississippi farmers

Another truckload of new and used clothing was taken, recently, to Tallahatchie County, Mississippi, by the Mennonite Central Committee. This was sent in answer to a request of Solomon Gort, who is supported by the American Baptist Church and is the head of the Delta Ministry of Tallahatchie County.

Included in the shipment were: 104 bales of new bedding, twelve bales of used bedding, twenty-four bales of new clothing, 176 bales of used clothing, and three bales of new towels.

This is the second year that MCC has responded to the needs of people in the northwest part of Mississippi by sending clothing. On a recent visit to the area, Paul Leatherman, director of voluntary service, saw the tremendous needs of the area and was told that the clothing sent by MCC was the best that they had ever received.

For many years, the people in this area lived under the constant threat of floods, but they no longer have this fear, since dams and dikes have been built along the river.

The people living in the Delta area are very poor. Those who did own land tried to raise cotton as a cash crop, but their crops were always so small that they were unable to make enough money to even buy food stamps.

Last year, a group of fifty to seventy-five black farmers formed the Sharkey-Twilight Farmers' Co-op. In doing so, they have pooled their small farms to an area of 125 acres, for the purpose of raising cucumbers. The co-op has made a contract with the H. J. Heinz Company to sell them all the cucumbers raised. They are in the first year of the contract and hope to add cash crops such as okra and squash within the next year.

Mennonite Central Committee has assisted the co-op by sending money to help the organization get started and, at a recent executive committee meeting, agreed to send additional funds to assist the co-op in its first year of operations. The co-op has also purchased land for the vegetable processing plant near their farm.

Gort feels that, if the co-op can receive the needed money to operate for the first year, it will continue to be a success. He is impressed with the determination and responsibility the members have demonstrated through organizing themselves.

Military resists pressure to end draft

By a 52 to 38 percent margin, the American public would like to see he entire draft system scrapped and a volunteer army substituted for it, according to a recent Harris public opinion poll.

A blue-ribbon panel, designated the President's Commission on an All-Volunteer Armed Force recently announced its strong recommendation for an end to the draft by July 1, 1971, when the current authority to nduct expires.

Ending conscription by July 1971, would be possible, according to the Gates Commission, by reducing the armed forces from the present 3.2 million to 2.7 million men—a Pentagon projection of peacetime needs, ncreasing pay for the lower ranks at an annual additional estimated cost of $2.7 billion, recommending standby draft authority (Selective Service System and registration), and inducion reactivation only by presidential equest with congressional approval.

The latter point is one that troubles the President and is the most crucial recommendation of the Gates Commission. To reactivate the draft would require a joint resolution of Congress, thus returning the constiutional power to raise armies to the egislative branch.

The Commission said: "With the all-volunteer force, the President can eek authorization to activate the tandby draft, but Congress must give ts consent. . . . If the need for concription is *not* clear, such [public] discussion will clarify the issue, and he draft will be used only if public upport is widespread."

Mr. Nixon, like his predecessor, would like to retain the powers he now has to activate draft calls and ommit troops to combat without acts of Congress. Though the President s on record for ending the draft, the rucial question remains—with what ualifications? To implement all the other proposals of the Gates Commision, but to leave the power to reinstate inductions in the hands of the President can be viewed as an attempt to gain the benefits of popular approval for ending the draft, without truly ending it.

On the other hand, by reinvesting Congress with this constitutional power, future Vietnams might well be avoided. Had such a safeguard been in effect in 1964, the executive branch might well have been restrained from engaging the United States in an undeclared war.

Support for, as well as opposition to, an all-volunteer military crosses all lines in Congress. The volunteer army has adherents from both liberal and conservative wings. Among its advocates are Senators Barry Goldwater, Mark Hatfield, and George McGovern.

Many congressmen acknowledge the inequities in the draft law and selective service procedures, but are more inclined to support reform of the draft than repeal. The inequities in the narrow provisions for granting conscientious objector status, and the discrimination against minorities and the poor in the college and occupational deferments which favor the affluent, have long been acknowledged. Yet it can be argued that to seek reform of these foibles in the system represents mere tinkering with a system that is basically unjust and immoral. To reform rather than repeal the draft, could tend to reinforce and acknowledge conscription as a legitimate system; thereby, insuring the permanency of its continuation.

Opposition to a volunteer military by the predominantly promilitary Senate and House Armed Services Committees has slowed any move to open hearings by these committees. Any serious influence toward ending the draft will require the influence of citizens being registered with congressmen outside these armed services committees, as well as through the testimony to be presented before these panels. Hearings by the Senate Armed Services Committee are expected to get under way sometime in April.

The sentiment for repeal of the draft is, nevertheless, greater than the country has known in many years. The strong position taken by the Gates Commission could add to that sentiment.

From the President's and the Pentagon's perspective, any deadline for terminating the draft is largely dependent on the rate of troop reductions in Vietnam. Unaccustomed as the Defense Department is to having any kind of real restraints placed on it, it came as no surprise to me at a recent briefing at the Pentagon, to hear the military official express dismay over the Gates Commission's July 1, 1971, target recommendation.

A Nixon-appointed task force is now hard at work rechecking the conclusions of the Gates Commission, with instructions to report to the President in the near future. Some Washington observers anticipate that the President will have a volunteer-force program in some form ready to propose to Congress by late spring or early summer.

The Gates Commission, headed by former Secretary of Defense Thomas S. Gates, included several prominent Americans, including Generals Lauris Norstad and Alfred Greunther, both former Supreme Allied Commanders in Europe; Theodore Hesburgh, president, University of Notre Dame; Roy Wilkins, executive director of NAACP, and others.

The Commission agreed unanimously that a volunteer military will cause only a small budget increase and will actually be cheaper than the draft in real economic terms, since higher paid personnel will reduce turnover and that a volunteer military is not more isolated from society than the present mixed force where one in six is a draftee.

Military adventurism is fostered not by the voluntary force, but by a peacetime draft which requires no public debates or congressional action for an increase in manpower. Ending the draft will terminate the practice of *channeling* (through selective occupational deferments), which provides the military with powers of a massive influence on our society. *Delton Franz, MCC News Service.*

An experiment in learning Bethel to try new plan

Bethel Experimental Learning Laboratory (BELL) is a new program of learning being initiated next fall at Bethel College, which the school expects will ring a bell with students.

Approximately forty to sixty freshmen and sophomores will be admitted to BELL, on an experimental basis. It may lead to a more comprehensive plan and program the following year.

The BELL program will allow students to participate in the development of the academic goals they want to pursue and provide a curriculum relevant to their needs.

Many students go through twelve years of classroom learning, letting the teacher assume the responsibility to transmit knowledge. Then they may go through four more years of college, being told what to learn, observes Wayne Wiens, chairman of the educational policies committee at Bethel. The student is kind of a spectator to life through the classroom, TV, and movies.

"If they continue through college being told what to learn, who is going to tell them what to learn when they get out?" Wiens asked. "This program will allow students a larger share in deciding what they think is important enough to learn."

Two faculty members have received major assignments in the program and will direct its implementation, with other faculty personnel assisting. A. Raymond Anderson, instructor in psychology, and Duane K. Friesen, newly appointed instructor in Bible and religion, will be in charge of the pilot project.

"What this means is that we will be moving away from the old system of classes, hours, grades, and a program structured by the teacher toward a situation in which we will be functioning as concerned people sharing a cooperative venture, a common problem," explained Anderson. "The primary process will be planning—planning for action."

A primary objective of BELL is to achieve a more complete integration of the disciplines in a liberal arts program, according to academic dean William Keeney. Strict departmental boundaries and rigid requirements will be de-emphasized. The focus will be on three dimensions of learning: the interpersonal, intercultural, and international.

"The rationale for the innovative character of the program is the earth-shaking crisis facing mankind," Anderson said. "Recognizing the social, political, and cultural character of the problems in the world, we are forced, in a way we never were before, to abandon the old teacher-centered, competitive approach to education. We can no longer educate for 'business as usual.' "

Students in the program will enroll for four to eight hours each semester in regularly offered courses. The additional six to ten hours will be earned in BELL. During interterm, all students in the pilot project will enroll in BELL. Grading will be pass/fail. Students will gather for orientation at a retreat for a week, immediately before beginning the fall term. During each term, the students will meet in seminars, laboratories, and tutorials.

Incoming students will have an opportunity to seek admittance to the program during preregistration, which is set for April 25. Applications need to be filed by June with the office of the academic dean.

Bethel plans for freshmen Reading-writing-listening

Bethel College will initiate several new programs, and alter others, as the curriculum is changed to meet the needs of the current generation.

Entering freshmen who take the bachelor of arts degree program will participate in at least one Field Intercultural Learning Experience (FILE) before graduation four years later. The plan calls for incorporation of either an international or an American subculture experience during interterm or in the summer months. The qualifications may also be met by participation in the already established programs for study abroad. Current students at Bethel College may elect courses in this area, but will not be required to participate.

A new program in communications will take the place of the present requirements in English. It will incorporate reading, writing, listening, and speaking skills, with emphasis on the liberal arts. A topical convocation program each week will be a part of the course assignment and will provide materials for discussion, writing, and speaking.

The general education requirements for graduation are being reduced about 25 percent to allow the student more choice and flexibility in his total program. The student will have more opportunity to select courses which meet his particular needs and interests. The faculty members have developed new approaches to certain courses, such as in art, music, Bible, and physical education, to make the reductions possible.

A new environmental studies major will be offered, beginning next year. New courses to be introduced here during the interterms in 1971 and 1972, along with one course in either the geology or geography departments at Wichita State University, will make the major possible. It can be weighted either in the natural or social sciences.

Two killed in FBI trap A misuse of police power On Mississippi Klansmen

The American Friends Service Committee and the American Civil Liberies Union recently released the folowing statement.

To solve crimes of violence in Missisippi, a local police agency and the Federal Bureau of Investigation are eliably reported to have participated n setting a trap that resulted in their ssuming the roles of police, judge, ury, and executioner.

The American Friends Service Committee and the American Civil Liberties Union are compelled to aise questions about such an abridgement of the right of any citizen to due process, to the very right of life, itself.

According to the Los Angeles *Times,* "The FBI and the Meridian, Mississippi, police paid $36,500 to wo Ku Klux Klan informants to arange a trap to catch two young Klan errorists in a bombing attempt. . . . Police who sprang the trap on June 0, 1968, say they expected a gun batle and *never thought either Klan member would be taken alive.*" (emphasis ours.)

We believe such action to be a lear misuse of police power in the tate of Mississippi and an erosion of he rights guaranteed every American under the Constitution. It represents he gravest of threats, not just to the ndividuals involved, but to every American. The facts of the matter must be established. Yet we have eard no voice—from government, he national media, from humanitarian rganizations usually concerned with uman rights—condemn this misuse f power by the FBI and local authories. The fact that Klan members are ot allies of those of us working for quality and justice, the fact that hey oppose what we work for and iolently, at that, can be no excuse or our silence. This act and this type f action cannot be condoned.

We are particularly disturbed by his alarming report, in light of the rowing abridgement of rights in other reas; electronic eavesdropping, wireapping in violation of the law, and weakening of government efforts to obtain quality education for all, as required by the Supreme Court.

We also fear that there is a growing tendency in this administration to become insensitive to commitments for equality and justice for all men. We fear the American people may already have grown used to the deprivation of their rights.

Hopeful that the silence following this report is not a symptom of an America no longer capable of shock or outrage, we urge the President to investigate the actions of the FBI and the police in this incident. We urge him also to instruct the Attorney General to undertake, immediately, an investigation of this evident act of entrapment. If this be a policy of the FBI, then its director should personally account for it in public.

If it is evident that the executive agencies of the United States Government are failing in their duty to investigate this incident to the fullest, to determine if there has been violations of law committed by government agencies, then the responsibility falls on Congress, through the appropriate Congressional committees, to determine whether the executive has failed to enforce the law.

We also ask that the U.S. Commission on Civil Rights look into these actions of the federal police and their local allies.

Violence has killed the best of our dreamers, black and white. Some who dared to ask "why" to the injustices of our society, and were not satisfied with easy answers, some who dared to dream that justice was possible, are no longer with us. They, too, were struck down by the killer's bullet. They, too, were entitled to due process of law. If citizens and their government remain silent about the Meridian incident, then the dreams of a Martin Luther King and a Robert Kennedy, and a host of other dreamers, will have died with them.

Adventists refuse arms 96 go to prison in Korea

War resisters in Korea have a hard time.

Choe Pang-won is only twenty-eight and has spent six years in military and civilian prisons. He has one more year to go to complete his jail term.

Like ninety-five other members of the Seventh Day Adventist Church in South Korea, he has been imprisoned for insubordination under the military criminal code. He refused to bear arms and insisted upon observing Saturday as the Sabbath. Neither the defense ministry nor the Adventist Church has found a way to settle this problem of conscientious objection.

Choe was court-martialed in 1963 and sentenced to one year in prison.

After he finished his prison term in 1964, he was again sent to the army where his continued refusal to bear arms got him a six-months term which was followed by a third term of two years in a military prison.

In 1967, after a fourth confrontation at the army camp, Choe was sentenced to three-years' imprisonment with a dishonorable discharge and transferred to a civilian jail.

Since 1956, Choe and his fellow believers have served a whopping total of 150 years behind bars, according to the *Korean Times.*

Not all Adventist draftees have met Choe's fate. In fact, the majority have undergone military service just like other servicemen, because their commanders have given them special consideration for their religious beliefs.

At the discretion of some unit commanders, Adventist draftees have been placed in noncombatant units and have been permitted to take their rest day on Saturday.

But some young Adventists were insistent on their religious beliefs and when confronted by army officers who lacked understanding, the conscientious objectors were court-martialed. Early in 1968, the situation became more difficult when the army began following a policy of "turning all personnel into combatants" after provocations along the truce line with North Korea.

In May 1968, the Adventist Church

RECORD

in Seoul petitioned the presidential office of Chong Wa Dae and the ministry of national defense, as well as the national assembly. The church, which has sixty thousand members in Korea, pled for any suitable measure for conscientious objectors to serve for the nation without holding weapons.

No response has come from the government, except the sentencing of six more Adventist youths by courts-martial for insubordination. M.S.

Words and deeds

Mennonite Mental Health Services has awarded four scholarships of $500 each for studies in the mental health field. Recipients are Henry D. Landes, Harleysville, Pa.; Eric J. Lehman, Goshen, Ind.; Rhoda L. Moyer, Harrisonburg, Va.; and David O. Zook, Elizabethtown, Pa. Alternate winners are James M. Lapp, Perkasie, Pa., and Galen Yoder, Princeton, N.J. The scholarships are made possible by the donated earnings of volunteer workers at Brook Lane Psychiatric Center, Hagerstown, Md.

Bethel College received $19,059 from the Newton community in a drive for funds among the local business and professional community. Goal for the drive had been $18,000.

Rodney Sawatsky, instructor in history at Canadian Mennonite Bible College, Winnipeg, for the past three years has been awarded a $4500 Canada Council Doctoral Fellowship for study at Princeton University in Princeton, New Jersey.

Ministers

David Bartow, currently working at the Orientation Center in Philadelphia, will become pastor of the Upper Milford Church, Zionsville, Pa., on Aug. 31. He received a bachelor of arts degree from Goshen College in 1961 and a bachelor of divinity degree from Mennonite Biblical Seminary in 1967.

Ronald Krehbiel, pastor of Bethel Church, Mountain Lake, Minn., since 1966, will become pastor of Alexanderwohl Church, Goessel, Kan., on Aug. 1. Former pastorates include Community Church, Markham, Ill., 1955-60; and Deep Run Church, Bedminster, Pa., 1960-66.

Bartow

Krehbiel

Deaths

John F. Gerber, Bethel Church, Fortuna, Mo., was born Sept. 18, 1869, and died Mar. 30. He was the oldest member of the congregation, having reached the age of one hundred years and six months.

Otillia Zielke Hiebert (Mrs. Franz), Deer Creek (Okla.) Church, was born Sept. 14, 1892, and died Mar. 24.

Harry A. Park, Hereford Church, Bally, Pa., was born June 24, 1890, and died Apr. 5.

Anna Marie Penner, First Church, Beatrice, Neb., was born Nov. 9, 1876, in Germany, and died Apr. 11.

Marie Penner, First Church, Beatrice, Neb., was born May 24, 1896, and died Mar. 6.

Ernst Regehr, for many years pastor and elder of Prussian and Uruguayan Mennonite churches, died Feb. 28 after a prolonged illness. He was sixty-six years old. A native of Rosenort between the Vistula and the Nogat, he was among the first immigrants from Danzig and West Prussia to settle in Uruguay after World War II. On Mar. 10, 1952, when the El Ombu congregation was organized, he became its elder (formerly he had been an elder in his home congregation in Rosenort). Of Elder Regehr's contribution during the early years of Mennonite Uruguayan colonization, a writer in the April 1, issue of *Unser Blatt* says: "We built houses, Uncle Ernst built congregations."

Rudolf Wiebe, First Church, Beatrice, Neb., was born Apr. 9, 1899, and died Apr. 10.

Calendar

Apr. 30 - May 2—Richfield, Pa., Eastern District Conference.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21 — Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972, Curitiba, Brazil, Mennonite World Conference.

Canadian

May 7—Rosthern, Sask., Rosthern Junior College choir, "Hymns of Praise."

May 22-24—Doon, Ont., Sunbeam Lodge, Ontario sectional meeting of Mennonite camping association.

Western

Apr. 26—Hillsboro, Kan., First Church, Mennonite Foundation meeting on estate planning, Harold Dyck.

May 3 — Enid, Okla., Grace Church, Mennonite Foundation meeting on estate planning, Harold Dyck.

Workers

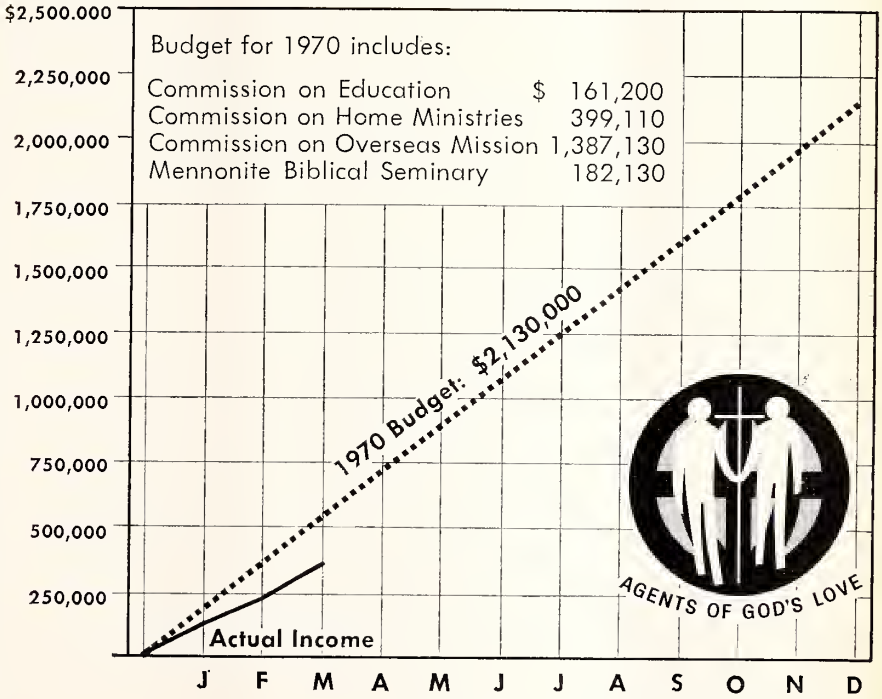
Ir. and Mrs. Paul Derstine, Souderon, Pa., recently completed orientaion and left for Haiti where he will erve as MCC project director for Northern Haiti and unit leader at Grande Riviere du Nord. Both served t Grande Riviere du Nord from 1963 o 1965. Their return to Haiti for three-year term represents the first ong-term directorship which MCC has ad in Haiti. Presently, twenty-nine ICC workers are serving in Haiti.

Duane K. Friesen, a candidate for he doctor of theology degree from Harvard Divinity School, has acceptd a position as instructor in Bible nd Religion at Bethel College. He vill devote most of his time to the ew Bethel Experimental Learning aboratory which will be attempting o develop a community of learning, hrough a more complete integration f the disciplines in the liberal arts rogram. A native of American Falls, daho, and honor graduate of Bethel College in 1962 as a philosophy major, e earned a bachelor of divinity deree magna cum laude from Mennoite Biblical Seminary in 1965. In 965-66, he studied at the Kirchliche Hochschule and Free University of Berlin, Germany. His special field of tudy at Harvard has been ethics.

Armando Hernandez, chairman of he Mesa Directiva and church exension worker in Bogota, was elected o two positions at the beginning of April. At the annual assembly of the Evangelical Indian Association of Combia held in Medellin on April 1 nd 2, he was elected president. The ssociation works among sixty Indian roups in Colombia, attempting to each the Indian tribes for Christ nd bring them more completely into he mainstream of Colombian life. At the annual assembly of the Evanelical Confederation of Colombia, eld in Medellin on April 2-4, Herandez was elected secretary. He was ormerly vice-president.

Conference budget

March



Budget for 1970 includes:

Commission on Education	$ 161,200
Commission on Home Ministries	399,110
Commission on Overseas Mission	1,387,130
Mennonite Biblical Seminary	182,130

	Needed March 31	January to March Receipts	Percentage	March Receipts
Education	$ 40,300	$ 21,469	13.3	$ 5,392
Home Ministries	99,777	53,392	13.4	13,588
Overseas Mission	346,783	255,764	18.4	84,495
Seminary	45,640	35,882	19.7	17,675
	$532,500	$366,507	16.3	$121,150

March 1970 receipts exceeded March 1969 receipts by about thirty-five thousand dollars. For the year, however, receipts total about twenty-six thousand less than the comparable first quarter of last year. Percentagewise, we are now .2 percent behind last year.

A total of $7,377.14 has thus far come in earmarked for the Poverty Fund. If you have questions about this fund, please direct your inquiries to Gary Franz at the Central Office. *Wm. L. Friesen, Conference Treasurer.*

Marriages

Frank Hiebert, Grace Church, Dallas, Ore., and *Ruth Sederberg,* Portland, Ore., on Apr. 11.

Richard E. Lowe, First Church, Wadsworth, Ohio, and *Judy Holler,* Doylestown, Ohio, on Feb. 28.

Kenneth Neufeld, Grace Church, and *Cindy Slygh,* Nazarene Church, both of Dallas, Ore., on Apr. 3.

Donald E. Shoup, First Church, Wadsworth, Ohio, and *Carol Wagner,* Doylestown, Ohio, on Jan. 16.

Baptisms

First Church, Wadsworth, Ohio, on Mar. 26: Ray Miller.

LETTERS

A second for soul food

Dear Sir: I just read over C. Reno Brunner's comments in your March 24 issue ("Give food for the soul"). I second his thoughts 100 percent—let's publish a magazine filled with God's Word, inspiring us to live a Godly life, showing us how our fellow believers are spreading the gospel.

Either very few Mennonites write good articles, or the Episopalians, Catholics, Quakers, and others whose works you publish simply outnumber us.

I look to my church paper for stimulating reading, but why blasphemy and highly controversial subjects? *John E. Koop, 131 Ashley Road, Sinking Spring, Pa. 19608.* Mar. 30

Must the reader recheck?

Dear Maynard: It's 9 p.m., the *Messiah* is on. It's Good Friday. My appreciation of Levi Keidel's four articles is genuine. I definitely approved of his careful, biblical construction. The exposition was direct and doctrinal. We need such systematic soundness of Bible interpretation. I sensed a strong basis of faith in Levi; he doesn't only repeat worn words, but retraces the biblical documentation carefully. The mystical is also present—it ought to be. I'm inclined toward realism myself; and thus need the advice so carefully outlined, i.e., ". . . by discipline and training, my mind can be habit-oriented to fix itself upon Jesus" (Mar. 24, p. 195). See also the March 31 issue, "I must remind myself that He is at work within me."

I do have a matter of issue, though. The use of the KJV, almost exclusively, was not to my liking. Why must the reader recheck the quotations in order to understand their meaning? The most graphic illustration is in the March 31 issue: "I have slain a man to my wounding, and a young man to my hurt . . ." Did you get the message? I didn't until I read my trusted RSV: "I have slain a man for wounding me, a young man for striking me." Fortunately, the example just given was the most difficult. It is now 11:30 p.m.

I'm watching (or at least hearing) Abbie Hoffman, plus those kids from the Boston Commune, and Virginia Graham on the *Merv Griffin Show*. What a riot! I feel sorry for the young conservative—and that ad for colored underwear by Virginia Graham; and that flag-shirt on Hoffman; and that Easter-bunny bit by Arthur Treacher! Gentile and Jew sure continue to need Jesus Christ! God is love; good night. *Dick Rempel, Rt. 4, Inman, Kan. 67546.* Mar. 30

A collection-plate mirror

Dear Sir: I just returned from a showing of *Hunger in America*, a CBS documentary and I'm gut mad! This film must be shown in every Mennonite church in the country. I would like to pass the collection plate with a mirror attached to show the fat gut Pharisees what they look like. I don't know enough words to describe the disgust I have for the fat . . . farmers taking subsidies (federal welfare) and the businessmen living off the flesh of others. Don't point your finger at any other religious or nonreligious groups but let us render the fat, proud, and righteous Mennonites first.

Everyone that writes the editor about this subject should, like I'm doing, send a $100 check. I don't know who to make it out to except "for hungry poeple, with no strings attached." If the editor would forward this and print the correct address for others, I would appreciate it.

The film was from the Mass Media Co., 30 East 61st Street, N.Y., N.Y. Good food for thought before your Sunday dinner. *De Honn, University Apt. 31, Charleston, Ill.* Mar. 30

We suggest the Poverty Fund, Box 347, Newton, Kan. 67114. Editor.

CRISIS: *Housing*

Volunteer labor for home rehabilitation can provide a far-reaching effect and increased motivation for depressed families who live in inadequate housing.

The Poverty Fund

will help meet this crisis!

Move out of the ghetto

To the Editor: As Mennonites I'm sure that we all, at one time or another, worry about what's going on in the ghetto. It seems that we feel sorry for those poor folks and all, but what do we do to help them? I mean *really* help them.

You say that you give heavily to the Urban Coalition and such organizations. This is fine and I'm not knocking that but I feel that we're forgetting an important group. This group was bred in the ghetto and real- y knows that scene. The group I speak of is the Black Panthers.

It's fine for a white middle class to want to help a less fortunate but how would we even know how to go about it? Wouldn't someone who was born and raised in Harlem be a ittle more familiar with what goes here?

We should do all we can to help raise the less fortunates from that environment. The Urban Coalition was successful, for the most part, in keeping '69 from being another long, hot summer but how many did it help move *out* of the ghetto?

One Mennonite church that I know of ran a youth center for the kids in hat ghetto neighborhood. They couldn't understand why the building was being misused constantly. I'm sure hat, to those people, it looked like whitey was giving them another candy bar to put in their mouth to keep it shut. Had this church or any other church given money to an organization like the Panthers for the purpose of starting a center, I'm sure the building wouldn't have had to have been closed. The people, especially he young, in a ghetto understand the Panthers. They know that the Panthers are there to directly help them, mprove their being. I regret the fact hat the Panthers have, in the past, pushed for armed revolution for I agree with them in so many other ways. We can't, however, let this dealism of theirs close our minds to his channel of helping our brothers n the ghetto. *Dan Liechty, 1224 W. Water St., Berne, Ind. 46711.* Apr. 2

Generation gap not a rule

To the Editor: If both parents, father and mother, love and serve the Lord and if their children, from the cradle up through the ninth grade, grow up under a Christian influence and attitude toward the Lord Jesus Christ, then the generation gap in the home and the church or school will not be the rule, but rather an exception to the rule.

We are living in a time when everybody wants to be free to act as he pleases, without due respect of what is right or wrong. Many people are accepting the trend, so prevalent, that you have a right to dissent and disobey, even though you are wrong. This conception is as old as the world and yet it is followed by many people as a standard of moral issue. Consequently, we are allowed to refuse to accept decency, discipline, respect, honor, obedience, and many other things. Thereby, we are following a divided standard of living, which is not pleasing in the will of God. This is one of our major reasons for our generation gap.

This did not begin with the teen-agers. This began with Adam and Eve. They were separated from God. Where there is a separation, it always leaves a gap which has to be brought together again. To continue in this separation is total destruction. The generation gap always gets wider from generation to generation. First of all, God spoke to the adults and dealt with them, and when the grown-ups disobey God's command, then, this is the beginning of the gap. It starts with the adults and not with the children or teen-agers. God's appeal to mankind was to the adult, the parents, who were held responsible for their children. They were to repent from their evil ways and turn back to God. The gap between the parents and God has to be solved first, and then the teen-agers' problems will not be so difficult. The sin of today lies at the door of the parents. For as the home goes, so goes our future, our church, our schools, and our nation. I do not think it should be necessary to mention the increase of our divorce rate. Church members are not interested in going to church or prayer meetings, but are found in nightclubs, pool halls, dance halls, theaters, and are found cursing and swearing, taking the Lord's name in vain. Such evils are a hindrance for a Christian witness and testimonies in the lives of the old and young people and are a very poor example for the younger generation to live by for a better society. When parents indulge in these things, it will be hard for their children or teen-agers not to walk in their footsteps.

How can you tell your children not to do or go to these places if they know you are going there? How can you discipline children if you are not disciplined? We say and are told to be "totally committed unto Christ." This phrase does give me a problem, when I take it as it indicates and what it means and what I am to be and, also, accomplish in my daily living. Does it not mean this—If I fail in one command, I am guilty of all? Am I only judged by what I do or am I also judged by what I am not doing? Jesus says this, "You do and the other is left undone." It is good to do good. Yet, it may be the things I know I should have done and did not do that get me into trouble. Here is where we quit moving ahead. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost" (Mt. 28:19). We refrain from doing many things that we call evil.

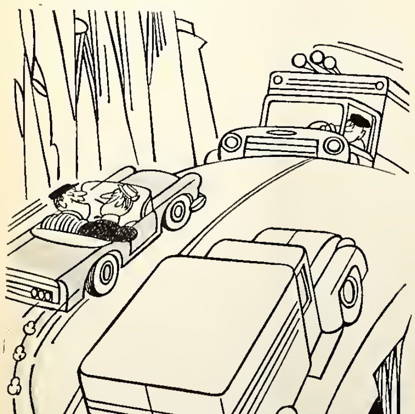
We do not lie. We do not steal, we do not smoke, we do not curse or swear, unless we get real mad. I may not have killed anybody, and yet I may be on the way to hell. So it is with all evil, which we can only overcome with Jesus Christ who is able to conquer all evil, even death.

How can we walk together unless we are agreed? Does this not refer to a oneness, a united relationship between God and man; secondly, a united relationship between husband and wife; thirdly, the parents and the children? Should we fail in either one of these united relationships, we create a gap which must be, and can only be, solved in a humble commitment and surrender to the will of Jesus Christ. How can I witness for Jesus if I do not walk with Him? How do I know the will of God if I do not walk with Him? If the Word of God is the *way* in your life, then you are in the will of God and you will know God's will for your life. To find a treasure, you must be looking for it. God leads the way and goes before, but you must follow.

God made man a free moral agent to choose between good and evil. This is why not all go to heaven. "It is the little foxes that destroy the vineyard."

And again, what does it mean to be totally committed unto Christ? You cannot chaperone the devil. If you let him in your life, he will destroy your soul. If you let him in the home, he will tear it apart. If you let him into the schools, colleges, and universities, he will make monkeys out of you.

If you will pray for one another, you will love one another. *Peter J. P. Schrag, Rt. 2, McPherson, Kan. 67460.* Mar. 5.



I have great extra-sensory perception for this sort of thing.

MEN

MDS — innocence abroad

DISASTER SPELLS MISFORTUNE, calamity, catastrophe, bringing with it destruction of life, property, projects, and careers. But when a word becomes a name, it often undergoes a metamorphosis as its identity changes.

As evidenced at the annual all-unit meeting of the Mennonite Disaster Service held in Lancaster, Pennsylvania, in February, the word *disaster* is taking on new meanings. From the early beginnings of MDS in Kansas as a cleanup team after physical disasters, it soon grew to include longer term rehabilitation.

Mennonite Disaster Service is much like the Christian church—it develops through human suffering. This past year saw MDS spurt from adolescence to early adulthood. The catalyst was some of the worst disasters in the memory of mankind.

Floods, fires, tornadoes, hurricanes—they all played their parts. But the most severe testing of MDS strength came in Mississippi and Virginia in the aftermath of hurricane Camille. As a direct result, two special-interest groups, which until now had gone more or less unnoticed, were officially recognized for their contribution and worth. With the determination of women and hardened biceps of youth added to the traditional MDS trunk, effectiveness increased.

This year, disaster, as reported at the annual meeting, came to mean more than cleanup or even rehabilitation after physical deprivation. Disaster has come to mean not only the destruction caused by an act of God, but also by acts of man. Projects such as community work, working with the disabled and disadvantaged, aiding in head-start programs, and caring for disadvantaged children were mentioned seriously as worthwhile MDS projects. As Freeman Lambright, Indiana, stated in a report, ". . . whenever lives (spiritual or physical) are lost, it is a disaster."

Inner-city work is shaping up for some of the units. Rehabilitating ghetto homes is an important aspect of this work. Most find that when working under black leadership toward black goals, they are surprisingly well accepted, even though they come as uninitiated white Americans. James Burkholder, pastor and MDS project leader in Pittsburgh, Pennsylvania, says, "It is often our innocence that makes us a success. We don't know enough to know that white cannot work with black."

As special speaker at the meeting, David Augsburger, *Mennonite Hour* speaker, compared MDS men to "God's gamblers," a phrase once used by non-Christians to describe the compassionate acts and risks of early Christians during a bubonic plague. "We are there not so much to help, but to make it known that Jesus Christ is what makes our lives work. Wouldn't it be great if the people with whom you work could say that you reminded them of Jesus?" he said.

Robert Lavelle, black realtor and community leader, Pittsburgh, Pennsylvania, and with whom the Pittsburgh MDS unit has been closely associated, spoke on some of the problems the black community faces. "Blacks are the victims, not the causes of the ghettos. Every ghetto started as a good, white neighborhood. City services move out with the affluent white. One-family dwellings are made into multi-family dwellings. There are more people but fewer services.

"Black Americans have had their spirit killed," he said, referring to Jesus' words on fearing those who kill the body. "There can be no change without suffering. Just stand alongside us in our suffering."

The strengths of MDS were heralded as a telegram from Robert Pierpont, national director, Disaster Services, American National Red Cross, and a letter of appreciation from President Nixon were cited. But the weakness of the MDS organization was not left untouched. Much discussion and some polarization on issues had taken place before the delegates had arrived. A strong desire for unity through Christ predominated, and the issues will be faced, throughout the months ahead, toward a better witness for MDS.

Editor, Willard Unruh, North Newton, Kan.

MEDITATION

Free to be honest with God

When I was a youngster, the most impressive way I had of persuading others of my truthfulness was to put my hand over my heart and say, "Honest to God!" It was not sacrilegious. Confrontations with Matthew 5:37 came later. I had a healthy respect for God. Unfortunately, increased knowledge and years seem to rob us of our honesty.

Under protest, my husband and I agreed to chaperone our local youth group for a weekend trip. We had planned our own weekend at the beach and were reluctant to accept the responsibility for a group of teen-agers attending a youth campout at the Jersey shore. I'd like to share what turned out to be a most rewarding experience.

Late Saturday night, under a starry sky, around a glowing campfire, we listened intently to a group of young people being honest to God and with each other. Dick, a music major who served a term in TAP, set the pace. He sang a prayer to the tune of a plaintive Irish melody. After each phrase he paused and confronted himself. Did he really mean what he was saying? Did he really live the way he was praying? When the song was done, he shared the reality of his life: his fears and frustrations, his hypocrisy, and his aspirations. Larry, president of the group, challenged the youth to share an experience with someone or something that had, in reality, been an encounter with God. He related a fresh awareness of God because of an encounter with serious illness in his own family. Others spoke. Verne told of his two years just spent in voluntary service. Following his admission that he had done nothing spectacular, he said, "Those two years were only to pay off Uncle Sam. My voluntary service is just beginning and I'm not at all sure of myself. I would like each one of us to pray for me."

I watched the faces of these young Christians by the light of the fire. Their intense involvement stirred me. They were confronting themselves and reaching the same conclusions as those who had spoken; they were not able to manage their own lives. Having admitted this, they are free to be honest to God and with each other. This is the story of my encounter with eighty young people who are trying to be "for real." It was my encounter with God. *Viola Weidner*

* * * *

Life for me had become a drag—dreary, depressing, an unending series of failures in every area; home, husband, friends, children. Pressures and concerns seemed constantly to increase, in spite of all my efforts, and the birth of another baby brought on a nervous breakdown. Everything available to medical science was used to bring about my recovery: the finest hospital, doctors, drugs, and techniques.

Eleven months later, I had another nervous breakdown and became depressed and suicidal. Hospitalization and a series of shock reatments brought temporary relief. It lasted for three weeks.

Then, one day, I really heard the words to that wonderful song Billy Graham uses, "Just as I am without one plea, but that Thy blood was shed for me." That was for me! This wonderful Jesus died for me. I received Him, the living God. Two weeks later, He touched me and made me whole.

One by one, I told Him of my worries and cares and He took them from me and set me free. Now, He is always here, my loving friend, my counselor, my adorable God. My life is abundant, now. My husband and children have learned to love and trust Him, too, for they also have experienced His unceasing love.

He loves you, too. Trust yourself completely to Him and the abundant life will be yours now and eternally. *Shirley Niemi*

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COVER

The refugee needs a home and a job. It's exactly the lack of dignity, freedom, and democracy that breeds discontent, bitterness, anger, and a feeling of revenge in the refugee camps.

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On showing proper respect to rulers and those in authority, being a treatise on the Christian stance toward emperors, kings, princes, prime ministers, and presidents according to the teachings of the early church and the holy apostles wherein special notice is given to the example of our Lord and Savior Jesus Christ.

JESUS CALLED HEROD a fox.

That was telling it like it was. Which was really a dangerous thing to do. A cousin of Jesus had earlier been critical of Herod's morality (which included wife stealing) and for this indiscretion, John the Baptist was executed (Mt. 14:1-12; Mk. 6:14-29; Lk. 3:18-20; 9:7-9).

Jesus and John were much alike, so much alike that Herod (whose full name was Herod Antipas) got them confused. When Jesus came to Herod's attention after John's death, Herod, who was ruler of Galilee by appointment of the Roman emperor, thought at first that John had returned from the dead. Soon after clearing up this point, Herod began making the same plans for Jesus that he had had for John.

Word of Herod's intentions came to Jesus by way of the Pharisees, a group with whom Jesus had also exchanged some hard words. "Get away from here, for Herod wants to kill you" (Lk. 13:31), they told Jesus. As a result, Jesus began His last fateful journey to Jerusalem "for it cannot be that a prophet should perish away from Jerusalem" (13:33). So Jesus leaves His boyhood home of Galilee to go south, but before He goes, He sends a message back to Herod, probably by way of the Pharisees or whoever brought the warning down the royal grapevine.

"Go tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course' " (13:32).

The good works which Jesus had done, of course, had come to Herod's attention. He knew well the value of the contribution of this gallant healer to the province of Galilee. And he appreciated it, for it was a good example for his citizens.

Sometime later, when Herod was in Jerusalem on business, he happened to meet Jesus and the first thing he thought of was the good works that Jesus had done. He hoped that Jesus would do a miracle for him, but it didn't work out that way. (See Luke 23:7-11.)

Jesus was again disrespectful to His prime minister. Herod questioned Him at some length, and Jesus made no reply. This was strange conduct, because many people will wait many months for an opportunity to speak to a person with power. So when a prince wants to speak to you, common standards of courtesy and the practice of good religion would dictate that polite answers be supplied. Of course, at this time, Jesus was in chains and on trial for His life, having been deserted by His friends. He was caught in the web of a system that was hysterical about law and order and which conscripted many men into its armies to kill and be killed, so fearful was it of rebellion. It was a system hard to respect.

The Scriptures carry two traditions relating to proper respect to be shown to kings and their counterparts. The example of Jesus can be used to support both traditions. "Honor the emperor" (1 Pet. 2:17) is the first. This Jesus followed in His payment of taxes (Mt. 17:24-27), although He indicated that He did this voluntarily and not because He felt legally constrained to do so. Jesus tells Peter that His followers ought to be good citizens not because the laws of the land command them, but because they are citizens of the kingdom of God.

The second tradition of respect for rulers comes into play when the laws of the land conflict with the spirit of the kingdom of God. Peter knew what to do in a case like that. Speaking for the apostles, he said, "We must obey God rather than men" (Acts 5:29). Disobedience to an earthly ruler does indeed seem to be the height of disrespect, yet it may prove to be more respectful if the will of God is more fully perceived by all of earth's people.

To be able to know when the higher kingdom has the higher claim takes much wisdom, much prayer. Jesus knew. M.S.

APR 28 '79

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Mothers work for peace

Donald D. Kaufman

Paying tribute to our mothers, annually, is probably a good thing: at least, if we back up our words and our gifts with appreciation during the other days of the year. Most of us need a bit of outside help to motivate us to say or do what needs to be said or done, in the first place.

Most mothers are doing a remarkable job at the demanding task of motherhood. But let us help them to relax by recognizing that a mother does not always have all the right answers or is not always endlessly patient or does not always have totally unruffled love or, most exasperating of all, does not always have unlimited time just to sit quietly and talk with her children.

Although Anna Jarvis is given the credit for establishing a Mother's Day in the United States, it was Julia Ward Howe who actually made the first known suggestion for such a day. In 1872, Miss Howe suggested that people observe a Mother's Day on June 2 as *a day dedicated to peace.*

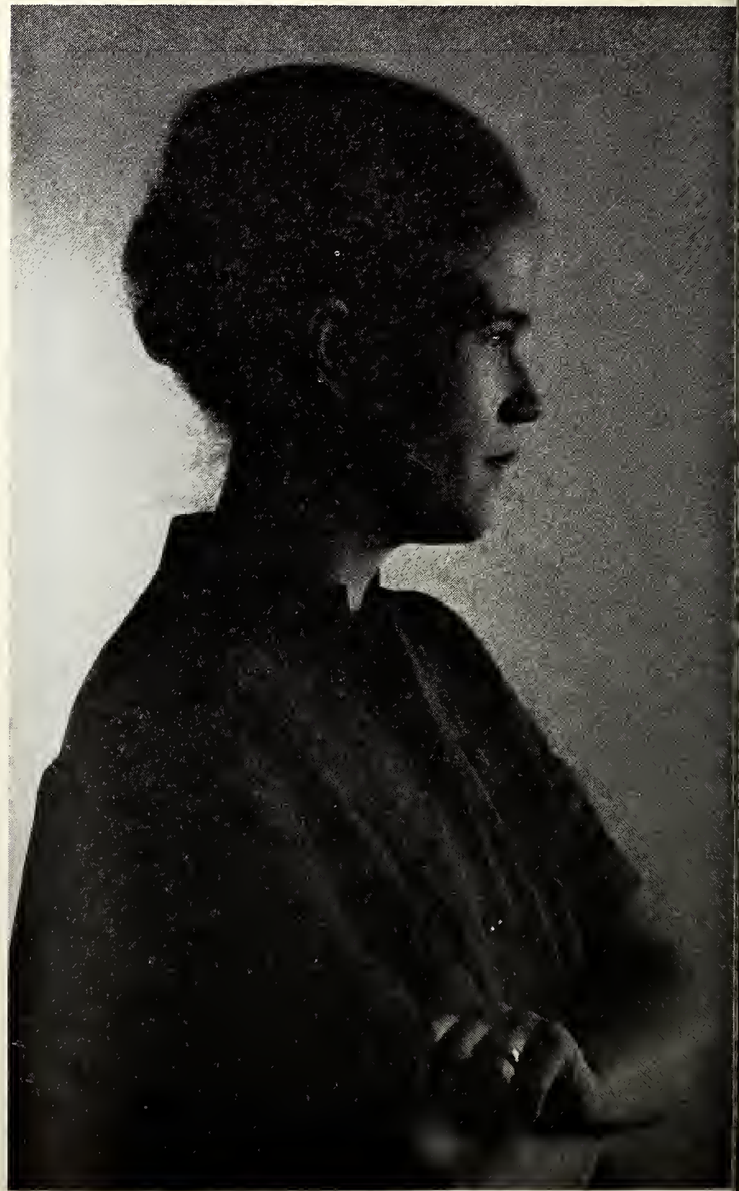
Here is a suggestion which I believe deserves to be explored, even now. It might, well, contain the challenge to which women have not yet fully responded.

It has always surprised and baffled me that, throughout most of human history, women have not spoken out vigorously against war. Considering that they had the task of bringing up children to adulthood, with tremendous investments of time and energy, they have, nevertheless, not protested very strongly when governments demanded that they serve up their choice sons on the altar of war.

How can we understand such apparent apathy to suffering and loss? Is it, perhaps, because women in preceding centuries did not have the chance to really make their wishes known?

Of course, Christians, during the first three hundred years of the early church, understood that warfare and the Christian profession were entirely incompatible. It was not permissible for followers of the Prince of Peace to take the life of any person, either individually, or collectively in

It has always surprised and baffled me that, throughout most of human history, women have not spoken out vigorously against war.



It is possible to surround so thoroughly the life of believers with religious activities, planned pietism, calendared holidays, unbelievable financial burden that the moral question need hardly be raised. Who has time to hear it?

ar. Murder was forbidden and war as considered a sin.

Not until after 170-180 A.D. was iere evidence of Christians ever hav- ig served in the army. It is possible, it hardly probable, that the early hristians misinterpreted the mind of hrist. Consequently, the fall of Chris- anity in 313 A.D. following when hristianity became a legally recog- ized religion of the state, repre- nts one of the greatest, if not the eatest, tragedy in the church's his- ry. It is a tragedy which is still with s today, even in the Mennonite hurch, which professes to understand ie mind of Christ on this matter.

David Poling, author of *The Last ears of the Church,* insists that "if ie Christian community is going to ve the gospel a cutting edge in this rbulent world, it is going to have raise the moral question—not in lsetto, tea-sipping tones, but in a nging challenge to the presumptions government."

"But," he adds, "when (the church) bent on saving its own soul, lands, ower, prestige, influence, skin, it has tle yearning for new Calvaries or nother testing by fire. And it is pos- ble to surround so thoroughly the e of believers with religious activi- es, planned pietism, calendared holi- ys, unbelievable financial burden at the moral question need hardly raised. Who has time to hear it?"

What can mothers do to fight ef- ctively against the goals of a war- re state? I'm not asking this question cause mothers don't have enough do. I am asking this question be- use it's terribly urgent! We have ed with violence and the threat of olence so long that it hardly dis- rbs us, anymore. Children no longer orry about what they're going to be hen they grow up. They know the uth: they may not get a chance to ow up at all!

During the past three years, a new omen's movement has taken more cisive action against the god of ar. This movement, called Another other for Peace, started in a living om with fifteen close friends. Six d a half weeks later, nearly two hundred thousand Mother's Day cards were on their way to the President of the United States and legislators in Washington asking for peace talks. That was in 1967.

An exception to the complacency of many mothers about war is Evelyn J. Whitehorn of Palo Alto, California. She is engaged in a truly historic action for peace. She has refused to permit her son, Erik, to register for the draft, claiming that he is not legally able to vote, marry, buy a drink, or sign a contract without parental consent and, therefore, should not be able to register or enter the Armed Forces without her consent. This decision has resulted in an unprecedented legal effort to free the boy of criminal charges until he has reached the age of twenty-one.

Mrs. Whitehorn says: "If my son's opinions are cause for punitive action, let it be directed at me, who can be held legally responsible."

Regardless of the success of her action, she is acting for all of us who have brought up our sons to love others, and to create, rather than to destroy.

Our mothers already belong to the greatest peace movement in man's history—the Christian church. For many years, our women's groups have done a magnificent job of providing relief for the needs of persons around the world. This is a work of love for which they deserve our praise. My guess, however, is that they have not done as well in those efforts which might have prevented some of the tragedies of war.

If this age demands a meaningful Mother's Day, what can we, along with our mothers do, to work in a positive way for a peaceful world?

Of course, we need realism—we ourselves will not stop war. Yet we must do all we can to build for peace. Just because we cannot put out *all* fires, is no reason for firemen to quit fighting fires. Here are some suggestions:

Train our children in such a way that they know where their supreme allegiance really belongs, namely, to God. He is to have first place in our lives, not the nation-state. A healthy concept of patriotism is: Not "my country, right or wrong," but "My country, when right to be kept right; when wrong, to be made right."

Discourage the purchase of war toys and let your department stores know it.

Adopt children who do not have the benefit of a home. Keep in mind that "no one can give these children what they must have except the individuals who would be parents to them" (Clayton Hagen).

Begin a daily conscience-card campaign by writing short messages to Washington, D.C.: The first day send it to the President, the second day to your congressman; then to each of your senators. On the fifth day, begin again—and repeat the cycle. This ritual can be very effective, because elected officials know it is only one step from the postal box to the ballot box. Don't underestimate your influence.

Mothers could make a terriffic impact by writing letters, expressing their Christian concerns on crucial matters like support for a department of peace legislation and rejection of the Anti-Ballistic Missile system. Send the Mother's Day cards you receive this year to President Nixon with a message against ABM.

War is the central fact of our time. It is a thorny problem, if not an overwhelming challenge, for most of us. But thanks be to God, in Jesus Christ, He has given us His definitive *word* on how we are to live in a world of violence and conflict. There is no loving way except "to overcome evil with good" (Rom. 12:21). Mothers, are you prepared to become another mother for peace? It seems only right that you who have given life must be dedicated to preserving it!

Paper flowers bloom in Vietnam hospital

SITTING AT A desk cluttered with medical instruments and records, and one delicate paper flower held in a clear laboratory glass, the blonde nurse querried the old man in black pajamas, the mark of the rural class in this Southeast Asian country.

"What is your problem, old man?" the nurse asked in Vietnamese.

With a thin, weathered hand, the patient pointed hesitatingly inward toward his chest, saying nothing, but grimacing with his face.

"How long has your chest hurt?"

"Oh, a long time," responded the man.

"Open your shirt so I can examine you."

Slowly, the old-timer unbuttoned his *aobaba,* revealing the dark, leathery chest of a man who had worked for many years beneath the hot tropical sun. The nurse moved her stethoscope around his chest. It was difficult to hear the dull thump of his heart. There were too many other Vietnamese, small children, pregnant mothers, and tired, old people chattering around the table, waiting, impatiently, their turn to see the girl.

The nurse turned the old Vietnamese around, and lifting his shirt, pressed the shiny instrument against his back just below the sharp protrusions of his shoulder blades. She examined his eyes, ears, and throat, and checked his pulse.

After jotting a few notations on the man's medical record, the young girl motioned the old man to an already-crowded bench across the room. He would wait there, possibly a few minutes, but maybe an hour, to see one of the doctors presently swamped with patients. The nurse watched the man move slowly across the room, then looking around, called out the name of the next of an endless stream of patients to be seen that day.

The nurse is Sue Chaperon, a soft-spoken girl from Portland, Oregon, and a Presbyterian who has come to South Vietnam out of a concern for the tremendous medical needs in this war-ravaged country. The patient is only one of the five thousand seen monthly at a daily clinic held at the jointly operated Mennonite Central Committee/Vietnam Christian Service and National Evangelical Church hospital-clinic at the coastal city of Nha Trang.

Sue is only one of eleven overseas staff at Nha Trang. Personnel include two doctors, seven nurses, a lab technician, and a hospital coordinator. As well, one Vietnamese nurse and four assistant nurses comprise the staff at this hospital-clinic which is equipped for major surgery, has a daily in-patient census of fifty-five persons, a separate fifty-eight-bed tuberculosis ward, and an assistant nurses' training school.

Sue's main assignment is in the clinic where she will examine as many as 150-200 patients each day. Working with a Vietnamese assistant nurse, she screens each patient, prescribing medication for those with minor ailments, and referring more serious cases to the two doctors who shar the work. Sue is conscientious an sends more than half the patients sh sees to the doctors for examination

The patients come not only fron the Nha Trang area. Some come fron as far away at Dalat, sleeping on th hospital grounds at night in order t be close at hand when the clini opens its doors at eight each mornin The majority of patients seen ar Vietnamese, but a sizable number o Montagnard and Cham people hav heard of the hospital's reputation an come for treatment.

Nha Trang, itself, is a quiet towr The hospital clinic sits on the edg of the South China Sea, and ha been relatively removed from sign of war in recent years. The patien load reflects this. Though the occasional shrapnel wound will be treate most of Sue's patients are sufferin from natural infirmities. But this i itself is somewhat deceptive.

Sue Chaperon, Portland, sees an endless stream of patients each day at Nh Trang. The flowers are hers also.

A major portion of patients ex-
mined are suffering from tubercu-
osis and respiratory diseases. Nutri-
onal diseases, skin infections, and
sychiatric disorders also rank high.
ll but the latter (which is in many
ases directly relatable to the anxi-
ties engendered by several decades
f a war environment) are diseases
hich would be encountered far less
Vietnam had the time and the re-
ources to direct itself toward the
ost basic of public health, educa-
on, and immunization programs.
ut the war intervenes and diseases
ue Chaperon seldom treated in Port-
nd are routine to her in Nha Trang.
Hospital work in Vietnam does not
nd itself to controlled hours and set
ssignments. When not in clinic, Sue
ill most likely be found in the wards,
ssisting another doctor or nurse with
case; talking with the Vietnamese
irls who attend the assistant nurses'
chool, and get their practical expe-
ience in the wards; or merely cheer-
g up one of the many patients.
ften at night, she will share the re-
ponsibility of arising in the early
ours to attend to emergency cases.
Sue has an interest in art and hand-
craft. A water-colorist, she has tried
capture the Vietnamese life around
er in her free time, but there is very
ttle of that. She has, however,
rned her skills to where they can
e more useful. Walking through the
B wards one afternoon, she became
articularly depressed at the lack of
ecreation available to the bed-ridden
atients. With little to do, the time
asses slowly until they have suffi-
iently recovered to leave the crowd-
d wards. Sue bought crepe paper
nd taught several patients how to
ake colorful paper flowers. The
lea was a success, and now the dull
ards have blossomed with color, and
e majority of patients are busy
assing the hours with handicraft.
lost of the flowers were given as
fts or sold during the recent Tet
olidays. Sue hopes that in the future
a regular outlet might be formed so the patients can sell their handicraft on a routine basis.

Not all of Vietnam is a war zone, buttressed with bunkers, and resounding with the sounds of artillery and M-16s. But all of Vietnam is affected by the war, and Sue is just as concerned by the secondary medical problems indirectly accountable to the war. It is these cases which she treats daily, and which have convinced her that at this time her skills are needed far more in Nha Trang, South Vietnam, than Portland, Oregon. *Brennon Jones, Vietnam Christian Service via MCC News Service.*

Radio programs available

Since January 1969, the General Conference Mennonite Church's Faith and Life Radio and Television has been working closely with the Old Mennonite Church in the area of several radio projects.

Choice, a thirteen-week 3½-minute daily broadcast for men, was aired over one hundred stations in 1969 (approximately 85 in the United States and 15 in Canada). A revised version has been produced for 1970. The main difference is in the theme music and the literature offer. A new version of *Choice* will come out in the fall.

In addition, the groups have cooperated on Family Life radio spots. The new *Choice* materials, as well as the Family Life radio spots, are available from Mennonite Broadcasts, Inc., Box 472, Harrisonburg, Va. 22801 (for United States releases) or from Faith and Life Radio and Television, 1483 Pembina Highway, Winnipeg 19 (for Canadian releases).

Suggestions on how congregations can become meaningfully involved in the local radio ministry will be welcomed.

Bethel president resigns
Will serve one more year

Orville L. Voth has announced his resignation as president of Bethel College effective in June 1971.

In making this announcement on April 27. President Voth said that "after careful and deliberate thought I have concluded that the best interests of both Bethel College and my professional future will be served most effectively by my resignation."

Voth joined the Bethel faculty as interim dean in the fall of 1966, becoming president in February 1967. Prior to returning to his native Newton, he was professor of chemistry at Kansas Wesleyan University, Salina.

"President Voth submitted his resignation in early March in a letter addressed to the chairman and executive committee of the Bethel College board of directors," Dean R. Stucky, Wichita, chairman of the board said. "Following extensive conversations with Voth, the executive committee voted on April 22 to accept his resignation."

Stucky added, "At the request of the executive committee, Voth consented to continue as president through the 1970-71 academic year, even though it will delay his professional plans for the future. The board of directors is particularly appreciative of this gesture because it assures continuity of leadership during the year ahead and will also provide minimal time for an extensive search for a successor.

"Voth has provided capable and dedicated leadership to Bethel College. The board of directors expresses its deep appreciation for his devoted and untiring efforts in behalf of Bethel College, and pledges its continued support of him during the final year of his administration.

"We call upon students, faculty, churches, the Newton community, and all Bethel constituents to redouble their support to the college during this period of transition."

HE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures nd the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General onference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canda; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

New lessons for four- and five-year-olds

New Sunday school curriculum for kindergarten children is being produced cooperatively by the Mennonite Church and the General Conference Mennonite Church. It is now in the last stages of production.

At the heart of the curriculum is a Bible story book, beautifully illustrated in four colors, which is now in final printing stage. The teacher's manual for Year I of the two-year curriculum has gone to press.

The teachers' manuals, *Bible Lessons for Kindergarten Children* (there are separate books for Year I and Year II), were written by Mary Rempel of Hesston, Kansas, a mother with experience in public school teaching and curriculum writing.

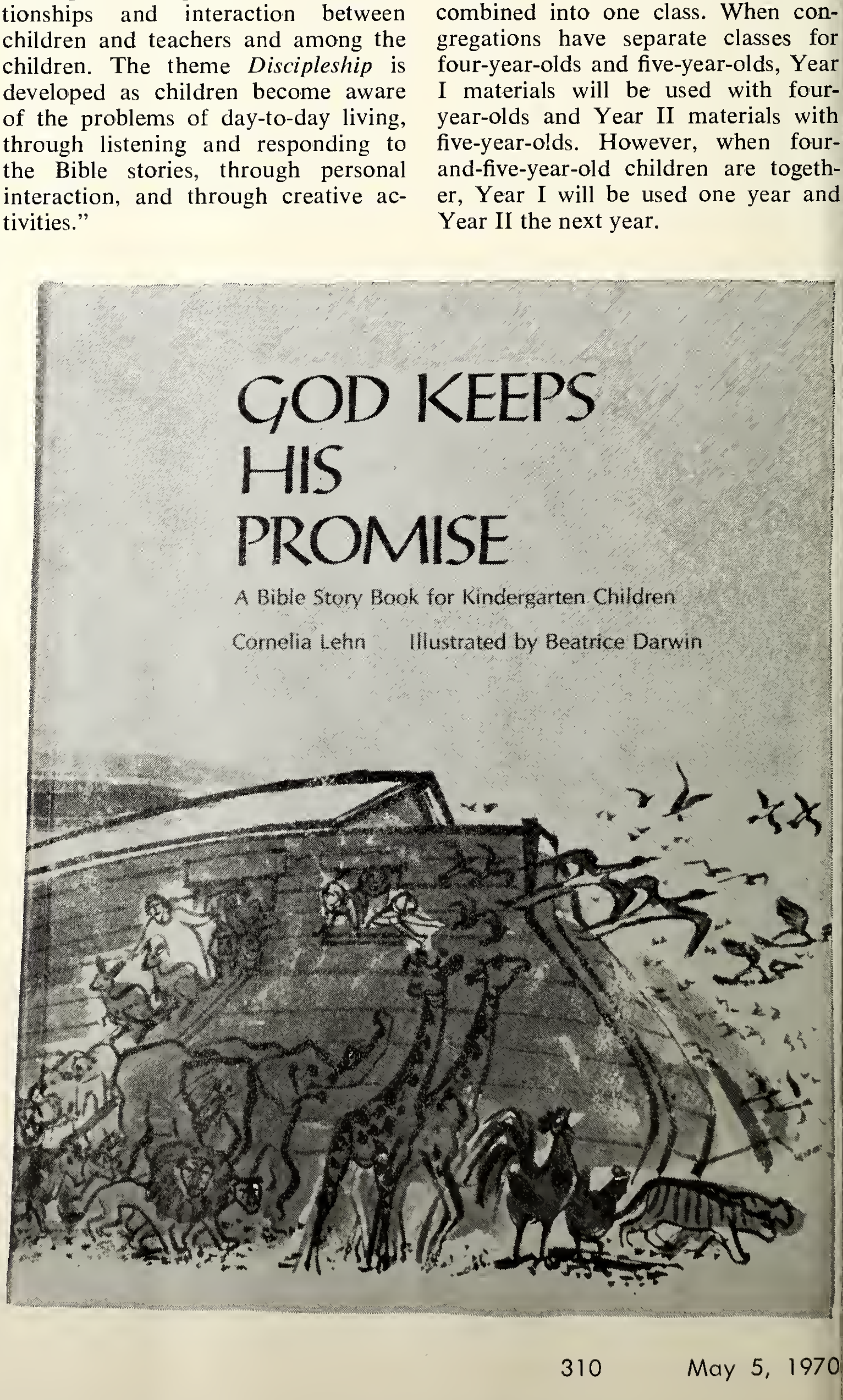
Mary worked from an outline prepared by four educators representing the two cooperating conferences: Melva Kaufman, then professor of education at Hesston College, Hesston, Kansas, who is currently involved in curriculum development for schools in Afghanistan; Laura Troyer, a public school kindergarten teacher from Elida, Ohio, who used the Bible stories in her classes; Cornelia Lehn, editor of the new curriculum and writer of the core piece, *God Keeps His Promise, A Bible Story Book for Kindergarten Children;* and Mary Rempel, writer of the lessons.

The curriculum begins with the believing community, gathered around the Word, in which the child is found. The community relates to the child and rehearses with him the acts of God which have provided the basis for the community.

That means that the curriculum attempts to allow God to speak to the child through relationships and narration, using child development theory as a servant in developing relationships and in communicating the Christian community's heritage.

As in the Mennonite Graded Sunday School Curriculum for children in grades one to eight, the new curriculum incorporates the three unifying themes of *Redemption,* the *Church,* and *Discipleship.* But instead of emphasizing a different theme each year, this curriculum relates the three themes to each session, as stated in the introduction to the course. "The theme *Redemption* is developed in the class session through the telling of the Bible story. The theme of *Church* is developed through the loving relationships and interaction between children and teachers and among the children. The theme *Discipleship* is developed as children become aware of the problems of day-to-day living, through listening and responding to the Bible stories, through personal interaction, and through creative activities."

This new kindergarten curriculum is planned for children four and five years of age. In large churches, there will be separate classes for four-year-olds and five-year-olds. In smaller congregations, both age groups will be combined into one class. When congregations have separate classes for four-year-olds and five-year-olds, Year I materials will be used with four-year-olds and Year II materials with five-year-olds. However, when four-and-five-year-old children are together, Year I will be used one year and Year II the next year.



GOD KEEPS
HIS
PROMISE

A Bible Story Book for Kindergarten Children

Cornelia Lehn Illustrated by Beatrice Darwin

The lessons are intended for one-hour sessions, but the teacher can lengthen or shorten each session by the choice of activities. The session guides also assume that children will go directly to the classroom (either before or after the congregational worship service) without taking part in departmental worship or other opening exercises.

In September, classes will begin with the unit, "God Saves His People." The course will be used in September in anticipation of the quarter change in all curriculum material coming in 1971, when all curriculum will change to September to November, December to February, March to May, and June to August quarters.

The curriculum emphasizes the fact that the Bible tells *one* story. To help the teacher sense this wholeness, Helmut Harder, professor at Canadian Mennonite Bible College, Winnipeg, has written concise theological introductions for each unit to unify the biblical stories into *one* story of salvation.

Children are given opportunity to express freely out of their own experience what the Bible story means to them. It is hoped that this freedom of response will make the new curriculum usable anywhere—in the city or the country, at any economic level, with any race.

Many creative ways of letting children respond to the story are suggested. Children may respond by playing the story, either with the colorful figures from the teacher's packet, with clothespin puppets, with their fingers, or with their whole selves as they relive the story by becoming characters in the story. Or children may make their response through art, with such media as fingerpainting, crayons, colored felt pens, tempera, mosaics, or Play-Doh.

The teacher's manual also contains many helps for the teacher. Interspersed throughout the lessons are many short articles to help teachers with such topics as the use of the Autoharp in the Sunday school class, Scripture memorization, children's behavior, the library, and a snack in class. There is also an annotated list of children's storybooks and helpful teachers' books, a suggested list of filmstrips, and a list of class equipment and supplies. In the back is a section of twenty songs not found in *The Children's Hymnary*.

The teacher's manual also contains many suggestions for using the weekly two-color activity papers, *Learn* for Year I and *Think* for Year II. These papers provide the intersection between the Bible story and life issues. Many mind-stretching activities which the teacher can use in the class are suggested in the papers: puzzles to make children think, stories to help them solve problems, and pictures for discussion.

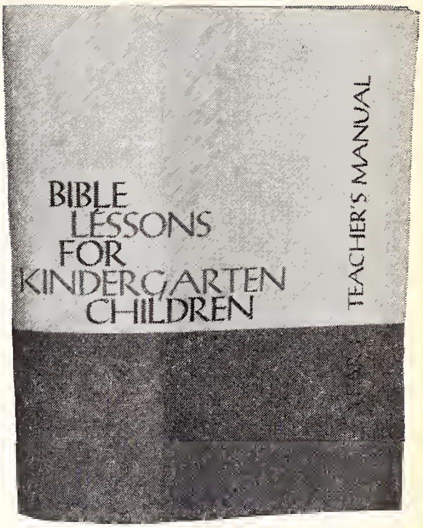
The last page of the leaflets will feature regularly original animal characters, Lyric (a squirrel) and Leifert (a rabbit), created by artist Naomi Yoder from Hesston, Kansas. The animals were used because all children, regardless of their socioeconomic background, will be able to identify with them. There will also be songs, poems, mission and relief stories and projects, Mennonite history stories, and suggestions for activities at home.

The teachers' manuals purposely contain a variety of activities for each lesson so that a teacher can choose what suits the pupils, the classroom, and the teaching situation.

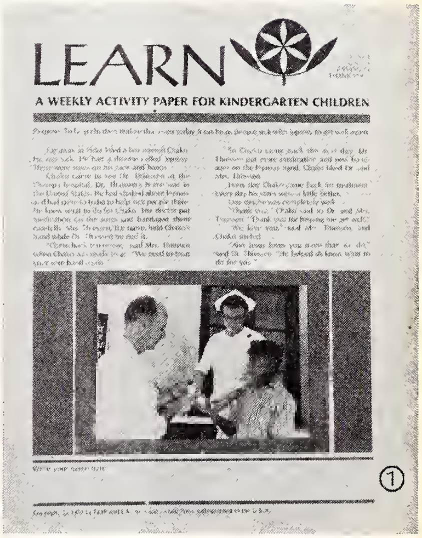
The whole curriculum is made of seven pieces:

God Keeps His Promise, A Bible Story Book for Kindergarten Children, is written by Cornelia Lehn and illustrated by Beatrice Darwin. The book contains seventy Bible stories, thirty-four from the Old Testament and thirty-six from the New Testament. There are seventy full-color illustrations and ten black and white illustrations which can be used as teaching pictures.

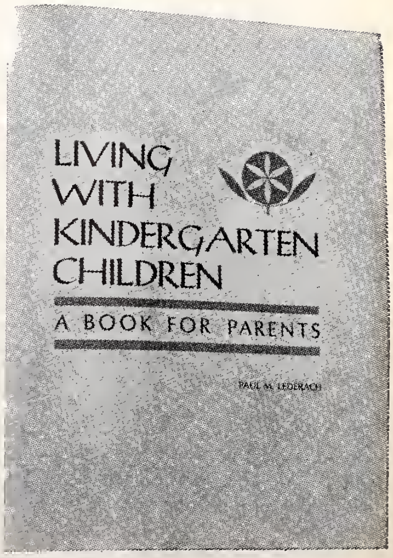
Bible Lessons for Kindergarten Children, Year I and Year II, are teachers' guides written by Mary (Mrs. Dick) Rempel, with theological introductions by Helmut Harder. Each book has fifty-two lessons, each lesson based on a Bible story.


BIBLE LESSONS FOR KINDERGARTEN CHILDREN

TEACHER'S MANUAL

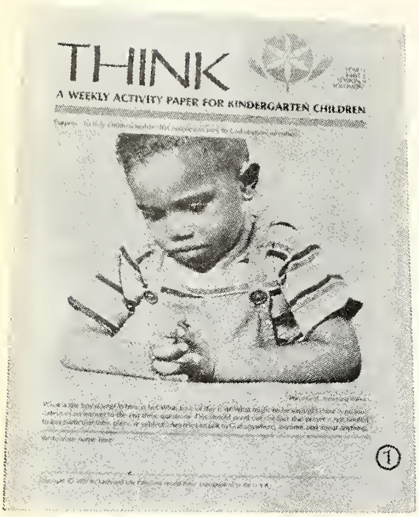

LEARN

A WEEKLY ACTIVITY PAPER FOR KINDERGARTEN CHILDREN


LIVING WITH KINDERGARTEN CHILDREN

A BOOK FOR PARENTS

PAUL M. LEDERACH



THINK

A WEEKLY ACTIVITY PAPER FOR KINDERGARTEN CHILDREN

①

Learn (for Year I) and *Think* (for Year II), are four-page take-home papers which can also be used by the teacher in the class.

Teaching Helps is an activity packet which contains twenty brightly colored figures of people and animals drawn by Clifford Johnston (these can be used by the teacher to clarify concepts in the stories), a Palestinian house, and twelve pictures.

Living with Kindergarten Children by Paul M. Lederach is a book for parents of kindergarten children.

Songs for Kindergarten Children is a 12-inch record of most of the songs suggested in the curriculum.

Your Kindergarten Department. A Guide for the Sunday School Superintendent is a brochure to acquaint the Sunday school superintendent with the curriculum.

Minute offering series

Beginning with the April 1970 issue of the *Conference Visitor,* four or five one-minute informational items about Conference programs will be attached. These short writeups, about a minute in length, can be read by a layman before the offering to report to the congregation significant happenings in the church in mission. "Minute for Mission" will be a six-months experiment.

Congo field enlarges staff
Publish book next year

Provision to boost the field strength of the Congo Inland Mission by thirteen was a highlight of the annual meeting held in Elkhart, Indiana, in April. Attending the meeting were over fifty people, including women associated with the CIM Women's Auxiliary.

New missionaries approved were Dr. and Mrs. Richard Hirschler and Mr. and Mrs. Henry Braun. It is anticipated that they will depart late in 1970 or early in 1971. Returning for service are: Rev. Rudolph and Dr. Elvina Martens, Mr. and Mrs. Herman Buller, Mr. and Mrs. Larry Rempel, Miss Aganetha Friesen, and Mr. and Mrs. Arlo Raid.

Citations for outstanding service were awarded seven workers. They are: Mr. and Mrs. George Neufeld, Aganetha Friesen, Bertha Miller, Frank Enns, and Mr. and Mrs. Archie D. Graber.

Noting that 1971 marks the sixtieth anniversary of the beginning of mission work by CIM, provision was made for the publication of a book.

Field reports reflected struggles and progress in relation to mission and church developments. Strong church growth was reflected in the reports which showed that thirty thousand members are now in the CIM area. Medical work at Kalonda has doubled. Peter Buller will serve as director of the theological school at Kinshasa for the next school term. The other CIM missionaries serving at the school, along with Congolese teachers, are Richard Steiner and Peter Falk.

The cooperative agricultural work with MCC, known as COMAS, was reported to be penetrating into deeper territory. In 1969, sixty-five trips were made over eleven routes, and missionaries, Pax workers, and Congolese spent 446 man days in the extension work. A total of 3275 rabbits were reported at one time. But the work also includes provision for Bible study and training in personal witnessing.

New officers elected were: Milo Nussbaum, president; Elmer Neufeld, vice-president; Heinz Janzen, secretary; and George Loewen, treasurer.

Congo Inland Mission executive secretary, Reuben Short, presented a report and gave guidance to the day's business. Arthur Janz gave the treasurer's report.

The 1970 annual meeting reflected a deep sense of partnership and appreciation in relation to the church in the Congo. It was noted that strong leadership is emerging and that during the seventies the maturing process of learning to work together will need to grow. The prospect of delegations both to and from the Congo were mentioned.

Three groups of Mennonites cooperate officially in Congo Inland Mission. They are the Evangelical Mennonite Church, Evangelical Mennonite Brethren Church, and General Conference Mennonite Church. Seventy-two missionaries are now serving in the Congo, with thirteen more authorized to return or go for the first time. Total receipts in 1969 amounted to $450,000. *Andrew R. Shelly, Conference News Service.*

Child upset by hidden drug

Sharon, the daughter of Pastor and Mrs. Arthur Jackson of the First Church, Chicago, was hospitalized, first in Chicago and later in the Elkhart General Hospital. Drugs placed in Sharon's noon lunch triggered an emotional disturbance. She has been able to return to her home, but continues to have periodic consultations at the Oaklawn Psychiatric Center.

The Jacksons, a blind Negro couple, are supported, in part, with Central District mission funds. Since Sharon's hospitalization expenses will exceed $2000, the missions committee has established a Sharon Jackson Fund to receive contributions to meet this emergency. The Jacksons do not have health insurance.

Contributions to the Sharon Jackson Fund should be so designated and sent to Central District, Box 28, Bluffton, Ohio 45817.

New Congo pastors school supported by 10 churches

March 1 was a significant day for the Ecole de Theologie Evangelique de Kinshasa, ETEK for short. The dedication of the school was an important milestone for the ten churches, representing three hundred thousand members, who had met in 1967 to plan for cooperative theological education. The Congo Mennonite Church is one of the cooperating denominations.

Jean Bokeleale, general secretary of the Congo Protestant Council, read the Scriptures, offered the prayer of dedication, and cut the ribbon to declare the school officially opened. Already in 1962, the Council had urged member churches to found a theological school in the capital, but nothing was done until 1967 because churches were assessing the needs of the newly independent Congo.

Theological education in the Congo is not new: former pastor training schools in Kimpese and Kajiji ceased operation to become part of ETEK. It is cooperative education on an urban campus that is new.

Three years ago, the organizational meeting for ETEK was held. About a year and a half ago, the forty-acre site of the urban campus, on the northwestern edge of Kinshasa, "was little more than a patch of manioc gardens, on one desolate corner of which six insignificant buildings were struggling to inch their walls above the surrounding brush," says Peter Buller, a Congo Inland Mission worker on the ETEK staff.

But by mid-1969, seven faculty homes, a forty-bed men's dormitory, and sixty married-student units were completed. Later, an academic complex consisting of eight classrooms, a home economics center for the women's school for student wives, a projection room and language laboratory, a library, an administrative building, and staff offices became ready for occupancy.

The big move from Kimpese (where ETEK was temporarily housed until the urban campus was substantially completed) to Kinshasa came last July. By September 15, the new school was in operation, with the student body consisting of fifty-three married couples (with a total of 143 children) and twenty-one single men students.

AGENTS OF GOD'S LOVE

Nine staff members began the year. Duncan McIntosh was the principal. John Masamba, a Congolese, was assistant principal. Dr. John Marshall was coordinator of development. Among the other staff people were three Congo Inland missionaries: Peter Buller, Peter Falk, and Richard Steiner.

At the February board meeting to arrange for the next academic year, Peter Buller was asked to be the director of ETEK for the 1970-71 year because the McIntoshes are due for furlough. Andre Buetu, a student at the *faculte* at Kisangani, is to replace Mr. Masamba, who plans to study in the United States.

"Whereas it was almost impossible to get someone to come and teach at out-of-the-way Kajiji, this is not the case at Kinshasa," says Peter Falk.

Where does ETEK fit into the spectrum of theological education? Buller sees the school of theology somewhere between the Bible institute and the *faculte* (the highest level of theological education in the Congo), which means ETEK gives theological training at the university level.

At present, ETEK demands of its entering students successful completion of at least four years of study on the secondary level, or the equivalent.

Buller sees ETEK meeting a crucial need in the Congo church, not by producing a hierarchy of church leaders to lord it over the church, but by preparing servants of Christ who are able to bring members into direct contact with Christ. He reasons, "If the laity is the cutting edge of the church, then the clergy must be trained to hone that cutting edge."

And pastors are desperately needed to mobilize the laity. Kinshasa, for instance, the city in which ETEK is located, has mushroomed from a city of three hundred and fifty thousand in 1960 to over a million in 1967. The influx of people comes from the rural areas, where many were church members. In Kinshasa, one hundred and twenty thousand would call themselves Protestants if asked to what church they belonged, but the fact is that only about fifteen thousand are members of a city church and only about eight thousand attend worship services on Sunday morning.

A year ago, there were only fifteen pastors and ten laymen leading the pastoral ministry of the city church. Only two of these were in the ministry full time; only one of the ministers had a secondary education. With ETEK now in the city, hopefully need and supply will meet. *Conference News Service.*

SWISH
ZOOM
SWISH
Are you ready for Eternity ?
Prepare to meet thy Doom

Do you think bigger signs would help?

DISCUSSION

Limits for conference resolutions

In a letter to the editor some time ago [Nov. 4, p. 670], regarding the status of the Poverty Fund project, the writer expressed a feeling that the matter had come to involve the entire issue of Conference statements and resolutions.

The point was well taken, but the Poverty Fund resolution is by no means the only case in point.

During the past decade or so, a mounting number of such actions have been taken by both General and district conferences. In fact, in some instances, this has come to be very much a regular aspect of conference procedure. But when one looks for actual, evident results of all this body of declarations and projections, there is far too little to point to. The question, why? naturally presses.

Two things need to be borne in mind in this respect. One is that the potentiality of any one such action is in inverse ratio to the number of similar actions taken at a given time. The last session of General Conference marked an all-time high in this respect; and one wonders how many of those who voted for adoption of the propositions presented could now at once even name all of them, to say nothing about citing their contents.

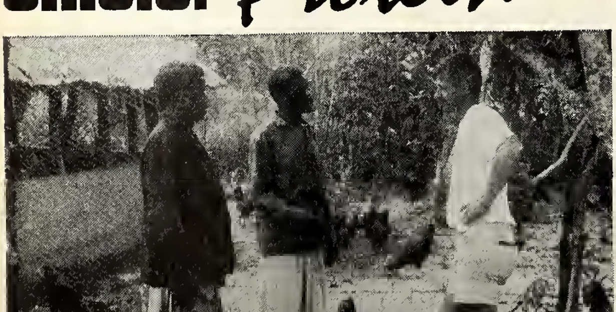
The other consideration is that any such action, without an adequate background or foundation having been laid, is premature and, accordingly, due to accomplish little. The prevailing pattern has been that some small body—Conference board, or committee, or local church group—has felt moved to delve deeply into some issue or situation; came to discover its various ramifications and implications; felt deeply about its poignancy; framed its findings and concerns into a comprehensive statement that was more declarative than illuminating, in some instances more indicting than inciting; and concluded with a proposed program of relevant action. This then came to conference for consideration and acceptance by delegates who had not been through the above process of orientation and impression, and by their adoption to be relayed to the churches for their implementation. This meant that the conference body was called upon in two hours, or two days, to rise to what the study group had come to in two months, or maybe two years. This obviously was illogical, and the question of fairness could even be raised; for by so doing, the delegates were thrust into the throes of no mean dilemma.

On one hand, they faced the issue of voting for adoption and implementation of a measure whose ramifications they themselves too little understood, and even less able to adequately interpret to and impress upon those whom they represented. On the other hand, there was the option of declining to support the proposal, and thus incur responsibility for turning thumbs down on a worthy issue with a resultant stigma upon both the conference and the church. Between the two courses, delegates regularly chose the former, by which statements and resolutions were adopted, and sponsors felt a sense of gratification. But as time went on and little issuance thereof evolved, gratification waned, disappointment ensued, and reactions concerning the church tended to become abrasive, whereas understanding would have been more fitting and far more healthful.

Furthermore, in a matter involving a need which calls for response on the part of a people, but which falls outside the orbit of the personal experience or observation of the rank and file, *four things are requisite*: 1. They must be brought to know what the need really is, its nature, its scope, and its depth. 2. They must be presented with a program in progress, or in prospect to meet that need. 3. They must see the channel by which their contributions are to flow to meet the need. 4. They must feel assured that that channel is both adequate and reliable.

Our people have demonstrated well that when these conditions are met they will respond.

CRISIS: *Protein*



Pilot projects are needed in the Congo to develop understanding of chicken raising techniques to increase dietary protein.

The Poverty Fund

will help meet this crisis!

Mennonite Central Committee pro-edure in relation to Jordanian relief ollowing the Middle East war in 967 is a case in point. The MCC id not issue general statements about n increased number of refugees, up-ooted and dependent, and then call pon a "middle-class, affluent, self-ontained" church to bestir itself in ehalf of the situation. Rather, it old of the extent of the need, ap-roximate number of new refugees, e acute need for blankets and tents n particular; told where contributions n kind or in cash were to be di-ected; emphasized the time element nvolved; and advised that it would ave its own representatives on the eld to help supervise the work of istribution. And people responded.

In light of the foregoing, what eeds is that when some group feels at a Conference statement should e issued and/or resolution adopted, should convey this feeling to the xecutive committee or board of the onference for evaluation well in ad-ance of the time when Conference to meet. If more than one such roposal is received, then the execu-ve body needs to decide which *one* is ost pertinent at the time, and so dvise those with whom it originated. hey then set about to acquaint the onference constituency as much as ossible with their concern.

Then when Conference meets, this e set out as the one matter for onsideration by the small discussion roups at one of the group discus-on periods. This then should be ollowed by a period of open dis-ussion on the conference floor by hich the resolution committee be uided in formulating a draft to be bmitted to Conference for final onsidertion and action. Conference elegates should thus be much better ble to report and interpret to their espective congregations the action ken regarding a matter concerning hich the people had had some pre-ious knowledge. Prospects for un-erstanding and proper implementa-on should thus be greatly enhanced.
. L. Hartzler, 809 N. Evans St., loomington, Ill. 61701.

RECORD

Calendar

May 29—Mennonite Biblical Seminary commencement.

June 11-14 — Reedley, Calif., Pacific District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Canadian

May 7—Rosthern, Sask., Rosthern Junior College choir, "Hymns of Praise."

May 22-24—Doon, Ont., Sunbeam Lodge, Ontario sectional meeting of Mennonite Camping Association.

June 20—Steinbach, Manitoba, relief sale.

Central

May 24—Trenton, Ohio, Apostolic Church, James Arn ordination.

Marriages

Ronald Adent, and *Cynthia Zalba,* Grace Church, both of Chicago, Ill., on Apr. 4.

Daryl Alwine, Stahl Mennonite Church, Johnstonn, Pa., and *Doris Neufeld,* First Church, Mountain Lake, Minn., on Apr. 18.

Jerry Florian, United Methodist Church, and *Virginia Stucky,* Eden Church, both of Moundridge, Kan., on Apr. 18.

Jerold Franz, Alexanderwohl Church, Goessel, Kan., and *Sharon Fisk,* Bellflower, Calif., on Mar. 14.

Milton Hill Friedensberg, Jr., San Francisco, Calif., and *Donna Butts,* First Church, Reedley, Calif., Feb. 14.

Steve A. Kirk, Baptist Church, Jasper, Ga., and *Sherri Dianne Koehn,* Bethel College Church, North Newton, Kan., on Apr. 10.

Waldo Rempel, Bethel College Church, North Newton, Kan., and *Helen Gertsen,* First United Methodist Church, Newton, Kan., on Apr. 10.

Baptisms

Correction: *Eden Church,* Moundridge, Kan., Mrs. Edwin Goering (not Edwin Goering), on Feb. 22.

Workers

Tina Fehr, a worker in Mexico since 1955, is taking a three-months course in anesthesia at the Cook County School of Nursing in Chicago. The only foreign nurse at the local hospital in Cuauhtemoc, Chihuahua, Mex., she has trained nurses to take charge of the different departments within the hospital.

N. N. Friesen of Aldergrove, B.C., spent about a month, Feb. 21 to Mar. 18, in Mexico conducting evangelistic services at Steinreich and Cuauhtemoc and making many house visitations. The services were well attended. Friesen's reports of his trip to Russia presented at four different localities, attracted many listeners.

Dr. Sigrid Harms, Luebeck, Germany, has been assigned by the European Mennonite Evangelization Committee to medical service in Indonesia. She will replace Dr. Marthe Ropp. If visa problems can be solved, Harms will begin work in Indonesia this year.

Kathleen Sullivan Harris will teach mathematics courses in Freeman Academy and will teach economics and accounting in Freeman Junior College. She is a graduate of Saint Bonaventure University in Olean, N. Y., and has completed a semester of graduate studies in economics at the University of Nebraska. She taught basic mathematics at Cantonsville Community College, near Baltimore, the first semester of this year. Since January, she has been employed part time in the business office at Freeman Junior College.

Ronald Harris who has been director of admissions at Freeman Junior College since January will assume a teaching position in college mathematics. He will teach a new course in introduction to data processing and will also teach business finance. He is a 1969 graduate of the University of Nebraska, with a major in mathematics and actuarial science.

John and Mary Pauls, missionaries to India (since 1958 and 1952 respectively), arrived in Morden, Man., on Apr. 17. After a visit with relatives there, they will travel to Kansas where Mrs. Pauls' mother resides.

Anne Penner, General Conference

LETTERS

Mennonite missionary to India, arrived in Winnipeg, Apr. 6, for a three-months furlough. A nurse, she first went to India in September 1946.

Olive C. Sanborn, Libby, Mont., has accepted a position as instructor of art at Freeman Junior College. She is a graduate of Northern Montana College and she completed a two-year elementary diploma course at Freeman Junior College in 1959. She taught for two years in rural schools in Turner County in South Dakota and for five years in Montana schools at Loma and Libby.

Deaths

Mrs. Emma Fink, eighty-seven, last surviving charter member of First Church, Allentown, Pa., died Apr. 6.

Mary Flickinger (Mrs. John H.), Eden Church, Moundridge, Kan., was born Nov. 2, 1882, in Freeman, S.D., and died Apr. 20.

Edwin Goering, Eden Church, Moundridge, Kan., was born Jan. 5, 1911, and died Apr. 18.

Chester Lowell Hughes, First Church, Reedley, Calif., was born Nov. 3, 1927, in Cerster, Okla., and died Mar. 3.

Helen Bartel Quiring (Mrs. Walter), Saskatoon, Sask., was born in 1918, in Poland, and died Apr. 12. Reported by First Church, Saskatoon.

Reunions

The Schartner Family Reunion will meet in Marion, S.D., on Aug. 2 and 3. Invited are all members of the original Schartner family which emigrated from Poland in 1874 to South Dakota and later to Kansas, Oklahoma, and Canada, including descendants of the families of: John F. Schartner, Tobias F. Schartner, David F. Schartner, Wilhelm Bornn, Wilhelm B. Deckert, Benjamin H. Dirks, Bernard P. Becker, Friederick F. Schartner, Johann P. Schmidt, and Carl F. Schartner. For further information contact Eldon E. Smith, Marion, South Dakota 57043.

Disturbed by color of hand

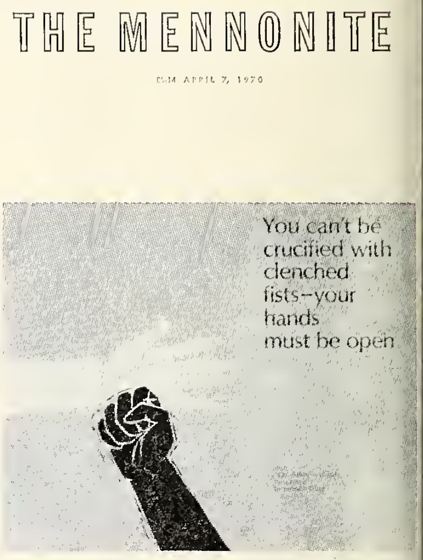
DEAR SIRS: I was somewhat disturbed by the front cover of the April 7 issue of *The Mennonite.* To people involved in the civil rights movement, the color symbolism used in the drawing would be met with a negative attitude. The black is presented as the wrong way to be crucified. The white is the right way, the pure way.

It is ironical that in the first article of this issue William Klassen states "I consider it . . . a major tragedy that our people are still so prejudiced." I doubt that such an implication of color symbolism was made consciously whether it was a reprint or not, however, this color symbolism is one of the many ways which separate the Mennonites from a true feeling of racial equality with the blacks.

From my early Sunday school days, I can remember a book with different colored pages that was used by the teacher to demonstrate Christ's saving power. The first page was black, indicating our sinful ways. The last page was white, which represented a pure heart without any blemish of sin. The song that went with the book ended with something like "He has washed my sins away" or "washed me white as snow." I am sure that the book was intended to demonstrate salvation, but it did give the implication that black is sin and white is pure.

I'm sure that it was not your intention for this cover to have any racial overtones but I consider it in poor taste. The elimination of the color symbolism in the colors of black and white is one of the many steps toward a true feeling of racial equality. *The Mennonite* has had some excellent cover pictures in the past. Please try to maintain that same standard of high quality. *Jerry Juhnke, Box 232, 2221 N. Hillside, Wichita, Kan. 67219.* Apr. 13

We're sorry that in changing a two-tone purple drawing to a two-tone black, the use of our only available color seemed to add a racial overtone to the statement. This was not intended. Editor.


THE MENNONITE
APRIL 7, 1970
You can't be crucified with clenched fists—your hands must be open

White fist for black

DEAR EDITOR, Your artist of the April 7 cover has his colors reversed. Rather than blackfist on white palm, he should have the white fist nailing the black hand to the cross. This would be closer to what has actually been happening for the last two hundred to three hundred years. *John Klassen, 4005-15th N.E., Apt. 308, Seattle, Wash. 98105.* Apr. 13

Why accuse our seminary?

DEAR EDITOR AND FRIENDS: In *The Mennonite,* issue of April 14, the faculty and students of our seminary were accused of slapping the President. We all know that many issues can be supported by the Holy Scriptures, pro and con. For example, did the Apostle Peter slap the face of authority in Acts 2:36-42, and Acts 3:13-21? Or did Jesus slap a disciple in verses of Mark 8:33-38? Then continue to read Acts 13:1-12 and I John 3:15-23 for more light on this subject.

If it has been a slap on the President's face, then, why spare the rod and spoil him with kinder words? He promised us peace, before election time. *Joe Eck, Rt. 2, Box 13, Sedgwick, Kan. 67135.* Apr. 17

Walk or ride a bicycle

Dear Mennonite brethren, I was filled with hope when I read your article about pollution in our April 14 issue of *The Mennonite*. It is time we realized that the total destruction by pollution of the world God gave us is our most important problem. For, too many of us have the attitude that pollution is not a real threat to us as individuals, and that if we ignore it science will surely take care of it.

Well, science and technology do have ways to overcome pollution. Unfortunately, however, they are not considered profitable by the parties who must institute these measures and so nothing is being done. What the situation calls for, therefore, is organization of all of us to demand that industry discontinue willfully polluting our environment. For instance, if for one month, no one would buy an automobile on grounds that it causes pollution, within a short time G.M. would have perfected pollution-free engines on the market.

There are other things that need to be done on an individual basis concerning our pollution problems. Some are: Use rapid transit whenever possible. Buy beverages in returnable bottles. Save your paper for paper drives (a good project for any youth group). Walk or ride a bicycle whenever possible, instead of using your car (until they are pollution safe). If you are just beginning a family, seriously consider having only two children or *less,* and adopt any more you might want (overpopulation is pollution, too). Use only natural fertilizers and insecticides. Do not patronize pollution manufacturers whenever possible. Become aware of pollution facts and cures and inform others about them.

"In the beginning God created the heavens and the earth. . . . And God saw that it was good. . . . And on the seventh day God finished his work which he had done. . . ." And in *seven years,* say scientists, if the present rate of pollution being dumped into our oceans continues, the seas will be as dead as Lake Erie is today. And when the seas are dead and the small plants in the ocean which produce 70 percent of our oxygen are dead, almost all of God's creatures, including the one made in His own image, will also be dead. Can any of us, therefore, sit back and let this happen to the planet that God entrusted to us? *Mrs. Darlene Scalf, 17508 Miller, Fontana, Calif. 92335.* Apr. 21.

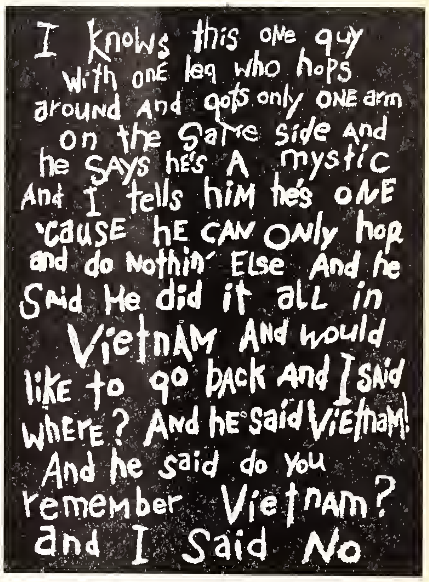
So true, so right

To the Editor: How about getting permission to publish something like this. *Wendell Metzler, 111 South Main St., Nappanee, Ind. 46550.* Mar. 25

The article enclosed was called "So True, So Right" and was in the form of a letter written by George Kennan, an opponent of the Vietnam war, to an alumni publication of Princeton University. The article said, in part:

"In your issue of December 2, your campus correspondent expressed disappointment over the fact that, although a large number of Princeton students went to Washington on November 16 to demonstrate against the Vietnam war, the war still was going on. Our political processes, therefore, appeared to him as less and less responsive, and he saw a heightened urgency for finding more effective outlets for dissent.

"What are the implications of this thesis? What, in particular, is meant by the phrase to make the politicians listen? . . . the implication is that politicians, obstinately and reprehensibly, failed to do what the demonstrators wanted. Let us suppose the following week there had been a counterdemonstration by supporters of the war, and that these latter had been even more numerous and more exercised. Should the President then have done what they wanted? If students find this system of government an unsuitable one, let them say in what way they think it should be modified, instead of simply attempting to bypass, or to overrun, its constitutional processes."



I knows this one guy
with one leg who hops
around And gots only ONE arm
on the Same side And
he SAYS he's A mystic
And I tells him he's ONE
'cause he CAN ONLY hop
and do Nothin' Else And he
Said He did it ALL in
Vietnam And would
like to go back And I said
where? And he said Vietnam!
And he said do you
remember Vietnam?
and I Said No

Wants an explanation

Dear Editor: I just received your last *Mennonite* of April 14, and would like an explanation to page 270. Why do you permit stuff like that to go into our church paper? Do you approve of it? I think something like that is a disgrace to any church paper.

If you can't do better, then it's high time we discontinue having a church paper.*Aaron Schmidt, Marion, S. D.* Apr. 16

The Vietnam poster can mean different things to different people. Take some time to discuss it with a group of friends. Some may see in it a prayer that the time will some day come when children will not know Vietnam. Editor.

Time for adopted children

Dear Editor: Janeal Krehbiel's letter (Apr. 7, 85:14, p. 253) is excellent, though she understates the case when she asks that all interested in saving the world "start at the grassroots level and limit . . . families to no more than two children." Instead, I suggest we limit our families to adopted children only, returning sex to its natural place: plain, good fun. *Kenneth C. Kaufman, Stanford University, Stanford, Calif. 94305.* Apr. 13

Homo sapiens

Through speeding windows man sees men
But few will stop to ride with them,
And most of us though skilled in books and such
Misunderstand our kind.
Those with brains refined
Are often stupidly unwise;
They quote the laws that should suffice
Then barter friends and love's immortal touch.
Though cloyed with genial man-spun doles,
We starve our God-begotten souls.
We're hybrids, quick with noble strain,
Yet prone to yield to deeds inane,
And whether prince or knave or common clan,
Accrues from how we play the role of man.
Though legions boast a kinship's claim on God,
So few—so few e'er love as good men ought.

H. W. Berky

Dark face against the sky

Lilting sounds came from our swing
and I saw pigtails and a dark face
against the sky.
The music was vibrant and clear
as a bird's song in the morning.
I held the moment close and prayed,
"God, help Brenda to keep on singing
and swinging up high!"

Geraldine Harder

Time

Time is the essence
Of so much in life
Overripe fruit
A gesture outgrown
A holiday past;
All lose their zest.
Surgery,
The baby out of season,
Death before maturity,
Time is the essence.

Hope F. Wyant

MEDITATION

We can afford it

“I CAN'T AFFORD it.” I suppose that each person old enough to have ome money has used that expression.

This term is used sometimes when talking about the expensive cuts of meat or about air-conditioning units that people would wish to own; or a young man may even use that expression as he longingly ooks at a large, flawless diamond ring that he would like to place on he finger of a matchless maiden, during some moonlit evening.

Some people will say they cannot afford a vacation. And I realize hat it is true that not all of us can take extended vacations as we might wish to.

Some fathers will even say, “I cannot afford to take off an afternoon during the week to be together with my family, much less take a week or more for a vacation. I get paid time and a half for that overtime and it would cost me $20 to take off an afternoon each week to be with my family.”

This is where, I believe, we should draw the line. A father cannot afford to neglect his family. He cannot afford to slave away every available hour of the week to earn more money and allow a wall of trangeness to develop between himself and those of his own flesh nd blood.

Sure, I know he may have an extra $1000 in his savings account at the end of the year, but it may also be that he will have to pay 5000 for professional counseling for a disturbed child who has ever known the tender embrace of an understanding father. It may be when this money-hungry father comes to his retirement years, living in the luxury he has always dreamed about, he will shuffle along the sidewalk two times each day to the post office, looking for a letter from his children. But they very seldom write. They can't fford the time and the postage to write to a parent who could not fford them any time when they most needed an expression of love.

Let's not be penny-wise and pound-foolish.

We cannot afford NOT to take some time to be with our families.

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. . .” (Col. 3:17).

Daniel G. Regier

Prayer for outstretched love

GREAT GOD, OUR Father, Thou art greater than our minds can comprehend, and more just and righteous than we can imagine. We have tried to think nobly and idealistically, yet have so often become lost in our small selves, in our petty affairs, and in our limited concepts nd understanding. We have attempted to be peace loving but have let jealousies, mistrust, and suspicion rob us of trust and confidence in thers. We have withheld ourselves from others because we did not trust them. We have advocated peace, yet have fostered attitudes of uspicion, self-righteousness, and even of anger and revenge. We have refused to kill physical bodies but have freely indulged in character ssassination. We have professed love but have refused to be a brother.

O God, be merciful to us and forgive us. Help us to open our earts and minds to the implications of an all inclusive love for all mankind, even as Christ outstretched His love on the cross for all umanity. In Jesus' name, we pray. *D. C. Wedel*

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COVER

Cheyenne Indian boy: Children no longer worry about what they're going to be when they grow up. They know the truth: they may not get a chance to grow up at all!

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Bent on doing Christ's will

Jake Harms

It suddenly struck me that if we could cling to our own personal idea about God, we would appear to be real defenders of the truth.

The occasion was a meeting at which discussion centered around the Christian's obligation toward meeting the church's budget. Voices rose in defense of a grace approach. Freedom must be the key word. The great truths of the Christian faith like grace and freedom must remain the criteria for personal response.

Such statements are, as a matter of fact, true; but they are true only within the context of commitment and responsibility. Grace is not a doctrine and the love of God is not an idea about God to which one gives intellectual assent. The church does not exist because of a great idea, it exists because Christ called people to follow Him. The call to follow Him is not being obeyed simply by forming our personal opinions or ideas about Him. That would be to have what Dr. Bonhoeffer calls cheap grace. People are Christians because they have committed their lives to Christ and are bent on doing His will. Is this not what Jesus meant when He said, "If any man would come after me, let him deny himself and take up his cross and follow me" (Mt. 16:24)?

How does all this relate to the Christian's obligation toward the church budget? It would mean that he sees his commitment to Christ as the basic motive for any response. His commitment would lead to a pledge instead of fighting a levy. A levy at its best should be only an educational measure from which one graduates into personal pledges.

Our response to God in terms of material gifts to the church is, of course, only one way by which we give evidence of our beliefs. But it is one way and a pretty important one, at that. If our value system did not place such high regard on material possessions such a statement would be irrelevant, but our society does place a high value on money.

Many arguments within the church are carried on because we are dealing with personal opinions and ideas about God and the church. It seems the church is taken by some people to be a religious organization that must safeguard the ideas and opinions of its members. Some of these ideas and opinions are also known as dogmas. To stand up in defense of these dogmas makes even the unspiritual man appear to be a Christian. Statements of truth can come from the most unexpected quarters.

Christianity is not an idea; it means following Christ. All our discussions within the church would take on a completely different tone if discipleship were taken seriously. Ideas and opinions would still come but they would issue *from* a personal commitment to Christ rather than merely pointing *to* Christ. Christ's call to discipleship must be taken seriously. I hope the call to discipleship as preached by the church is not overlaid with too much human ballast, with too many of our opinions and ideas, for this might well make personal decision for Christ difficult. Christ's call to discipleship frees us from man-made dogmas and places us at the disposal of Christ himself. Where He will lead us we do not know; we only commit ourselves to Him. Having made this commitment, we will not engage in arguments by which we seek to defend our ideas or protect our pocketbooks but seriously seek to spell out what Christ's will is for us today. After all, it is Christ that matters, not an idea I may have about Him.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Wrapped up in the gift of the Holy Spirit

Sir Walter Scott, in one of his books, comments on the magnificent view of the beautiful Tay Valley in Scotland as seen from a high lookout point on one of the hills along the valley. He reports that a local guide, when bringing tourists to that spot, would stop and say to them, "Ah, sirs, this is the decisive point."

The same might be said for the Holy Spirit in any attempt to understand Christian experiences.

A great New Testament scholar has said,. "Experiencewise, all that God has for us as Christians is wrapped up and given to us in the gift of the Holy Spirit."

No Christian experience is on the far side of Pentecost, either calendarwise or otherwise. Paul said, "Anyone who does not have the Spirit of Christ does not belong to him." For this reason, we must understand what is meant by the Spirit of God and what role the Spirit should play in our lives.

Many of us find the very idea of Spirit difficult. The word itself conjures up no sharply focused image. On the contrary, it suggests something rather nebulous, open-ended, and intangible. What then does the Bibl intend that we should understan when it speaks of the Spirit of God

At the risk of some oversimplification, we may say that the word *Spirit* in the Bible stands for God's presence and action in the world. Th men of Bible never identified Go with His world. God is the Creato and, therefore, stands apart from wha He has made.

If God, however, is beyond Hi world He is not absent from it. On of the ways in which the Hebrews sa

Howard H. Charles

It is the function of the Spirit to frame our liv with the presence of God, to help us grow in Chris like character, to use us to further God's purpo in the world.

ie relationship of the transcendent od to the daily life of man in the orld was by the category of Spirit. he Spirit was God near at hand, presence and power in the world at He has made and over which He sovereign.

When we turn to the pages of the ew Testament, we notice a new way speaking about the Spirit of God. ery often, especially in the letters Paul, the Spirit is called the Spirit Christ. This suggests that the oirit is tied closely to the person id work of the historical Jesus. he Spirit does not act contrary to hat we know of God in Jesus of azareth. The life, work, and teachgs of the historical Jesus are meant give shape and content to all of ir thinking about the Spirit of God id His work in the world.

What then is the function of the oirit in our lives as Christians?

First, it is the function of the Spirit frame our lives with the presence God. In the early years of the comunist regime in Russia, a small group Christians met secretly one day r worship. They knew that their eeting was illegal and that the conquences would be severe if what ey were doing became known to e authorities. While the service was progress, the door of the room ddenly opened and there stood embers of the secret police. The ficer in charge ordered his men to ite down the names of all who ere present in the meeting. They did and, when they had finished, they d thirty names on their list. With e necessary information in hand, e police were ready to leave. As ey moved toward the door, one old ristian man in the room got up d said, "Sirs, there is one name you 1 not get." The officer ordered his en to check the list again. It was curate—thirty persons, thirty names. it the old man insisted, "There is e name you do not have."

He was right! There was the presce of Another in that meeting. was a presence unseen to the eyes the police but, nevertheless, very il to the men and women gathered in that service of worship.

It is the function of the Spirit of God to make God more to us than an intellectual concept. It is His task to unshackle Christ from the pages of ancient history and to make Him our contemporary. The Holy Spirit makes us aware daily of the presence of the great Other in whose fellowship we may begin to understand ourselves and the meaning of our existence in the world.

The second function of the Spirit of Christ in our lives is to help us grow in Christlike character. The New Testament finds the ideal of personhood in Jesus Christ. It is God's purpose to reproduce the character of Christ in each one of us. To this end, the Spirit of Christ is working in our lives.

"But the fruit of the Spirit," said Paul, "is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Gal. 5:22, 23). What are these virtues except the virtues of Christ! The flowering of Christian character is the product not so much of our own stoic efforts as it is of the opening of the portals of our personalities to the Spirit of God allowing the living Christ to live out His life in us again.

In the third place, the Spirit of God wishes to use us to further God's purpose in the world. And what is that purpose? It is defined by the ministry of Christ as one of reconciliation between God and man and between man and his neighbor.

You may recall that on the evening of the resurrection day, Jesus said to His small group of disciples: "As the Father has sent me, even so I send you" (Jn. 20:21). Then after a moment He breathed on them and said, "Receive the Holy Spirit" (Jn. 20:22). In this union of word and symbolic action, Jesus made clear to His disciples that the Spirit is not given for sundry purposes which we may devise but for the continuation through us of His ministry in the world.

If we are Christians, we have the Spirit. We cannot divorce being Christian from having the Spirit. The Spirit comes to dwell in our hearts the moment we turn to Christ in faith owning Him as our Savior and Lord. As Christians, therefore, we need not pray for the gift of the Spirit.

Now the Spirit as the Spirit of Christ is not an *it* but a person. The relationship, therefore, between us and the Spirit is a personal one, a relationship between two persons. Like all relationships between two people, it is not a static affair. Relationships, whether between you and your roommate or your parents or your best friend or the Holy Spirit are meaningful only if you give attention to making them so. With no investment of interest, time, and effort; the returns are bound to be less than satisfying.

The norm envisioned in the New Testament for the relationship between us and the Holy Spirit is expressed in various ways. Paul, for example, says that we should "live by the Spirit. . . . be filled with the Spirit. . . . walk by the Spirit. . . . not grieve the Holy Spirit."

The sort of relationship to which these statements point is not one between equals or one in which you or I dominate. The Spirit in the plan of God is meant to have that role. The Spirit as the Spirit of the Lord Christ will not consent to be my celestial bellhop. Indeed, the significant factor in this relationship is not my possession of the Spirit but the degree to which the Spirit has control of me.

The Spirit respects our freedom and will have only as much of us as we are willing to give Him. We may keep Him in the back room of our lives or give Him the run of the whole house. We may treat Him as a guest or install Him as the host. Our commitment to His sovereign lordship may be very limited or it may be total. This is for each of us to decide.

But if we want to know the fullness of the blessing of the Holy Spirit in our lives, we will need to say at the beginning of each new day, "Today, O Spirit of Christ, I give myself to You for Your indwelling and use as completely and unreservedly as I know how to do."

Evangelicals feel both hope and despair

"SAVING THE SEVENTIES" was the banner under which the National Association of Evangelicals, representing thirty-nine complete denominations and thirty other groups, with a total membership of over two million, convened for its twenty-eighth annual convention in Kansas City, April 7-9.

"Saving the Seventies," said Arnold T. Olsen in his presidential address, could be misread. He explained that the theme did not say "save the church in the seventies; save society in the seventies; or save civilization in the seventies," although these could be included, "but rather that time itself may run out in the seventies—the eighties may not be reached."

Documenting this statement from a variety of current sources, he posited that evangelicals, to outlive the seventies, "must present a united witness to the world," "must return to evangelical priorities," "must return to the absolutes, unpopular though they may be," and "must bring to the world a message of hope."

Hope and despair were the twin themes which cropped up again and again. The tremendous problems facing the world in the decade ahead were acknowledged, but Christ was held up as the ultimate hope for men.

The General Conference Mennonite Church, although not an official member of the NAE, was represented at the convention. From the Newton central offices Heinz Janzen (general secretary), Lubin and Tillie Jantzen (missionaries to India now on the staff), Lester Janzen (secretary of promotion and stewardship), and Frank Ward (executive secretary of the Commission on Education) were present. A number of staff people from Omaha's Grace Bible Institute were also present, as were people from other Mennonite groups.

Among Mennonites officially belonging to the NAE are the Evangelical Mennonite Brethren Church, Evangelical Mennonite Church, Mennonite Brethren Church, Brethren in Christ, as well as some individuals and congregations of the General Conference Mennonite Church.

Seventeen churchmen from Mennonite and Brethren in Christ churches were elected to various positions within the NAE. Lester Janzen, the General Conference's secretary of promotion and stewardship, was elected for the second year as a member-at-large to the NAE's Stewardship Commission.

An organization which has its historical roots in the mid-eighteen-hundred's, the NAE places emphasis on preaching the gospel, conversion, and the authority of the Bible as God's Word. The convention relied heavily on preaching and addressess for its program.

Clyde W. Taylor, general director of the NAE, said that despite the fact that there is still little change in communist attitude toward God and society, democracy has a great deal of corruption to contend with, and that a spirit of revolution and nihilism is far spread, the gospel is making progress, he contended. As evidence, he cited the fact that at least ten countries are open to the gospel today that were closed forty years ago.

Taylor contended that the fastest-growing churches are the ones not using methods used in the United States, but methods more in line with the New Testament.

In the final analysis, he saw hope and joy and optimism linked to Christ, the returning Christ, who is the end of all human history.

"A growing social concern was quite apparent, though it was uneven, depending on an individual speaker," says Heinz Janzen of the meetings.

A statement or message adopted by the convention listed nine major social issues that Christians should speak to: ecology and air pollution, the alarming increase in the use of hallucinogenic drugs, unprecedented filth in the film industry and in the TV medium, and the secularization of all that is sacred, as evidenced in the increase in Sunday business.

Said Janzen, "Notable by its absence was any reference to the Vietnam war either in the statement or by any speaker during the first two days to the conference."

Black voices, however, were heard, such as those of Bill Pannell, evangelist with Tom Skinner Crusades, and Elliott Mason, pastor of Trinity Baptist Church in Los Angeles and professor at California Baptist Theological Seminary.

Mason gave a scholarly and emotional exposition of Saul's conversion, comparing the church's role to that of Ananias. He said that the church is to be a living witness where there is human need, to proclaim the gospel with the lips, to be a caring presence among people in need, and to participate in tearing down the walls of segregation and violence in a ministry of reconciliation.

"Pannell was more provocative," says Janzen.

"We have clay feet clear up to our navel," Pannell charged. He quoted James Cone, "Black power is not heretical, rather it is Christ's revelation to the seventies."

He asked, "What does it mean that the black evangelicals met in New York and the white evangelicals meet in Kansas City? . . . To be a Christian is to be a brother to everyone who is a Christian—now!" He repeatedly referred to the brotherhood of those who hurt and the need to flesh ou words with love.

Youth also got a hearing. David L. McKenna, youthful president o Seattle Pacific College, said, "Student of this generation are protesting be cause the adult generation has no given them an ethical framewor within which to live in a world i revolution."

He challenged the NAE to put thei ethical and spiritual commitments o the line, "or this generation will pu their commitments on the line to tak

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scripture and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Genera Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Can ada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6711

NEWS

ıs in directions we do not wish to
o."
David Howard, missions director
f the Inter-Varsity Christian Fellow-
hip, reported that youth pay atten-
on to the pressures of the immediate
nd the local. Therefore, they find
verseas challenge as well as long-
erm commitment difficult. They have
ttle reverence for the past and little
ope for the future, he said.
To challenge youth for overseas
ıission, Howard proposed five points:
sten—know what youth are think-
ıg; learn from them, yet sift; change
ıeir false images of missions, such
s that portrayed in *Hawaii*; give
ıem a biblical basis for missions (no
ides and no cliches), show them the
orld outlook of God; and give them
hope for the future.
"Most stimulating and challenging
ere the home missions sectional
ıeetings," says Heinz Janzen.
It became apparent at these sessions
ıat some denominations are experi-
ıcing rapid growth through aggres-
ve and intelligent home missions ef-
orts. Missionary statesmen, cognizant
f the latest in mission theory and
ractice, are arising in the Pentecos-
l churches. Strategies suggested for
ıurch growth included multiplying
ıe number of congregations ("in-
easing units of operation") and hav-
g small groups within congregations.
Pastors were told that they must
e aware of the ethnic loyalties of
eople. Among the essential ingre-
ents in rapid growth were included
itness to outsiders ("new converts
ake the best evangelists"), Bible
udy, fellowship, and emphasis on
ıe Holy Spirit in the life of the
ıurch. The house church strategy was
en as the key to reaching the metro-
olitan areas, where, experts predict,
1975, three fourths of the people
ill be. *G. C. News Service.*

Pastors study renewal Hear God's mighty works

From the end of March to the beginning of May, Faith at Work sponsored six National Clergy Conferences.

A number of General Conference Mennonites attended the conference in Kansas City, Kan., April 16-18. Heinz Janzen wrote the following report.

The unlikely setting of the ballroom of the Town House in Kansas City saw thirteen apostles of renewal and four hundred disciples gathered to experience Pentecost 1970. Earlier, the thirteen had gathered in rooms on the thirteenth floor to pray and counsel together about the approaching event. They represented about a dozen modern renewal movements friendly to the established churches. One absentee, Bill Milliken, sent his Matthias, youthful Sandy Welton, to keep this from being entirely an over-thirty gathering.

When Thursday morning came, all gathered in the ballroom to the sound of renewal songs. The leaders began to speak in the "other tongues" of the modern world: "rap," "blows my mind," "in process," "I blew it," and "relational theology." Now there were in attendance Christians from every denomination under heaven. At first, they were bewildered at sensitivity games, leaders confessing their failures, word prayers, and departures from the program. Then they began to get the message: Episcopalians, Presbyterians, Seventh-Day Adventists, Baptists, Assemblies of God people, and a handful of Mennonites. They began to hear the mighty works of God done in the last few months and years.

One by one, the thirteen apostles got up to tell of their efforts to move beyond conventional American religion, to experience the presence of God and to do the works of Christ so needed in the world today. Life-centered and relevant, the speakers, again and again, revealed that their foundation was the gospel of Jesus Christ revealed in the Scriptures. But they moved beyond the empty verbalism of so much church life. They spoke of high dreams, miserable failures, and of the growing triumph of the risen Christ in their lives and enterprises.

Methodist Ben Johnson told of repeated failures in trying old-fashioned revivalism. Now, his Lay Witness Missions encourage Christian laymen to tell what God is doing in their lives. In church after church, others experience the work of God through such witness meetings. People are open to admit the emptiness of their lives and to move on to a fuller experience of the Spirit of God. He compared the effort to freeze a Christian style of life to a caterpillar staying in his cocoon. Men must break out of their present stage of Christian experience to risk new heights of faith and service. Like the other leaders, he emphasized the need for Christian fellowship: "You cannot make love over the telephone."

Johnson said the church is not to be a sponge absorbing the culture Christianity of our day. Neither is it to be a castle, walled against the dirty world. Nor yet, is it to be a spaceship soaring above the world in spiritual isolation. Rather, the church is the state department of the kingdom of God, representing the Father in every area of life.

Mennonite Gene Herr told how small groups helped Christians to be open, affirming and confronting each other in close fellowship. Presbyterian Lloyd Ogilvie told pastors that they are to communicate not theories but a quality of life, a style that is free, relaxed, human. Leaders ought to share their faith, introduce persons to Jesus Christ, and help them to new birth. He said, "Don't pretend to be spiritual; it will kill off the power of God."

Baptist Roger Fredrikson likes to start each day with expectancy, and to see each person he meets as someone whom God has sent. His church supports a coffeehouse and a halfway house for parolees.

The last morning was open to delegates for expressions of praise and confession. One man came hating himself; he left loving others and accepting himself. One lady had felt lonely, now she felt like hugging everyone. One man remembered a prayer, "God, we're afraid because the answer You give is going to hurt." One man confessed, "I decided to stay with the church because they deserved me." He wanted to go back to love them. Many found new love and acceptance to share with others.

The meeting closed with the delegates gathering in groups of four to commit themselves to whatever they had decided for the future, and to bless each other in this effort. They had devoted themselves to the apostles' teaching and fellowship, to the breaking of bread, and to prayers.

Taiwan church aids poor Provides hospital bed

As a result of a special offering taken in the Mennonite churches in Taiwan on Hospital Day, March 8, the Mennonite Christian Hospital in Hwalien is able to make a bed available free of charge to indigent patients for a period of more than sixteen months.

Hospital Day is an annual observance of the Taiwan Mennonite churches. On this special Sunday, members of the hospital staff and other representatives go to the various churches and participate in the morning worship service.

The free-bed program was begun by the Mennonite Christian Hospital this year as changes were made in patient charges due to the inevitable rise in prices and salaries because of Taiwan's ever-rising economy. As the need for increased charges was studied, it was discovered that certain segments of the population, such as the aboriginal tribal people, were unable to improve their earning capacity to keep pace with the rising economy. Thus if higher medical charges were made, many would simply not be able to afford and, thus, be unwilling to accept needed medical care. With a bed provided free of charge, it is hoped that at least several persons will be able to have the needed hospital care which they would otherwise be unable to afford. *Ruth Graber, Conference News Service.*

Okinawa fears its future Football of U.S. and Japan

"Contradictions and dilemmas" confront Okinawans as they anticipate return of their island from United States' jurisdiction to that of Japan in 1972. This is the opinion of Chosei Kabira, president of the Okinawa Public Broadcasting Corporation.

For nearly twenty years, Okinawans have petitioned, rallied, and demonstrated for reversion. Now that it is in sight, they see the issue used as a political football by Japan and the United States.

"Reversion seems to have been manipulated to give pride and face to Prime Minister Sato," Kabira said recently in an interview in New York. "And the United States, having built up an Okinawan economy heavily dependent upon military revenue, seems intent on pulling out without thought to the economic vacuum."

Not the least of the contradictions apparent to Okinawans, Kabira said, is the possibility that reversion may not occur, after all, in 1972, the time specified in the Nixon-Sato communique of November 1969.

They base their skepticism partly on past experience: "We still take the position we can't really trust the Japanese and United States governments" and partly on Section 4 of the Communique.

In this section, President Nixon and Prime Minister Sato relate the security of Japan to "security of the Republic of Korea" and "security in the Taiwan area," prompting Kabira to ask, "Why?" And they imply reversion of Okinawa is contingent on Japan's security so defined, and on peace in Vietnam.

Not only does this interpretation of Japanese security add an *iffy* element to reversion, but it also "makes neighboring countries in Asia and Southeast Asia cautious about the motives of Japan," Kabira points out.

"Okinawans are all for reversion in 1972, provided all nuclear, biological, and chemical weapons are removed by then," he said.

"The United States has poured one and a half billion dollars into building a military bastion on Okinawa. Twenty percent of the land area is occupied by 117 military installations. I believe the Okinawan people are ready to see these facilities utilized for peaceful purposes."

Among the facilities in connection with bases are golf courses, swimming pools, tennis courts, gymnasiums, baseball fields, and very handsome residential areas, Kabira said. He favors internationalization of bases, and use of airfields for civilians.

"Did Okinawans choose to be in the position they are in today? Were they asked?"

Not only were they not consulted, he said, when the United States and Japan were negotiating the peace treaty of 1952 which gave the United States "the right to exercise any and all powers . . . over the territory and inhabitants of these islands [the Ryukyus]," but their petitions protesting the move, sent to the then Prime Minister Yosida of Japan and U. S. Secretary of State Dulles, were ignored.

"We're being ignored again today," Kabira said. "In Washington, employees of the U.S. Government are preparing for reversion. In Japan, special legislation is being written. We're telling these two governments—'Don't do anything drastic until the preparatory commission is in existence!' "

By terms of the Nixon-Sato Communique, the three-member commission is to consist of the high commissioner of the Ryukyus, who is a U.S. Army officer; a Japanese of ambassadorial rank, and the elected local chief executive the islands have been allowed since November 1968.

Financial assistance for Okinawa during the period of transition from military to civilian economy is a must, Kabira believes.

Invited to the United States by the American Friends Service Committee, Kabira made Okinawans' views known to members of the Senate and House Foreign Relations and Armed Services committees; to officials at the Pentagon and in the State Department; to the Asian institutes of several universities, and to churchmen. *Kay Leslie via Kerygma Features.*

Students to visit mission
n 10-week Colombia study

Nineteen Bluffton College students will be among a group of twenty-five tudents spending ten weeks in Bogota, Colombia, this summer.

Mr. and Mrs. Carl Lehman will lead he seminar. Lehman, vice-president or business affairs at Bluffton, went o Colombia in April to complete ocal arrangements.

Working through the Centro Coombo-Americano agency (binational enter), he arranged housing for the tudents, with Bogota families. He lso arranged a language study program and set up a day-by-day schedle for the group.

As in past summers, the projected rogram will include academic and anguage studies and field trips.

Several longer field trips will inlude a visit to Cachipay, where mision personnel of the General Confernce church will discuss their community development program.

A visit to Ibague, the regional capital of Colombia, for the national folk estival, offers a different type of exerience for the students.

ndian chief aims at peace
Sees chance for the church

Lawrence Hart, an American Indian chief of the Cheyenne tribe from Clinton, Oklahoma, who is looking or better ways to bring about peace etween his own people and white Americans, was the guest speaker at Tabor College convocation in April.

He discussed the new movement eveloping among the American Inians for greater self-determination nd which, in some instances, has become militant and bitter. Yet, he, as Christian, cannot accept this way.

The bitterness is justified, he said, when one considers the high infant mortality rate among Indians, the igher than average rate of unemployment, the low life expectancy for Indians (42 years), and the below average income. He cited one county where the average income for Indians was $857 per year.

He pointed also to the high suicide rate among Indians and the high dropout rate from high schools, which, in one instance was fourteen out of fifteen. These dropouts remain in the community as unskilled, uneducated delinquents.

The dropouts are actually pushouts, he said, the result of a failure syndrome. Indian children are expected to fail, by school administrators, teachers, their parents, and also by themselves.

He said that some educated young people are beginning to reject the American culture because they see the affluence of America and the poverty of their people; they see the stigma attached to racial origin; they see the inequities of the judicial system which rejects the poor man's cause. As a result, they reject the value system that gives rise to such a dichotomy.

Hart is himself deeply involved in bettering the position of the American Indian, particularly in Oklahoma. He serves as chairman of the Oklahoma Indian Affairs Commission, as president of the board of directors of the National Indian Training and Research Center, Tempe, Arizona, and works with alcoholism rehabilitation.

Because the median age of American Indians is seventeen and because about 75 percent are under age thirty, this decade is a time of opportunity for the church. But before the church can help, it will have to throw off its paternalistic attitude which kills pride and initiative and will have to understand the Indian's approach to life. Otherwise, it will not be successful in winning people to the Christian faith.

Hart graduated from Bethel College, North Newton, Kansas, and spent two years at Elkhart Biblical Seminary. He is the pastor of two churches in the Clinton area: the Koinonia Mennonite Church and the First Mennonite Church. *Tabor College News.*

Summer camps in Europe
Food and lodging are free

If you are a young person going to Europe this summer, you may want to join an International Voluntary Service work camp in Germany.

International Voluntary Service has planned 150 three-week work camps to be held July to September for students and professional people aged sixteen to twenty-five.

Campers will be expected to do thirty to thirty-six hours of work a week. This may be forestry work, construction of paths and parks, archaeological excavations and preservation of monuments, construction of playgrounds and athletic fields, child welfare and family aid, nurse's aide work in hospitals or homes for the aged, manual work in hospitals or homes for the aged (in kitchen, garden), renovation of apartments and nursing homes, and a seminar in an industrial enterprise.

A knowledge of German is indispensable in those places where work campers have direct contact with people, but not necessary where manual labor is involved. Work campers come from all over the world, but German, French, and English are the most used languages.

During the three-week work camp, food and lodging are free. Participants may live with fifteen to twenty other work campers in forestry huts, schools, or youth hostels, "not always in guaranteed comfort." They prepare their own meals.

Travel expenses are partially reimbursed, although for non-Europeans the amount will not go far toward covering costs. Health insurance is free. A registration fee of about $11 in American money is charged of each participant.

For further information, write to Internationale Jugendgemeinschaftsdienste, (International Voluntary Service), 53 Bonn 1, Kaiserstrasse 43, Germany.

Missile system is game of overkill

Senators opposed to the ABM in the extended congressional debate last fall, warned that once even a modest anti-ballistic missile system is approved, it will be difficult to avoid an enormously costly and expanded system.

It hasn't taken long for that warning to be verified. With the initial ABM debate hardly cooled off, the Administration has already revealed its plans for further expansion of the ABM system.

Phase II of this costly project already appears to be stirring up renewed opposition in the Senate. Even some senators, who last fall were outspoken supporters for round one, now express serious misgivings about supporting the new request.

Senator Pastore (Democrat, Rhode Island), who happens to be up for reelection, confessed to his colleagues the other day: "My people are asking why it is more inflationary to spend more money on education and not inflationary to spend more money on the Safeguard missile system."

Even Senator Henry Jackson (Democrat, Washington), who last year managed the ABM bill for the Administration on the Senate floor, is now reported to have grave doubts about the wisdom of going ahead with Phase II.

The official estimated cost of the complete system ($10.7 billion) has already increased $1½ billion over the amount stated last year by the Pentagon. Knowledgeable congressmen are convinced that if the requested ABM is not stopped, the nation is confronted with nothing less than a $50 billion outlay.

The Administration's recent justification for holding back the budget for public education was that more research needs first to be done to prove the effectiveness of recently introduced programs. Last year's sales' pitch always fell back on the argument that the first installations were needed as prototypes to develop and prove out the system. If the logic in that line of reasoning is granted, it must be asked on what basis Congress is now requested to authorize Phase II of the ABM system, with Phase I not even yet begun, to say nothing of being tested for its workability.

Many unanswered questions attend this contemplated next round in the deadly game of overkill. What will come of our urgent crises—slums, public schools, poverty, pollution—if billions are diverted for missiles? How would further ABM expansion affect the crucial SALT (Strategic Arms Limitation Talks) with Russia this spring?

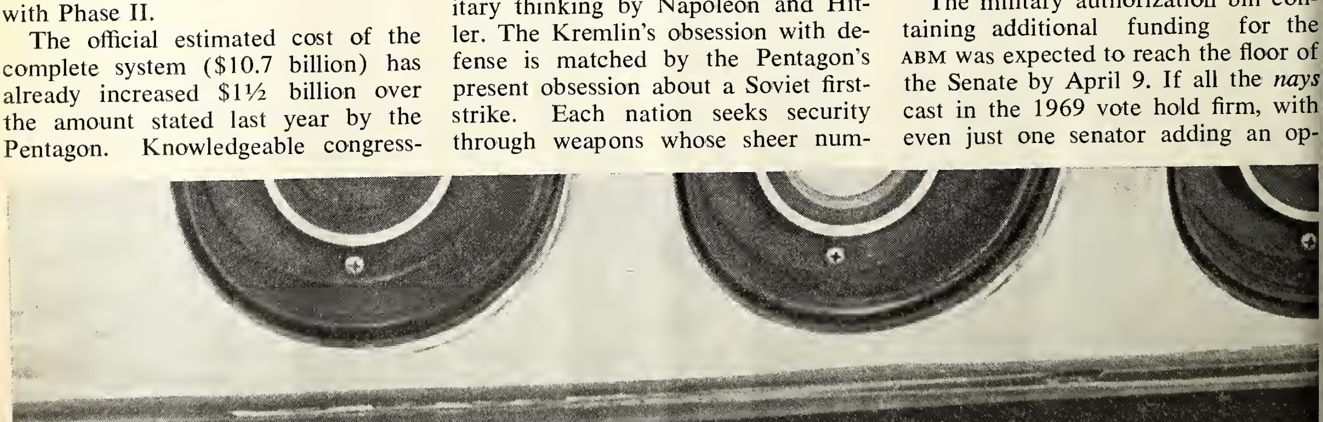
The distinguished nuclear scientist, Ralph Lapp, has said: "A passion for defense was instilled into Soviet military thinking by Napoleon and Hitler. The Kremlin's obsession with defense is matched by the Pentagon's present obsession about a Soviet first-strike. Each nation seeks security through weapons whose sheer numbers represent overkill in staggering sum. More weapons do not spell more security—that's why the SALT talks next month are of critical importance to arresting the 'mad momentum' of the arms race."

Judging from the briefing we recently attended at the Pentagon, and from scrutiny of the Defense Department's just released "Posture Statement" for 1971, we are not encouraged. The Administration announced a "significant modification" in the nation's military strategy, reducing our military preparedness for a 2½ to a 1½ war capability. But judging from the list of weapons systems on order or under development, the country is in for a major buildup in nuclear armaments.

The present plans for deployment of defensive anti-ballistic missiles (ABM) and offensive multiple warhead missiles (MIRV) will surely push the nation into a new round in the strategic arms race that Pentagon officials told us (and Mr. Nixon asserts) is being pursued by Russia alone.

Only Congress can stop this momentum now! It has a chance to call a halt before we pass the point of no return on a whole new series of weapons programs.

The military authorization bill containing additional funding for the ABM was expected to reach the floor of the Senate by April 9. If all the *nays* cast in the 1969 vote hold firm, with even just one senator adding an op-



sition vote, the further expansion this race could be halted. But it ill be hard to keep the rest of the mel out of the tent now that his se is in. The beast could be kept it, humps and all, if enough con- rned citizens peg down the stakes those states where the canvas is ipping loose. The pen is mightier an a sledge hammer! *Delton Franz, ashington Office, MCC Peace Sec- n*

ords and deeds

he Ohio Council of Churches be- mes the first council of a northern ate to receive the Roman Catholic hurch as a member on May 18. ne event will be highlighted with a lorful ecumenical procession through e heart of Columbus.

The Midwest Council for Drama d Other Arts will hold its fourth nual drama workshop in Oklahoma ty, Aug. 2-8. Lectures in worship Roger Ortmayer, a television work- op, a film-making section, and oups on worship, drama, dance, d music will be part of the pro- am. For information, write Box 613, Oklahoma City 73116.

The Saskatchewan Mennonite Cen- al Committee opens a Half Way ouse in Swift Current this month. is transitional-care home for six rsons is a pilot project in coopera- n with the Mental Health Clinic of vift Current. Counselors and house- rents will be Mr. and Mrs. Frank rgen.

Mennoblatt, the Paraguayan Men- nites' twice-monthly paper, has anged editors. Peter Wiens, who s been editor for the past fourteen ars, is studying in Germany for a ar. A former editor, Peter Klassen, ll again take up that responsibility. elmut Neudorf, a teacher, will con- ue as co-worker on the paper.

Goessel (Kan.) Church entertained ghteen members of the Koinonia hurch, Clinton, Okla., on Apr. 12 the climax of their study of the dian American. Lawrence Hart, stor of Koinonia and an Indian ief spoke to the congregation of the historical mistreatment of the Indians and also of experience of reconciliation.

European publisher moves After 18 years in Basel

Agape-Verlag, the international Mennonite publishing organization located in Basel, Switzerland, recently released its personnel and moved its stock out of the *Starenstrasse* MCC House.

A chief writer for Agape-Verlag, Anni Dyck, is going to Indonesia as a missionary, and the publishing manager, Lothar Fromm, has accepted the call to serve the Mennonite Church in Curitiba, Brazil.

Agape will, however, continue to sell Christian literature and publish new titles. On a contractual basis, the Brunnen-Verlag publishing house will do this for Agape. Brunnen-Verlag has two outlets—in Germany and in Basel—and has agreed to publish Agape materials at any time under the name Agape.

Agape-Verlag grew out of a concern to publish Christian Education materials in the late nineteen-forties. The first work was spontaneous and unorganized. Mennonite Central Committee workers translated portions of the Mennonite Publishing House's summer Bible school lessons into French and German and had them mimeographed for camp and community projects.

In 1952, Verlag-Agape was formally organized for the purpose of publishing summer Bible school materials. Mennonite Central Committee and the Mennonite Publishing House (Scottdale, Pa.) agreed to serve as cosponsors of the project.

Through the years, the production of Agape-Verlag expanded beyond the Bible school materials and began publishing Sunday school materials in German and French. They also printed Sunday school materials for the Methodists, Baptists, and Evangelical free churches in Germany.

More recently, they began the publication of books and pamphlets dealing with current problems. They have also translated religious pamphlets from the Mennonite Publishing House.

Overseas youth want work Family has hosted 14

"We had weekends that we as a family will never forget, such as the Sunday night we had young folks from five different countries at the supper table," said Mrs. Matthew Kolb. She is a housewife, mother of five, and wife of a farmer and Mennonite pastor in Pennsylvania.

Several years ago, the Kolbs planned a trip to Europe. Going to Europe is not unique; touring Europe is almost the thing to do today, but the Kolbs experienced a special bonus and blessing because they were not run-of-the-mill tourists.

Instead, they rented a Microbus and went from one home to another of the European youth who had once lived in their home for six months as MCC trainees. By this time, some were married and had families.

Maybe, someday, the Kolbs will go to Algeria and South America to visit *their* trainees there, too.

"We have many happy memories of the times we had trainees in our home. We had fourteen different trainees for six months, from seven countries of Europe, South America, and Africa. We also had a lot of other trainees over weekends visiting our trainees. Our children also enjoyed having trainees in our home for it is a real education for all of us."

The MCC trainee program began nearly twenty years ago. For sponsor and trainee, alike, it opens the door to an experience in international living and sharing. Trainee sponsors have a part in strengthening the ties of Christian fellowship across international borders and learning to know a young person (between the ages of 19 and 30) from another country and, through this person, something of the culture of that country.

It is an opportunity to help a young person from a country in Europe, Latin America, Asia, or Africa to receive additional training and experience in his chosen vocation. It is one way of turning "swords into plowshares," of breaking down divisions between peoples internationally in a person-to-person way and replacing ignorance of one another or even antagonisms and suspicions with friendship and goodwill.

Not many American Mennonite families can claim having been hosts to fourteen different trainees from seven countries, but more than five hundred different North American families, businesses, or institutions have participated as sponsors in the MCC trainee program during these twenty years.

Mrs. Kolb says, "The blessings of sponsoring a trainee far outweigh the problems. We always appreciated the way the trainees were free in expressing themselves. We encourage more of our people to sponsor trainees.

"Some folks will say, 'Well, I wouldn't know how to entertain them.' I tell them, 'Just give them your home and they will entertain you.' "

American institutions, families, businessmen are needed now as sponsors for trainees this summer, coming in August, from such distant places as India, Haiti, Paraguay, Vietnam, Colombia, Congo, Korea, Brazil, Indonesia, Japan, and various countries of Europe. MCC is looking for places for the trainees, where they can observe and participate in a vocational field in which they have interest and knowledge, and live in Christian homes where fellowship, love, international understanding, and friendship are considered important.

Occupational placements for the trainees coming mid-August are needed in hospitals—for orderlies, nurse's aides, psychiatric aides, lab technicians, a physiotherapist, and a music and creative therapist; in offices—for secretaries, bookkeepers, and general office workers; in teaching, both elementary and secondary, particularly biology; in day-care centers, in children's homes or with mentally-retarded children.

In addition, one of the trainees is an experienced seamstress, there are several salesladies, there is a young lady trained in engraving work, and two ladies have social work degrees; there are a number of fellows trained in motor mechanics, in veterinary work, in house painting and paint selling; there is one trained electrical engineer, one carpenter, and one seminary graduate who is an assistant pastor.

A sponsor accepts the trainee as a member of his family rather than hired help and makes it possible, also, for the trainee to become acquainted with the church and community activities. Financially, the sponsor provides room and board plus $20 per month spending money for the trainee and sends $85 monthly to MCC to cover transportation, medical, and related costs. A sponsor agrees to keep the trainee for six months or a year.

For additional information, write to: Traince Program, MCC, Akron, Pa. 17501—before May 30.

Evangelism tapes in stock

The following tape-recorded presentations made at the U.S. Congress on Evangelism held in September 1969 in Minneapolis are available:

Opening Remarks—Billy Graham.

The Church and Evangelism in a Day of Revolution—Leighton Ford.

Evangelism in our Modern Community—Tom Skinner.

Evaluation and Projection — Kenneth L. Chafin.

The Communicating Power of the Lunar Pilgrimage—Keith Miller.

Evangelism and the Renewal of the Church—Richard Halverson.

Evangelism and Coming World Peace—Senator Mark Hatfield.

What This Congress Can Mean to Society—Ralph Abernathy.

The Making of Disciples in a Secular World—Myron Augsburger.

Pastors will find these tapes to be an excellent and inspiring course in evangelism. Smaller churches without a regular minister in charge may want to use an occasional tape for the Sunday morning message. Small groups may find them helpful for purposes of discussion. Order the tapes from: Commission on Home Ministries, Box 347, Newton, Kan. 67114. They are available on a rent-free basis but it would be appreciated if the user would take care of postage and handling expenses.

CRISIS: *Interest rates*

In India interest rates on money borrowed during the dry season are as high as 100 percent. A credit union is needed among villagers to help themselves.

The Poverty Fund

will help meet this crisis!

RECORD

)eaths

almer E. Liechty, First Church, erne, Ind., was born Aug. 14, 1923, ıd died Mar. 28.

Abraham Nickel, Bethesda Church, farion, S.D. was born Aug. 31, 1888, ıd died Apr. 17.

Herman E. Sprunger, First Church, erne, Ind., was born Jan. 1, 1902, ıd died Mar. 12.

Elmer Winteregg, seventy-seven, irst Church, Berne, Ind., died Mar. I.

Correction: Otilla Witzke Hiebert Mrs. Franz), Deer Creek (Okla.) hurch, was born Sept.14, 1892, and ed Mar. 30.

·aptisms

ogota Church, on Apr. 12: Samuel :odriguez, Mr. and Mrs. Marcos elgadillo, Mr. and Mrs. Jorge Galin-ɔ, Mrs. Alicia Cely, Mrs. Sofia Bau-ɪsta, Martha Bautista. The church ɔw has a total membership of seven--six.

First Church, Berne, Ind., on Mar.): Arnold Sprunger, Randall Liech-, Rhonda Henn, Kenneth Meyers; ı Apr. 26: Joe Fireoved.

:alendar

May 29—Mennonite Biblical Sem-ary commencement.

June 11-14—Reedley, Calif., Paci-: District Conference.

June 18-21 — Mountain Lake, finn., Northern District Conference.

July 4-8—Winkler, Man., Canadi-ı Conference.

July 16-19—Winnipeg, All-Menno-te North American Bible Congress.

Oct. 23-25—Hillsboro, Kan., West-n District Conference.

Canadian

May 17—Saskatoon, Saskatchewan elief Sale.

May 22-24—Doon, Ont., Sunbeam odge, Ontario sectional meeting of fennonite Camping Association.

June 20—Steinbach, Manitoba Re-ef Sale.

Central

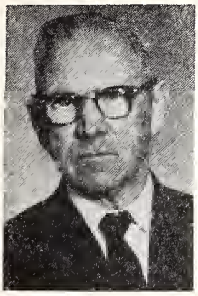
May 24—Trenton, Ohio, Apostolic hurch, James Arn ordination.

Workers

Alvin Allen, professor of psychology at Bethel College will retire at the end of the school year after forty years in educational work, five of which were spent at Bethel.

David Buller, Gospel Church, Mountain Lake, Minn., is serving a voluntary service assignment at Methodist Hospital, St. Louis Park, Minneapolis.

Burkholder



Klaassen

J. Lawrence Burkholder, professor of divinity at Harvard university and former professor at Goshen College, has been elected president of Goshen College by the Mennonite Board of Education. He will assume office on July 1, 1971. He is a Goshen College graduate with degrees from Gettysburg Theological Seminary and Princeton Theological Seminary. In addition to preaching and teaching, he has had relief work experience in India, China, and Vietnam. He succeeds Paul Mininger who was president of Goshen for sixteen years.

Leo Driedger, sociologist at the University of Manitoba and a member of the Commission on Home Ministries has received a three-year grant of $56,000 from the Canada Council to study the French, Ukrainians, Germans (including Mennonites), Scandinavians, and Jews in metropolitan Winnipeg. Objectives of the study are to study the conflict, prejudice, and identity of minority groups in urban areas.

Edward Goering, Waterloo, Ont., has been appointed assistant professor of modern foreign languages at Bluffton College. He is a candidate for the doctor of philosophy degree at the University of Waterloo, Ont. He has also attended Chortitza Teacher's College and Melitopol University, Russia; Asuncion Teacher's College, Paraguay; and the University of Oklahoma. His teaching areas are German, Russian, and Spanish.

Jan Overduin, instructor in music at Rockway Mennonite School, Kitchener, Ontario, and choirmaster at First Mennonite Church, Waterloo, Ontario, has been awarded a Canada Council Scholarship to study music in western Europe for one year.

Mr. and Mrs. H. T. Klaassen have been appointed curators of the Historical and Cultural Museum sponsored by Rosthern College since 1962. The Klaassens succeed Mr. and Mrs. G. G. Epp.

Marriages

David Buller, Gospel Church, and *Linda Mohlencamp,* First Presbyterian Church, both of Mountain Lake, Minn., on Apr. 11.

Paul Frobish, Flanagan (Ill.) Church, and *Carol Schneider,* Saint Joseph's Catholic Church, Flanagan, Ill., on Feb. 28.

Ted Liechty, First Church, Berne, Ind., and *Bonnie McKinnel,* Apr. 24.

Donald Steiner, First Church, Berne, Ind., and *Melody Niblock,* Trinity Methodist Church, Elkhart, Ind., on Mar. 27.

Paul Wingate, Ebenezer Church, and *Pamala Steele,* both of Bluffton, Ohio, on Apr. 24.

AGENTS OF GOD'S LOVE

DISCUSSION

One week in Saigon

This was written while the writer was a member of the United States Army stationed in Saigon in 1968. At present, he is a student at Mennonite Biblical Seminary, Elkhart, Ind.

"Tis a strange, strange world we live in, Mister Jack."

So goes a popular ballad on Armed Forces Radio, here in Saigon. I can't argue with the singer, either, for I am in a strange, strange world—the world of fighting a war. The military gives me many explanations of what I'm doing here.

You are defending the freedom of the Vietnamese people. Last week in Saigon, the Vietnamese Government sentenced a former presidential candidate to five years in jail after a farce of a trial. A five-year sentence was also given to the editor of the university student newspaper. Their crime? They stated too boldly the need for peace in Vietnam. But I'm defending a free people.

You are stopping communism. Everybody knows that if we don't stop the commies in South East Asia we'll soon be fighting them in Southern California. That fact is what makes it right and good (even holy according to some chaplains) that we kill women and children, that we destroy a culture, that we waste and destroy the human and material resources of America and Vietnam. Last week in Saigon, we killed almost as many Vietnamese civilians with our American trucks as we did Vietcong in combat.

You dare to say the communists commit atrocities on war. Listen, tonight I can take you by the hand and lead you to half a dozen combat veterans who will tell you that we can match the enemy atrocity for atrocity. Some of them will tell their stories with voices suddenly gruff, "That night, I and a couple of others. . . ." If we are stopping communism, and fewer people here believe that than most Americans think, we are doing it by using their tactics of force and terror.

You are bringing peace—you are part of a peacemaking organization—the United States Army. Last week in Saigon, there was a press statement by some American leader stating that Americans must turn from domestic violence and learn to live together. The same newspaper story assured us that more guns and ammunition were coming to Vietnam for purposes of international violence. I sit on my guard post, holding my rifle, and hear that Martin Luther King has been shot and I am certain that only a madman could commit such a crime. Then I look at my rifle and wonder if, in some small way, I am also part of that society of violence.

You are helping a nation to remain independent and a people to determine its own destiny. Last week in Saigon, our Vietnamese secretary wished, out loud, that Vietnam weren't such a crummy country. Like too many Vietnamese who have associated with us for too long, it has lost all confidence and faith in its own culture.

Last week in Saigon and the week before and the month before that and today, I walk the streets and I see kids who should be in school, kids that should be bathed and fed and taken home. I see a box not more than three feet high and I look inside and there is a family living in it. There is an old half-crazed beggar woman with terribly-crossed eyes who sits on the hot sidewalk and mutters incantations and aimlessly waves her alms hat.

I go to the military restaurant and see the Vietnamese waitress hide the bread crusts from my plate in a paper sack behind the garbage barrel. At night, she will take them home to her family. I feel revulsion. I feel pity so intense I almost cry. And I stop short and realize that all my sympathy and all my concern aren't worth spit, because I am not doing or able to do one thing to help these people. My mission as a member of the military is to defend their freedom to suffer.

The Africans say that when elephants fight the grass is trampled. Last week and every week in Saigon, I see the grass we are trampling.

I recall a conversation very late one night last week in Saigon. Three black GI's talked candidly about how they did not want to die fighting in Vietnam because that would be a waste of their lives. They wanted to die in the streets of their hometowns, bringing America to its knees in terror.

I protested a bit, "After all, things are changing?"

"No, not fast enough. Doesn't history show that all change comes through force? Look, man, you think nonviolence is so great why don't all of you that believe that way join hands and sing 'we shall overcome' to win in Vietnam?"

I was at one of my rare loss for words until I recalled to them the story of a people called Mennonite who in Europe and Russia and Canada and America had rejected violence as an answer for their problems. I would have liked to speak further about the source of their vision being a man from Galilee who came only to bring life and how He had also rejected violence as a means of change. I would have liked to stay and point out that His kingdom had no armed guards.

I said none of these things. My little audience was impressed with the story about Mennonites and I lef quickly before they could ask questions. I was afraid they would ask i these people really wanted peace fo yellow people. I was afraid they would ask if their young men rejected military service only to bring peace o if they had other motives. I wa afraid they would ask if these people really loved people different from themselves. I was afraid they would ask me how I knew so much abou these people and their vision. *Dal Suderman, 3003 Benham Ave., Elkhart, Ind. 46514.*

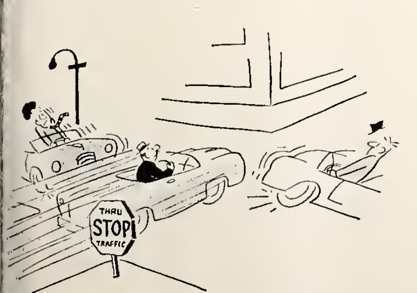
LETTERS

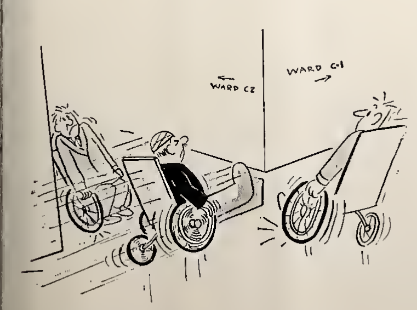
Teach before it's too late

TO THE EDITOR: "Take up your cross and follow me," said the Lord. His cross was to change the philosophy of the religion of the day to that of the Sermon on the Mount. He believed in it enough to give His life and thus complete the salvation of mankind. Menno Simons discovered a new burden of Christendom; namely, love for fellowman and thus the belief that war is wrong.

In Christ's teaching of love, He never once suggested disobedience to the law of the land. "Give to Caesar," etc., but He consistently taught the love of God toward man and love between mankind. Even Pontius Pilate said, "I find no crime in this man" but he permitted the execution on the accusation that He taught revolution. However, His revolution was not against the Roman law but against the law of the religious leader of the day.

The cross that the Mennonites have received is the love of God toward all mankind and the sanctity of human life. First, they were in Germany and very few of other denominations were convinced that war is wrong, and World War I and II were largely the result of military and the Mennonites were forced to flee to Russia. Again they failed as they only asked to live to themselves. . . .





Even when men like Kirby Page and Emerson Fosdick crusaded the country for pacifism, we the Mennonites labeled them modernist instead of joining in teaching that war is wrong and to try to get our country to try the way of Christ, and insisted in living to ourselves. Are we afraid to teach our belief in the way of peace? How true the saying "What we don't share we lose."

Now, for a generation in the United States of America, we have enjoyed prosperity in material things, but exerted very little effort to proclaim the gospel of peace. Now, our young people have grown tired of waiting and are willing to revolt.

Through voluntary and alternate service we were given exemption from military service and a chance to practice the love of God and demonstrate our belief in peace. At present, young people of other denominations are joining us in this service to mankind, but to my knowledge we do not even have courses in our own colleges in regard to the teaching of peace. Some of our learned scholars should write articles in magazines why war is wrong. And give public lectures and present programs on television and radio. Even the programs on *The Mennonite Hour* have very little to say as to why war is wrong. Instead of demonstrations, present public programs showing that a Christian nation cannot wage war and why not. To give one's life for a cause does not necessarily mean to die but live a life for the cause.

Noncooperation with the military draft is one way some intend to demonstrate the teaching of Christ. But revolt does not teach peace. Besides, you cannot do much teaching when in prison. Besides, total noncooperation is supported or instigated by people who want the communists to take over the world. When they burn their draft cards and wave the Vitecong or North Vietnam flag instead of the flag of the U.S., they do not show love of God or the teaching of peace by Christ. Through association with these, we will lose any opportunity for testifying through alternative service. And there are no other countries to emigrate to.

The late Dr. J. H. Langenwalter told of explaining the teachings of Jesus in regard to war as we interpret it to an industrialist during World War II. When he finshed the man asked, "And how long have you believed and taught this?" When Langenwalter said some four hundred years, the man exclaimed, "Where in the hell have you been? By this time, you should have taught the whole world that war is wrong." We must get the message of peace to Christians of other denominations and thus to government officials. If we don't, our period of grace to influence the running of our country will expire. Will the Lord give us another chance if we have failed in three countries? We might be compared to the Israelites. I am sure they were supposed to teach their religion to the neighbors, but failed all through their travels and living in different countries. They were scattered around the world and still they kept their religion to themselves. Let's start teaching what we believe in before it's too late. If we teach and live Christ's way of life, we may be persecuted but if we associate with revolutionaries and communists and advocate disobedience to law, we will be persecuted. *Sam Baergen, 121 S. Charles, Wichita, Kansas 67213.* Mar. 30.

Proud to pass it on

DEAR MR. SHELLY: Our family has been receiving *The Mennonite* for more than a year now. I am taking this opportunity to congratulate you and your staff on the many fine articles presented in *The Mennonite.* We enjoy reading *The Mennonite* ourselves and are proud to pass it on to others. I have also been the recipient of many comments from friends concerning the relevance of many of the articles to the contemporary scene. *Sandra Gyamerah, College of Medicine, University of Santo Tomas, Manila.* Mar. 18

A failure to give thanks

To the Editor: And there were, in those days, a people called Mennonites. They lived in a land to which they had come with little or nothing but a sincere desire to be allowed to worship God in freedom. Many were the lands from which they had come, in which religious freedom was a hopeless dream. In this new land, however, the people were *free*.

As time passed, a war was declared—and the people, unable to kill their fellowman suffered various hardships. Their lot was often a cruel one and their life was saddened because of the fate of their people. They begged for exemption from the war—but no such provision was available.

The war ended. The people lived on in the land and as time went on they became respected members of established communities in their new homeland.

Another war was declared and the people known as Mennonites pleaded again merely for a chance to show their positive witness and love to their fellowmen. They pled and negotiated on many levels, until the nation's leaders granted to them an alternative to the killing of war. The people devised their own programs and made significant contributions in mental health, and in numerous worthwhile causes in their own land and abroad. The love of Christ constrained them to act in positive ways and in definite action.

Time wore on. The once benevolent government which had allowed these people their freedom to worship, to live according to the dictates of their conscience, to be exempt from killing, and their own unique way to contribute to their fellowmen, became increasingly scrutinized, criticized, and attacked by these very privileged people. The greater their freedoms—the more dissatisfied they were. The tortures, the concentration camps, the deaths of earlier years and governments were so far removed from their own experience, the freedom they had no longer seemed precious. The programs of positive witness (of their own choosing) began to lack the support of their own young people, who seemed infected with an epidemic of restlessness. The chief thrust of the people called Mennonites seemed to have strayed sadly. They focused their attention on social action, inequities, politically undesirable events, real or partly real. Upon these elements did the Mennonites concentrate. No longer did they give thanks to God for the freedoms they had. Their zeal joined them with dissident groups of all kinds. They preached resistance from the pulpits. They suggested in church papers that "neither Christ nor Paul would want us to obey a government that puts power before love" (Feb. 3 issue, Sprunger letter), though nowhere could they find biblical support for "total noncooperation," despite Christians living under governments of unjust inequities then as now.

So the people no longer supported their own programs of love and witness. They withdrew into a camp of nonsupporters. The government of the people toppled and fell and was eventually replaced (as it always is) with a strong hand, a ruthless hand, a hand which meted out the same law to all men in the land. The older people recalled their early days—the cycle was complete. The age of fear and suppression was once more upon them. Their freedom was gone—and perhaps it was their just reward. *Lois Krause, 9 Rio Lindo Dr., Elkhart, Ind.* Apr. 24

I like America but

We hold these truths to be self-evident
That all men are created equal

it's time for a period of benign neglect
our pragmatic president's admirable
advisor tells us like orwell's
pigs we chester whites are
more equal than
others

That they are endowed by their Creator
With certain unalienable rights

the right to choose if you choose right
segregation is all right if it's
de facto in fact it's better
that way if you don't like
your house move but
don't move next
to me

That among these are Life, Liberty
And the pursuit of happiness

you have the right to live if you agree with
me you have liberty to choose my thoughts
you can be happy but don't you know
that happiness is a warm
gun oh i like
america
but

Jake S. Harder, B.P. 81, Kikwit via Kinshasa, Dem. Rep. du Congo Apr. 17

MEDITATION

In common with the astronauts

DURING THE SIX days I spent in CICU (coronary-intensive-care unit), I had at least one thing in common with the astronauts during their ix days in space. It wasn't travel, that's sure. If I so much as moved ix inches closer to the head of the bed, it was by the power of two nurses pulling me. Those astronauts were going up to twenty-four housand miles per hour and as far as two hundred thousand miles rom home. It wasn't physical stamina, obviously. I didn't even feed myself or brush my own teeth. Surely, it wasn't sheer physical daring. There they were, three men, two hundred thousand miles from home on man's wildest adventure to date; and I'm one of those old fogeys who prefers his car or the train to a jet plane.

But we had this in common; as many people were concerned about hem, so also (in a much smaller scale, of course) many people were concerned about me. From present and former parishioners, came loods of letters, greetings and even coast-to-coast phone calls assuring me of concern and prayer support.

Also, during my six days in CICU, I had on my body the same kind of electronic monitor connections as the astronauts had on their bodes during their six days in space. Above my bed was a monitor where on a little replica of a TV screen the nurses were given pump-by-pump descriptions of what my ailing heart was doing every instant of the day and night. It seemed the nurses worked harder to keep the electrodes clean than to keep me clean.

Hugh Downs, speaking about the pros and cons of spending so much money on moon rockets, pointed out that selfish as we are, any money aved by not having the space program might not be applied to the ight against poverty, anyway, and that out of the Jules Verne-like adventures have come some very useful things like teflon, various electronic instruments for archaeological research and cardiac monitors. I still feel that it might be wiser to put some of the vast amount of money we spend on rockets to use in the fight aganist cancer and poverty and slums and other efforts to make our good earth a better place for all God's children, from Harlem to Biafra; but the fact that could have better medical care in 1968 than Peter Marshall could have in 1948 is a direct by-product of our space research.

Thus, as always in history (and isn't this the refrain of the Old Testament?), God, in His wisdom and power, can take our misused wisdom, ignorance, greed, perversity, and downright sinfulness and use them to help achieve His wise, good, and kind objectives. Even so, He may well use such humbling, frustrating, painful experiences as mine for some good purpose for me, my family, and the church.

Most of this I must accept in faith, since evidence of such good natched out of evil is seen mostly in retrospect.

And yet, perhaps I can see glimmerings of wise guidance.

When Arnold Nickel suggested in the spring of 1968 that I consider moving to California, I said, "That's one place that is out! As a tourist attraction, California is fine—but not as a home for a Pennylvania Dutchman who loves his Lebanon bologna and pretzels and now-covered hills and the burst of apple blossoms in spring!"

But here we are in California—with palm trees waving and roses blooming in our yard as we look beyond the valley to the snow-capped high Sierras! And imagine what shovelling snow at seventeen degrees below zero would do to my cardiac situation!

So, I just settle back in my friendly pillow and watch the tall palms beside my hospital window—and look far out at the Sierras and hum o myself: *"So nimm denn meine Hände / Und führe mich."*

George S. Stoneback

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COVER

The flowering of Christian character is the product not so much of our own stoic efforts as it is of the opening of the portals of our personalities to the Spirit of God.

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Let the people say peace

THE DAWNING OF the Age of Aquarius?

How good it would be if the proclamation of the flower children were really true. But the hopes of America's innocent and uninvolved seem on this day in May to be passing away.

With the declaration of further war in Southeast Asia and the return of violence and murder to American campuses comes the darkening of the American dream.

Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children. For behold, the days are coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!" (Lk. 23:28, 29)

The Pentagon has announced the United States will send advisers, tactical air strikes, and other support for South Vietnamese operations in Cambodia. It called the move "a necessary and effective measure" to save U.S. and other allied lives.

Would that even today you knew the things that make for peace! But now they are hid from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation (Lk. 19:42-44).

Saville R. Davis in the *Christian Science Monitor* says, "President Nixon has cast his die. The way to deal with mounting violence in the modern world, he has declared, is first to establish order as best he can. After police and soldiers have done their work, and only afterward, will he proceed to deal with the causes of violence."

A hardening has come upon part of Israel, until the full number of the Gentiles come in (Rom. 11:25).

"His decision is being applied across the boards. In Cambodia, it means American forces attacking the communist sanctuaries. At the Vienna arms talks, it means building new and more dangerous nuclear weapons to match those of the Soviet Union. On the campuses and streets of the United States, it means the use of police in civil or military uniforms as necessary" (Saville Davis).

For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled under foot (Dan. 8:13)?

Davis, again: "First comes order, meeting force with force. Then negotiation."

Do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for forty-two months (Rev. 11:2).

Nixon decries the use of violence in dissent. All men of goodwill must, of course, join him in his decry. But responsible men must also ask the leader of the most violent nation on earth, the only nation that has dropped not one but two—two, count them —atomic bombs on the cities of another country, "From where think you has come this violence that infects our children like a raging fever?"

Hew down her trees;/ cast up a siege mound against Jerusalem./ This is the city which must be punished;/ there is nothing but oppression within her (Jer. 6:6).

Dateline: Kent, Ohio, May 4. Four students, two men and two women, killed by national guardsmen with loaded guns but without orders to shoot.

Alas for those who are with child and for those who give suck in those days (Lk. 21:23).

Politicians follow the people, not people the politicians. Too long the leaders have followed the led in a ring-around-the-rosy in which each thought the other was leading. Thus all are being lost.

We have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us (Acts 6:14).

If the people want peace, let them say so; let them say so now. M.S

OHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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is noncooperation a responsible Christian witness?

Wendell Rempel

Noncooperation is part of the Mennonite traditio and it is grounded in a biblical understanding of faith-commitment to Jesus Christ and God's lov for the world as seen in Jesus.

is noncooperation a responsible Christian witness?

Recent correspondence in *The Mennonite* has lifted the shades on the Mennonite mind, a mind confused and polarized on the issue of noncooperation with the Selective Service System. Is it a responsible Christian witness to the love of Jesus Christ to the world and a witness against warfare?

Noncooperation has not been a majority position among Mennonites. Even the sponsors of the Resolution on Christian Action adopted by the Western District Conference last October had cooperated with Selective Service and were serving in church-related voluntary service programs.

For many Mennonites, the issue of noncooperation is made all the more complex because continued United States' involvement in the Vietnam war has stirred up a growing national resistance against the Selective Service System. Acts of civil disobedience have increased sharply. Many objectors are not Christian in conviction, nor absolutely pacifist.

Thus, Mennonite voices are raised in behalf of the purity of the church and its witness: "Where is our separation? Can two walk together except they agree? Many were there who were not born-again people. Should we be with them marching on Washington?"[1]

Others decry the gross sin and injustice of war and call upon Christians to boldly confront the evil of war as embodied in the Selective Service System. "Many have allowed their voice of protest to be stilled, including me," writes one young man who returned his draft card. "But no longer. The Selective Service *is* the military and I will not let them run my life."[2]

The Resolution on Christian Action, a resolution, unfortunately, adopted without adequate testing and refinement of language, reaffirms the biblical and historical nonresistant position of the Mennonite church. It also reaffirms the traditional responses to Selective Service, namely, service in civilian or church-related work.

But central to the present debate on noncooperation are point four and five which read:

"We recognize *total noncooperation* [italics theirs] with the Selective Service System as a meaningful witness of one's beliefs and as a witness compatible within the historical tradition of the Mennonite Church.

"Because we recognize noncooperation as a meaningful witness, we hereby state our willingness as a church to stand by, in word, spirit, and deed, those young men who freely choose this course of action. We urge that the executives of the Western District Conference establish a special fund to be used for legal counsel for those noncooperators who need financial aid to defer expense of legal aid."

To better understand this resolution, let's define several terms.

Noncooperation means refusal to cooperate with or participate in the program of Selective Service. In a very strict sense, this would mean refusal to register for Selective Service or to communicate with it in any form.

However, noncooperation can include other forms of action, as well: returning the draft card or destroying it in some manner, refusing induction, or emigrating. One who is already in the military could refuse orders or desert. In each instance, it is an act of civil or military disobedience and subject to civil or military prosecution. The intent of the resolution upholds this broader definition, even if it is not so worded.

The word *recognize* means to admit something to be valid, having a independent right of existence. Thus to recognize noncooperation means t admit it as a viable and morally vali (though not legal) response to Se lective Service. As distinguished fron the word *recommend,* recognition o something does not mean to advis or counsel a particular response.

What are some of the argument against noncooperation as a viabl Christian response?

The resolution established nonco operation as official church positio Although the resolution affirms rec ognition of noncooperation as "meaningful witness," it does not im ply that this response is to be pre ferred; nor is encouragement give to take this position. However, a individual may find here encourage ment enabling him to do what h might not otherwise be able to d alone.

Curt Siemens is correct in his state ment that "if an individual choose to show his opposition to war by th burning of his draft card, refusin induction, or fleeing the country, i is his own individual affair."[3]

But he is incorrect in his conclu sion that the resolution has estab lished noncooperation as the officia stance of the Western District an an explicit directive for young me to contribute to the breakdown of a orderly society.

Central to the resolution is the co viction that a man be permitted hi freedom of conscience before Go and man, and that the man wh chooses noncooperation should not b disinherited as unworthy of Christia love and concern.

Amelia Mueller states the matt well when she says that the Wester District ". . . has recognized the fa that commitment to Christ cannot b legislated, that each Christian has n only the right, but the obligation t personally decide what 'obeying Go rather than man' means to him, an that the church supports him in hi obedience to his conscience."[4]

Noncooperation destroys Christia responsibility to law. This argume assumes that all illegal acts bear ba ruit and therefore merit equal moral ondemnation.

Says one letter writer: "If you burn 'our draft card, you are no better han one who steals."[5] To continue his example: this equates the refusal o kill with stealing, both in motive nd in effect. But stealing is an agressive act which invariably offends r harms others.

Noncooperation, on the other hand, s an act which arises out of a peron's own conviction and refusal to arm someone else. The noncooperatr is willing to suffer the consequences f his own deed rather than inflict arm upon another, while the thief nows he inflicts ill upon others. Nonooperation is an illegal act—the reusal to inflict pain and death on othrs, while stealing is an illegal act vhich inevitably wrongs another peron. Though both acts are illegal, hey cannot be equated either in moive or in their effect upon others.

Is a noncooperator contemptuous f all laws? Writes one: "If we can ustify this [meaning civil disobedince and specifically noncooperation], we can justify burning drivers' licenses or defying any other law that is n our statute books."[6]

The Christian who disobeys the aws of the state on grounds of concience or religious conviction cannot e assumed to be acting out of a spirit f rank lawlessness. Simply because ne law is not adhered to it does not hereby invalidate all laws.

Henry David Thoreau writing on ivil disobedience, said: "Unjust laws xist: shall we be content to obey hem, or shall we endeavor to amend hem, and obey them until we have ucceeded, or shall we transgress them t once? . . . If the injustice is part f the necessary friction of government, let it go, let it go . . . but if it s of such nature that it requires you o be the agent of injustice to anther, then, I say, break the law. Let your life be a counterfriction to top the machine. What I have to do s to see, at any rate, that I do not end myself to the wrong which I ondemn."

Fernando Chavez (left) the twenty-year-old son of grape picked leader Cesar Chavez, receives symbolic priest in front of the Fresno Army Induction Center after refusing to be drafted. The youth said he is opposed to wars and violence and that his father had fasted for twenty-five days last year to demonstrate his opposition to violence in the farm labor movement. He has chosen to follow his father's philosophy.

The Christian will be willing to suffer under the inconvenience of bad legislation. But when adherence to some laws harms other men, then he has the moral obligation to God, his conscience, and his fellowmen, to resist such laws. But how he reacts in these situations is another question. The point here is that one cannot glibly assume a rank lawlessness against one who, out of the conviction of conscience, opposes injustice even to the point of noncooperation.

Noncooperation lacks biblical or Anabaptist support. This cannot be proved.

The New Testament witness confirms that the kingdom of God transcends all boundaries of nationality, race, and class (Gal. 3:27, 28, Rev. 5: 9, 10, Jn. 4:7 ff., Lk. 7:1 ff., 19:1 ff.). Though the Christian is called to be subject to the state (Rom. 13:1-5), his ultimate allegiance is not to a nation-state but to God. Peter answered for every Christian when he said, "We must obey God rather than man" (Acts 5:29).

To confess the authority of God in our lives is to affirm a higher loyalty than that of the state in matters of moral weight. For as Jesus said, "No man can serve two masters" (Mt. 5:24). Jesus also refused to equate the will of God with the will of the state. His kingdom was not political nor did it engage in the methods of the state (Jn. 18:36), in spite of the fact that His kingdom (visible as the church) remains very much in this world and there cannot be apolitical.

Though the Christian is a citizen of a nation, his citizenship is at the same time transnational and supranational. Thus it is dangerous to

Our gratitude for the provision of alternative service seriously impaired our Christian witness to the consciences of men not in the historic peace churches.

equate the law of the state with the voice and will of God. This is true even when the nation is a democracy. The Christian's responsibility before God and to his brother is sufficient evidence that he cannot surrender his conscience to the state.

Contrary to many claims, our Anabaptist forefathers were noncooperators with both the established church and the state. It was the young Anabaptist radicals—Conrad Grebel, Felix Manz, Simon Stumpf, George Blaurock—who kept pushing Ulrich Zwingli in his reforms, and who ultimately broke with him, defying the Zurich church and city council.

True, the early Anabaptists, as well as their descendants, were peaceful and upright citizens and upstanding in personal and social conduct. But they defied the laws concerning the sacraments (partaking of both elements and practicing adult baptism), and refused to swear oaths and take up the sword out of obedience to the state. Their refusal to cooperate and their desire for religious and political toleration often led to migrations and, ultimately, to North America.

But even in the United States, the question of noncooperation has had to be faced. Under the democratic system and through the government's generosity, alternatives to military service have been provided. But even in this century, and especially with conscription both in times of war and peace, the question of noncooperation has been raised—and not only in this last year!

I am personally acquainted with several men who refused to cooperate with Selective Service during the Korean conflict. As other evidence: an article appeared in *The Mennonite* in June 8, 1948 entitled, "Should the Mennonites Register for the Draft?" written by Gordon D. Kaufman.

He concluded the article with the question: "Would it not seem that conscription and registration for conscription can accomplish only those things which Mennonites have historically opposed? Then, what really *significant* [italics his] reasons can be given in favor of pacifist Mennonites registering?"

Mennonites have been noncooperators with the state (radicals, if you please), although not necessarily always in all the right places at the right time. But it is part of the Mennonite tradition and it is grounded in a biblical understanding of a faith-commitment to Jesus Christ and God's love for the world as seen in Jesus.

Military exemption precludes noncooperation. A fourth contention insists that because the state has granted exemption from service in the military, it is un-Christian to refuse it. Mennonites should gladly accept this exemption for, otherwise, they erode the foundation of orderly government and prove themselves unworthy citizens.

In light of our exemption from service in the military as Christians who are "conscientiously opposed to participation in war in any form," and as persons who desire to be upstanding citizens, premeditated noncooperation must be considered a serious matter.

Though noncooperation may be a political act for the sole purpose of coercing change in the Selective Service System or overthrowing that system, noncooperation can be, and for the Christian should be, a witness of one's faith and conviction of conscience in the face of an unjust system which conscripts men for the purpose of subduing other men.

To focus our attention on the exemption is to overlook the major issue—the militarism of our country and the Selective Service System.

The basic purpose of the Selective Service System is to secure the necessary manpower for the military. Exemptions from service in the military are granted only to weed out of the military those persons who refuse to participate in combat training. General Hershey admitted to Milton Mayer in 1941 that "there is no way that any government can contend with conscientious objection. There never will be. Our only hope is to pretend it isn't there" (*The Mennonite,* Sept. 7, 1948, p. 9).

When we see the present American military involvement in so many countries around the world and the use of its drafted manpower as a threat against those who would menace the status quo (even if the status quo is a ruthless, unpopular dictator as in some Latin American countries), then the true nature of the Selective Service System as an arm of the military is exposed and stands open to question.

Can we place our blessing upon the continuance of the Selective Service System so long as we are exempted from actual military service? Apparently some persons think so. Responding to another writer, Curt Siemens comments: "Schrag considers the Selective Service an evil. From the standpoint of the conscientious objector, this cannot be, for it fully recognizes his rights."[8] That it does, but since when does accepting that privilege of alternative service forfeit the freedom to question the law which grants that privilege? Are we concerned only about ourselves?

Mennonites have too much to lose. "Coming now to ask for total exemption from the draft, our approach might be judged differently from when we asked for exemption from military duty. . . . We might even be in danger of losing what we have." This contention is repeated by others.[9] The unstated conclusion is that we should remain quiet and, with gratitude, accept our alternative service and let the state do what it wills with conscripting others into the military.

Can we be at peace with ourselves when the world rages with its killing and nations conscript men to kill?

Our gratitude for the provision of alternative service has seriously im-

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aired our Christian witness and our issionary concern for the conscienc-s of men not in the historic peace hurch tradition. Already in 1943, ne *Christian Century* called our ac-eptance of alternative service "a fa-al compromise" that muted our pos-ibilities for maximum peace witness.

Today it appears that, even in a epresentative democracy, the voices f a large minority go unheeded, and he small group of Christians who re absolute pacifists are unceremoni-usly hustled out of sight while the owers in the Pentagon continue their nilitaristic road to peace. For a num-er of persons, including Mennonites, he present situation calls for a new, more direct, and visible witness.

In any case, if we claim to take eriously the meaning of Christian iscipleship and love for the brother, hen we cannot calculate our witness n the basis of personal gains and osses. This is especially true if, in ne process, we ignore the plight of ur brother whose perception of the var in Vietnam leads him to the con-iction of conscience that he cannot participate in this war. Though our privilege of alternate service may be endangered by a vigorous and forceful testimony of word and deed; through silence, our privilege will soon become a millstone.

Responsible noncooperation. The duty of the Christian to obey God rather than man will be granted by most everyone. But does this include the moral freedom of the individual to consciously and willfully disobey established laws in a democratic society? Should the church as a corporate body support the actions of such men of conscience?

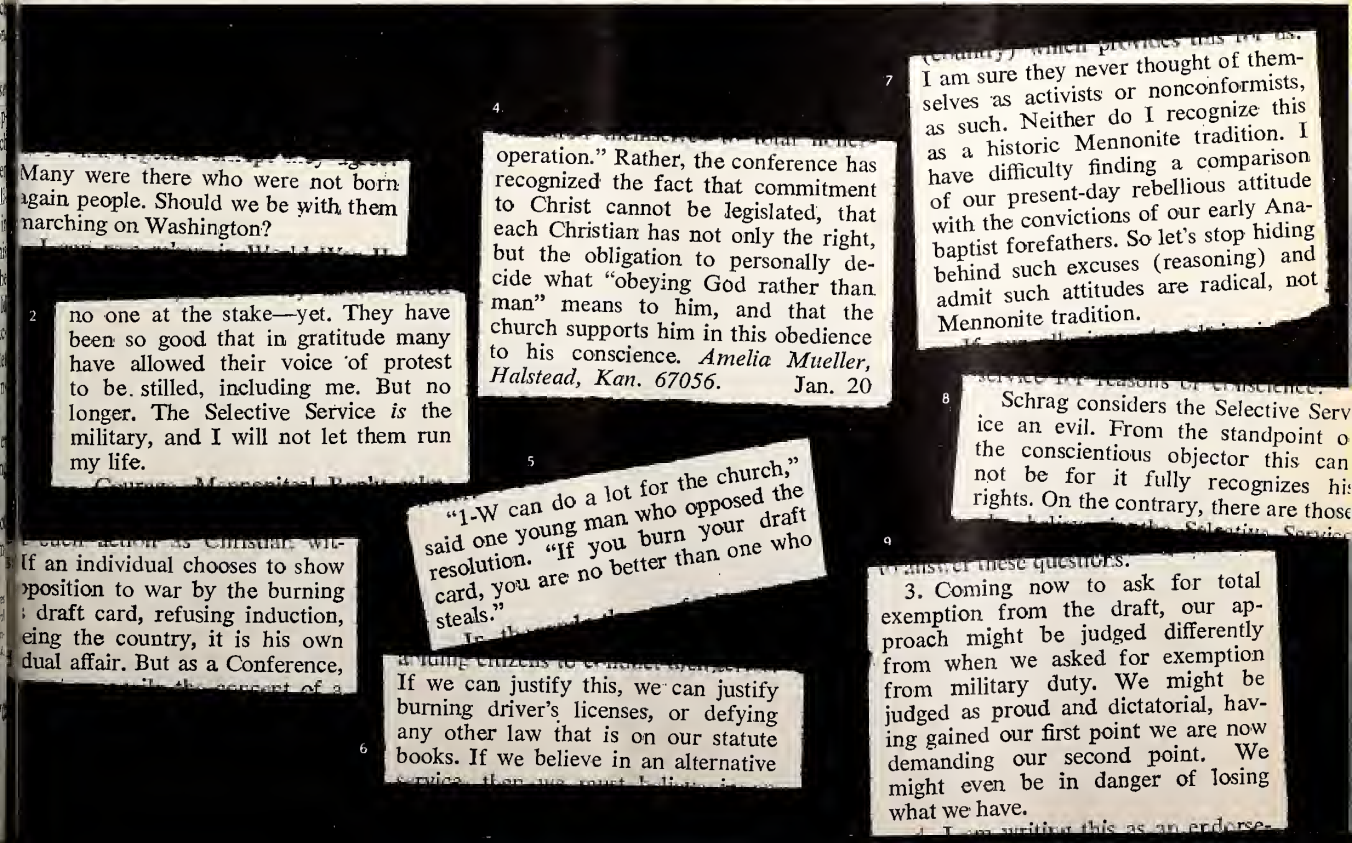
According to what appears to be a goodly number of persons in the Mennonite church the answer is clearly *no*. They see in our present political system a union of the best in government and Christianity, so that noncooperation is inconceivable.

But even with this understanding, they cannot thereby dismiss the *principle* of noncooperation. To do so implies that the state (or certain forms of government) possess in themselves the power and the will to always act with justice, goodness, and mercy. It places the right to an active conscience in the hands of the state, trusting the state to exercise a good conscience.

But is noncooperation an expedient tactical response to the present Selective Service System?

None of the Mennonite statements which were adopted last year answered this question with a simple *yes* or *no*. The Resolution on Christian Action acknowledges noncooperation as "a meaningful witness of one's beliefs," and pledges the church's willingness "to stand by, in word, spirit, and deed, those young men who freely choose this course of action." It leaves for the individual to decide whether he should be a noncooperator.

Some men today (both Christian and non-Christian) have consciences so sensitized to the inhumanities being inflicted upon others that they must be noncooperators with Selective Service in order to live in good conscience with themselves and their fellowmen. How shall they respond? Even noncooperation takes several



Many were there who were not born again people. Should we be with them marching on Washington?

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no one at the stake—yet. They have been so good that in gratitude many have allowed their voice of protest to be stilled, including me. But no longer. The Selective Service *is* the military, and I will not let them run my life.

If an individual chooses to show pposition to war by the burning draft card, refusing induction, eing the country, it is his own dual affair. But as a Conference,

4

operation." Rather, the conference has recognized the fact that commitment to Christ cannot be legislated, that each Christian has not only the right, but the obligation to personally decide what "obeying God rather than man" means to him, and that the church supports him in this obedience to his conscience. *Amelia Mueller, Halstead, Kan. 67056.* Jan. 20

5

"1-W can do a lot for the church," said one young man who opposed the resolution. "If you burn your draft card, you are no better than one who steals."

6

If we can justify this, we can justify burning driver's licenses, or defying any other law that is on our statute books. If we believe in an alternative

7

I am sure they never thought of themselves as activists or nonconformists, as such. Neither do I recognize this as a historic Mennonite tradition. I have difficulty finding a comparison of our present-day rebellious attitude with the convictions of our early Anabaptist forefathers. So let's stop hiding behind such excuses (reasoning) and admit such attitudes are radical, not Mennonite tradition.

8

Schrag considers the Selective Serv ice an evil. From the standpoint o the conscientious objector this can not be for it fully recognizes hi rights. On the contrary, there are those

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3. Coming now to ask for total exemption from the draft, our approach might be judged differently from when we asked for exemption from military duty. We might be judged as proud and dictatorial, having gained our first point we are now demanding our second point. We might even be in danger of losing what we have.

The church stands closer to those who, regardless of their basis of conviction, are quickened in conscience against the inhumanity of war than those who countenance killing in the name of the state.

forms and involves certain choices and decisions. It calls for some understanding as to the purpose for which the stand is taken—simply out of protest, toward anarchy, personal disassociation, illumination of evil, positive witness for change.

It calls for a counting of the cost involved. This often means a prison term and a felony record which marks one for life. In most states, it makes him ineligible to voting rights, and prohibits him from any career which requires a state license to practice that profession.

The decision of noncooperation also calls for choosing a specific form of action, such as, emigration, nonregistration, refusal of induction. If one of the criteria for employing noncooperation is the unavailability of any channels to press for changes, then even a noncooperator must choose responsibility. This is especially true for Mennonites, who have a ready-made exemption. Those who refuse to register or simply emigrate, in so doing, fail even to record the basis for their noncooperation nor are they in any position to push for changes in the Selective Service System or to abolish that system. They simply remove themselves from the confrontation, which appears less than responsible. One can only contemplate the strategic significance and cumulative effect upon the nation had the estimated sixty thousand draft resisters now in Canada remained in the United States to confront the Selective Service System through the courts!

Thus since most men will cooperate with Selective Service, either answering the call to military duty or alternative service (which is also duty), or by evading the call and emigrating or simply disappearing, those few who will remain to confront the Selective Service System head-on truly exercise a responsible noncooperation.

And from a practical point of view (as well as statistics based on previous court decisions), those who register their protests by outlining their conviction and refuse to cooperate at the point of induction, using the limits of appeal, though not always ruled upon favorably, are often ruled against with less emotion and malice and given lighter penalties.

Given today's public mood, the total noncooperator is often written off as a radical and extremist in a different way than even the one who refuses induction and suffers the subsequent penalties. When attempting to make a witness impact, the mood of the day cannot be totally ignored. But when there is no recourse to right exercise of conscience, then total noncooperation is warranted.

The Resolution on Christian Action rightly affirms that one's conscience cannot be enslaved to those things which it recognizes as evil. But whether a young man chooses noncooperation in response to Selective Service is a matter of his own conscience. And though the church as a corporate body might not hold his draft card in trust or offer sanctuary to him, (but is there any moral basis against such?) it cannot refuse to minister to those who choose noncooperation or whose basis of conviction is other than Christian or absolute in their pacifism.

In a day when the military potential for destruction is unfathomable, when the confident spirit that military preparedness and warfare as the road to peace is on thinner ice, and when the right to conscript men to continue the devastation in Vietnam is vigorously protested, surely the voices of the historical peace churches cannot be silent! Our hands and voices should be joined with others who are willing to reject the path of violence—even if only for this war.

Certainly, the church stands closer to those who, regardless of their basis of conviction, are quickened in conscience against the inhumanity of war than to those who countenance killing in the name of the state.

The greatest and a most immediate task for the Mennonite church today may well be not to decide whether Mennonite young men should become noncooperators but to launch a massive program to reach the thousands of young men who do not know the legal alternatives which are open to them as conscientious objectors. A poll of United States' resisters in Canada indicated that only 2 percent were aware of their rights to appeal for conscientious objector status.

The biblical witness to the reconciling love of Jesus Christ as espoused by Mennonites in the Anabaptist tradition and the spirit of militarism that grips the American political and economic scene cannot exist comfortably side by side. The realization that Selective Service provisions for conscientious objectors have in large measure minimized this friction has resulted in a new quickening of conscience. There is a new realization that, in spite of the provisions for conscience which Mennonites can easily accept, it is the larger question of the evils of war and militarism that must be confronted (especially is this true in view of the Vietnam war). And the Selective Service System, as the means by which men are conscripted into the military, becomes one point where a person can effect a visible witness and protest against such militarism by refusing to cooperate with that system.

Noncooperation with Selective Service is illegal; it was intended to be. But noncooperation cannot be condemned as irresponsible, immoral, or without value as a positive Christian witness and as a potentially responsible course of action.

When young men are led by religious conviction to voice a resounding *no* to Selective Service and at the same time lay their own lives on the line, willing to bear the cost of their witness, surely the Christian church, and especially the Mennonite church, can do no other than to stand and suffer with them. Nor does its ministry end with its own young men, but it extends to all men of conscience who renounce man's greatest inhumanity to man—war.

References to letters are from the following issues: 1. Jan. 20, p. 45; 2. Jan. 27, p. 63; 3. Nov. 11, p. 682; 4. Feb. 17, p. 118; 5. Oct. 28, p. 645; 6. Nov. 11, p. 682; 7. Feb. 3, p. 85; 8. Feb. 17, p. 118; 9. Jan. 13, p. 27, and Feb. 17, p. 118. The Resolution on Christian Action appeared Oct. 28, p. 646 and Jan. 27, p. 63.

Evangelist says word and deed are one

n evangelist with the Billy Graham ganization and a World Council Churches evangelism secretary greed recently that word and deed -proclamation and action—are in- parable as the church does its work the world.

Leighton Ford, of the Billy Graham vangelistic Association, and Walter ollenweger, secretary for evange- sm with the World Council of hurches both spoke to a meeting of e U. S. Conference for the World ouncil at Buck Hill Falls, Pennsyl- nia, in April.

Speaking first, Ford said the urches need to "get away from is unbiblical division between word d deed, to avoid the artificial hang between personal evangelism and cial concern.

Hollenweger insisted that "to con- ss Christ means to think salvation terms of the conflicts and tasks our time."

A clergyman of the (Southern) resbyterian Church U. S. who lives Montreat, North Carolina, Ford lked of effective witness as having ree keys: proclamation, or telling e story about God's activity in Je- s; presence, or being in the world its salt and light; power, or expe- encing the Holy Spirit.

The trouble is, Ford said, that var- us forces in the churches tend to sh just one of the three as central. The truth is that all three are right. herever the church is really moving day it is because the living Christ s taught His people that all three ys must be turned."

Presence alone, letting our lives eak, will not provide the witness e world needs, Ford said. "A picture ay be worth a thousand words, t it takes words to say that. It kes words to tell about the Word of e."

Nor will proclamation, words one, suffice. The words must come, id Ford, as with Jesus, from one ound . . . in the form of a servant." e agreed with those who say "we ust earn the right to speak by flesh- g out the gospel in genuine love, real concern for justice."

Ford also indicated his agreement with observers who see the Pentecostals, who stress the experience of the Holy Spirit, as the fastest growing Christian movement in today's world. He said one reason is that "Pentecostals do not depend on specialists to do their evangelism."

Hollenweger, a former Pentecostal clergyman who calls himself "still a Pentecostal by experience," also noted the phenomenon of rapid Pentecostal growth. Now a member of the Swiss Reformed Church, he said the rest of world Christianity cannot help being affected by the spontaneous, oral, nonsystematic style of the Pentecostals.

To be faithful to that style, Hollenweger played a tape-recording of voices from around the world discussing salvation. Then he told the story of the conflict in the German church struggle of the nineteen thirties.

"It was the conflict between those interested in a correct definition of salvation and those interested in the world-and-life transforming effects of salvation." The issue today, he indicated, is often stated in the same terms.

"But the choice between the definition or proclamation of salvation and the happening of salvation is a wrong one," said Hollenweger. "The words of Christ had a happening dimension and the deeds of Christ had a prophetic, critical, proclamatory effect."

Hollenweger drew a parallel between the German church struggle of the nineteen thirties and the United States church struggle of the present.

As in Hitler's time, so today there is need to see that salvation is not only about "the minor evils in the world," said Hollenweger. "It is also, as the Scriptures tell us, a world and life transforming power before which tremble also the impersonal devils of today's power machines."

Hollenweger said the one chief difference he sees between the Germany of the nineteen thirties and the United States today is the role of communications media. "While the media in Germany were quickly silenced and turned into propaganda instruments, American Christians want the media to tell the truth even if this implies before the whole world your failures.

"I must say, I have the deepest admiration for this struggle for honesty. And this makes all the difference."

Arena—to be or not to be? Student paper may survive

After three years, a Mennonite student paper seemed to be at the end of the road.

"It was like leaving Europe after a summer of hostels and cafes," said Editor John Rempel in a restrained valedictory, "you have just begun to love and understand what's happening and then it's time to go."

Arena, a monthly publication for students, seemed doomed in March when its publishers, the student services committees of the Mennonite Church and the General Conference, decided to discontinue its publication.

One of the three original publishers, the Mennonite Brethren Church, had already divorced itself in January from the publication, feeling that the eight-page opinion magazine did not fit its historic evangelical image. The remaining sponsors had mixed feelings about the paper. They had other projects in which they wanted to invest their money. And perhaps students weren't too interested in the paper, they thought.

So they decided to abandon the publication which had been reaching over seven thousand Mennonite students and had won high acclaim from the Associated Collegiate Press for its character, content, illustrations, editing, display, and production. *Arena* had been inserted once a month in student subscriptions of *The Mennonite* as its student supplement. (The General Conference Student Services Committee paid for *Arena,* the General Conference for *The Mennonite.*)

The paper was conceived as a place for students to wrestle with ideas, particularly those relating to faith. *Arena* was a forum for discussion. John Rempel, a Mennonite Brethren from Ontario, had a promising inter-Mennonite background for his editorship, having attended Goshen College and the Associated Mennonite Biblical Seminaries.

But as the decision was made to lay *Arena* to rest, things began to happen. A strong groundswell of response from students as they heard the news called for continuation of the paper.

A readers' survey made by the General Conference student services office showed that its readership among students might be as high as 74 percent.

In view of this response, the question of *Arena's* future is still being discussed. The magazine may still receive new life. M.S.

Old hymnal clearinghouse

Many congregations are retiring old hymnbooks in good condition. Some churches, unable to buy new ones, would be glad to secure these used copies of *The Mennonite Hymnary.* The central offices in Newton, Kansas, will be glad to serve as a clearinghouse for churches wanting or giving such books. Please send requests for information to the General Secretary, Box 347, Newton, Kan. 67114. *Send no books!* When they are requested, they may be sent directly to those asking for them.

Computer joins Bluffton Used for student training

Bluffton College has joined the computer age in a big way.

An NCR Century 100 computer has been in use for about a month since it was shipped from California, and students, faculty, and administrative staff members are finding many uses for it.

According to John Rich, director of the computer center, Bluffton's computer is the largest of any private college in northwestern Ohio.

While many uses are planned and in progress for the computer, Rich feels the major purpose will be to train students in all areas for graduate school and jobs.

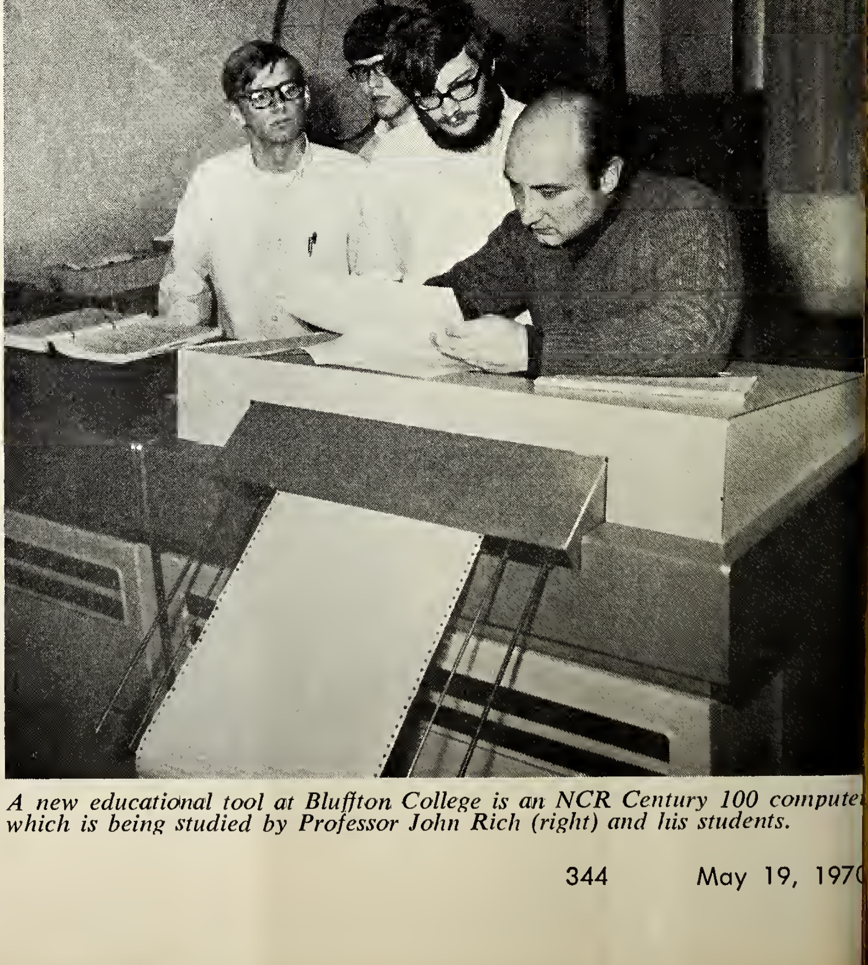
"The computer has become a part of our everyday lives, but many people still don't understand what it can do," Rich said.

Rich, who has worked at the research and engineering section of Ford Motor Co., in Dearborn, Michigan, said that high school students should be aware of the science of computers when choosing a college.

"Students can use the computer to solve all kinds of problems in both the social and physical sciences," he said. "Many graduate schools now assume that a college graduate knows how to use a computer. And many vocations are dependent on it."

Bluffton was assisted in the purchase of the computer by a National Science Foundation grant of $62,800, last year. LaVerne Schirch, associate professor of chemistry currently on leave of absence in Rome, was Bluffton's project director for the computer system.

"The general ledger for the business office will be switched to the computer," said Rich, "as well as records and mailing lists for the development office and class lists and grades for the registrar."



A new educational tool at Bluffton College is an NCR Century 100 compute which is being studied by Professor John Rich (right) and his students.

CENTRAL DISTRICT REPORTER

ay 19, 1970

CENTRAL DISTRICT EDITION

onference presents dual mphasis: wholeness—issues

Iajor focus centered on the confernce theme, "The Search for Wholeess in Today's World."

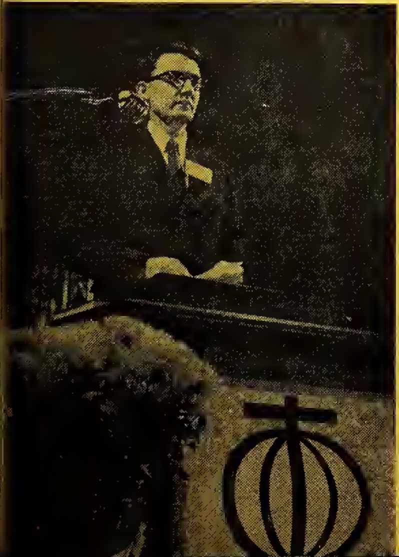
Robert W. Hartzler, administrator f Oaklawn Psychiatric Center, Elkart, Indiana, presented the opening ddress. "This is the golden age of ental health services," Hartzler tated. Widely diverse groups and oranizations seek the services of Oakawn Center. A fundamental belief f our society is that the individual's roblem lies within himself.

"The church needs to test this asumption," Hartzler continued. "Aerica's biggest problem is the way eople feel about themselves. The hinker is all right but feeling is the roblem." Man needs to be able to ake sense out of his world, to find is place, and to accept himself. Our earch for wholeness must deal with eople's feelings.

The church's role in services of ental health may be its most social relevant involvement. This is where e action is.

The church supports much of the ystem under which we live, and under hich man experiences a great deal of pressure: the work ethic, a standard of perfection, and the need to excel in competition. Hartzler suggests that the church must also consider and uphold biblical teaching about acceptance of the individual, group cooperation, and social responsibility.

eonard Wiebe, president, presides ver sessions.



He defined wholeness as being the ability to tolerate both the wish and the reality. Wholeness is not utopia, he said. Conflict and some anxiety are a *part* of wholeness.

John Vayhinger, professor of psychology and pastoral care at Anderson School of Theology, used a rubber band to demonstrate the nature of anxiety. Without tension, the rubber band hung uselessly. With moderate tension, it became functional and could fulfill its purpose. Too much tension caused the rubber band to break. Anxiety, he said, becomes a problem when the ideal self is too far out of harmony with the real self.

In responding to life's tragedy, the Christian must hold to the conviction that all things work together for good. To *question* the consistency of God and the stability of the natural world is good; to *doubt* it is destructive. One develops a sense of trust and confidence through experimentation and involvement, but he must also learn to tolerate disappointment.

Vayhinger named egocentricity ("I and my thing are most important.") the number one problem in marriage. He referred to the need for better communication in families and stressed a need to modify ideal expectations to fit a practical reality.

There is a significant dependent relationship between people in modern society (employer/employee, the sick/ the healing community). Thus, mutual trust and support are necessary if our existence is not to be seriously threatened.

Dr. John Vayhinger

Recognizing the importance of the group, Vayhinger emphasized the individual ethic. "Corporate values," he said, "are not the accumulation of individual ethics. Group decisions are always participatory; they are the least minimal residue of individual ethics. This was demonstrated Saturday afternoon when conference delegates struggled with a resolution which aimed to encompass individual ethics regarding response to the draft. Out of changed lives come changes in society."

While pat answers to anxiety are not available, he urged acceptance of what he termed "the risk of the kingdom of God."

Participation in the agape-love feast dramatized the wholeness as members of the body of Christ.

The issues brought on the floor of conference called for a ministry to young men choosing noncooperation with the present draft system. The limited time available for discussion of issues raised the concern of allocating less time for general inspirational messages and more for study and decisions on contemporary prob-

Conference reaffirms nonviolence

Resolved: That we reaffirm our commitment to the doctrine of nonviolence as exemplified in the life of Jesus Christ, and as proclaimed by the founders of the Anabaptist movement.

That we continue to recognize participation in the established alternative service program as a worthwhile, constructive, and meaningful alterative to the military service.

That we recognize total noncooperation with the Selective Service System as a meaningful witness to one's beliefs, and as a witness compatible within the historical traditions of the Mennonite church. For many, the confrontation with the moral decision has given new vitality to their commitment to radical discipleship and to their witness against war.

The church should help them with their decisions: nourish them in their faith: minister to them with counsel and encouragement; and declare its willingness to minister to those young men who freely choose this course of action, as well as to those in alternate service and military service.

That we rededicate ourselves to the vigorous education of young Mennonites in the areas of peace and nonresistance.

lems facing the church and its people. A resolution to this effect was defeated by a narrow margin.

The invitation of the First Mennonite Church, Berne, was accepted for the next annual conference 1971, April 15-18. *Ruth Naylor*

Half-way House At Topeka, Indiana

Members of the Topeka (Ind.) Church, with strong leadership from Abe H. Peters, pastor, are providing a house for parolees. Located on the east edge of the city, the house has been partially renovated. Volunteers from the congregation have redecorated and furnished the main rooms downstairs.

Parolees are provided with a modest loan from a $200 revolving fund provided by the Central District Conference peace and service committee. Money is needed to buy work clothes and provide groceries and rent payment, until first paychecks are received. The rental for the house is divided between the occupants. It will be necessary to subsidize rental charge when house is not fully occupied or in the interim when parolees move on to permanent employment and new parolees have not arrived.

Abe H. Peters, pastor of the Topeka Church since 1966, visits the Indiana State Penitentiary at Michigan City. He seeks to provide a personal contact with inmates, counseling and encouraging prisoners and seeking to be helpful to those who are being paroled.

Topeka Half-way House is one example of how a local congregation can become involved in meeting the unmet needs of persons.

Every congregation in the Central District needs to find the unique way in which the love of Christ may become visible.

Abraham Friesen resigns

Abraham Friesen, pastor of Bethel Church, Fortuna, Missouri, will leave July 15 to assume new duties as minister of promotion and development of Berean Academy at Elbing, Kansas.

James Arn to be Ordained May 24

Apostolic Church, Trenton, Ohio, has requested the ordination of James Arn to full pastoral responsibilities. The ministerial committee of the Central District Conference has reviewed James' application and will be in charge of the ordination service at Apostolic Church May 24, 10:30 A.M. Friends are cordially invited to participate in this service.

James is a native of Lansdale, Pennsylvania, and a 1966 graduate of Bluffton College. He assumed this pastorate after graduating from Mennonite Biblical Seminary, June 1969.

While at Bluffton, James was assistant to Otto Dirks for one year at First Church, Lima, Ohio. During the summer of 1968, he was assistant to Olin Krehbiel at Grace Church, Dallas, Oregon.

Mrs. Arn is the former Rosemary Fitting of New Hope, Pennsylvania. The Arns have one son, Michael James.

Oak Grove dual Membership

Mrs. Ardon Ramseyer, Pastor Lotus Troyer, Mrs. A. C. Ramseyer, Leonard Wiebe.

A historic *first* saw a long-established congregation moving into a dual conference relationship. The Oak Grove Mennonite Church engaged in deep heart searching and exploring of alternatives and implications, before applying for membership in the Ohio and Eastern Mennonite Conference of the Mennonite Church and the Central District Conference of the General Conference Mennonite Church. The congregation has a membership of 373.

Lotus Troyer, pastor since October 1965, has given creative leadership while giving the congregation time and freedom to seek that expression of unity and inter-Mennonite understanding that would be a fruit of its own unique history and mission.

Congregations now associated with the Central District Conference in a dual relationship include: Neil Avenue Church, Columbus, Ohio; Summit Christian Fellowship, Barberton, Ohio; Ann Arbor Fellowship, Ann Arbor, Michigan; First Church, Champaign-Urbana, Illinois; Fairview Park Fellowship, Cleveland, Ohio.

YOUTH PAGE

Eyewitness report Menno conference '70

This report of the experiences of the YPU at our Central District Conference in April is intended to be an enthusiastic outpouring of praise for the entire conference, but some slight divergence from that theme may occur. As youth, we were awed by the brilliant organizational powers of the adults who got it started and kept it going, encouraged by their willingness to communicate with us, and inspired by the vitality and love which God injected with His usual liberal tendencies.

Our theme was "Environment for the Christian," which was certainly as broad as the main theme, "Searching for Wholeness in Today's Broken World." We arrived to find that we had been set off in a charming but remote part of the woods at East Bay Camp, however, undaunted by this, we tried to mix with the adults whenever possible.

Friday night, we saw this wild audio-visual thing, a kaleidoscope of slides and music which encompassed every major and minor concern of today's population. It was followed by a discussion session in small groups.

Saturday morning brought workshops on student power, conference resolutions, music, drama, life style and youth involvement, pollution, and creation. Then we broke to attend the committee hearings, most of us preferring the "confessions of the draft resisters" at the peace and service committee hearing. This resulted in getting us keyed to be at the afternoon session of the adult conference, at which time, the peace and service people presented their resolution to support draft resisters.

During the resolution session, we were excited by the debate for and against the resolution, but dismayed at the watered-down version which was finally accepted. We were determined to counteract this by adopting our own resolution, so during the YPU business session that evening, after the election of officers of the new cabinet, a subgroup drew up a stronger resolution and submitted it to the body for approval or rejection. We found, much to our chagrin, that we were as picky about specific words and phrases as were the adults. Exasperated, older, and wiser, we adopted the following Resolution:

Resolved: Recognizing that as Christians we have brothers in the resistance and in view of our Mennonite heritage of pacifism and noninvolvement with the military machine, the YPU of the Central District therefore supports those who for reason of conscience refuse to cooperate with the Selective Service System.

We express admiration of these men in their attempt to annihilate the power of the military. We further realize that we must not let the entire burden of the peace witness rest on their shoulders.

We would encourage the formation of any Mennonite-supported draft counseling centers, the support of any Mennonite families who put themselves out to house a fugitive resister, and the attempts of YPU groups to have responsibility to help with high legal expenses incurred in a resister's trial.

Furthermore, in accordance with true Christian principles, our hand of brotherhood and fellowship is extended not only to resisters of the Mennonite faith, but also to our brothers in other (Protestant and Catholic) denominations and our brothers who profess no organized religion, but resist for reasons of their own moral conscience.

We urge practical application of this expression of concern in local communities and suggest that: 1) youth groups bring in resisters to speak and inform the church of their reasons for resistance, 2) that they write letters to congressmen voicing their concerns, and 3) that they correspond with and aid the resisters who are jailed. Signed: *The Central District Young People's Union*

The new CDYPU cabinet: left to right, Ed Liechty, Esther Kreider, Marj Troyer, Mary Ann Augspurger, Mark Sommer, (not pictured) Hans Houshower.

A number of our group, with the obvious intention of making every minute of conference count, stayed up all night communing and fellowshipping. To help these individuals keep awake during our Sunday morning worship, the cabinet dispensed with a comfortable sit-down service and sent everyone through the camp with trash bags on an anti-litter hike. We returned, disgusted, with our bags full of empty beer cans and other disposable items (such as a wooden table which had been left to rot in the woods). Hot, dirty, and tired, we joined the adults for our church service. After everything that had happened that weekend, it was refreshing to hear Len Wiebe talk to the delegates about tearing off our proud exteriors and being honest with each other. He warned us to avoid becoming self-satisfied and nonaccepting of people less respectable, such as prostitutes and dope addicts.

So, awed, encouraged, and inspired, we packed to leave. Conference was great, but I think everyone realized that the real work gets done at home in the local churches and youth groups. *Sue Dick*

Apologies to Marji Troyer. The folk song, music, and words, "Draft-Brewed," which appeared in the February issue of the *Reporter* was written by Marji Troyer of Smithville, Ohio.

Material for the Youth Page should be sent to Hans Houshower, Bluffton, Ohio 45817.

The door all must enter.

A full house at opening session.

Central District Conference

April 9-12, 1970

East Bay Camp

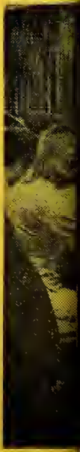
Hudson, Illinois

**Photos by Leland Gerber,
Bluffton, Ohio.**

Hearing session, with Palmer Becker, representing General Conference ministers.

We have only this much time.

Trash collected by YPU in anti-pollution drive.

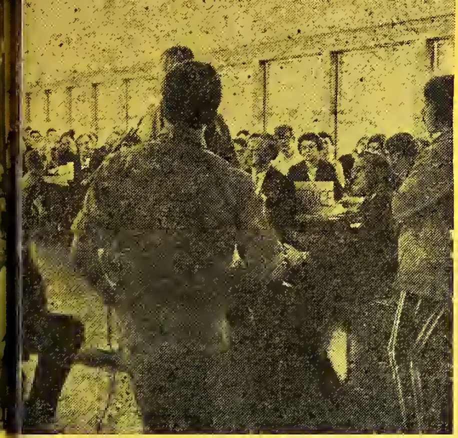


Hands

Guess who is listening in.

YPU: Woods Camp

Youth banquet.



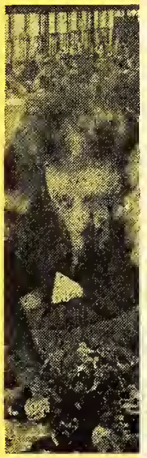
and service hearing: Nathan Habegger, Sommer, Mark Sommer speak.

"Bridge over troubled waters."

Arthur Jackson with Adel Bertsche at the organ.

have Christian love. . . . Mary Ann Augspurger speaking for support for draft resisters.

When all feel free to speak.

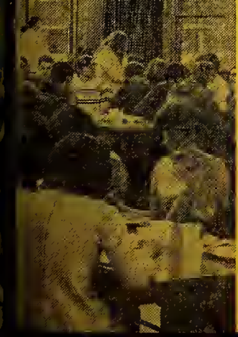


A conference within a conference.

around the Lord's table.

The agape—love feast

AGAPE is a Greek word for *love*. Love feasts were meals for Christian fellowship observed by the early church. Sometimes they were the occasion for observing the Communion Service. We hold this conference love feast to celebrate our fellowship in Christ, remembering Him who died that we might live.



Eyeball to eyeball.

Thinking and feeling in small groups. Dr. and Robert Stutzman, Normal, Ill.; Mrs. Ellwyn Haler, Pandora, Ohio; James Sloneker, North Danv Ill.; Joseph Sommers, Meadows, Ill.

Lester Hostetler honored

A leather-bound, engraved copy of the *Mennonite Hymnal* was presented as a token of recognition and appreciation at the final session of Central District Conference.

Lester Hostetler, pastor, teacher, hymnologist, farmer, is a remarkable man.

The latest achievement of his rich life is the publication, last fall, of the *Mennonite Hymnal*, of which he was coeditor, together with Walter Yoder and Earl Maust of the Old Mennonite Church. He is the only survivor.

At his own church, the Salem Church of Kidron, Ohio, which he serves as interim pastor, he was in charge of the dedication service for the new hymnbook, personally conducting the singing during the dedication program in the morning. For him, the service of dedication marked the end of twelve years of work on the hymnal.

Lester Hostetler, Leonard Wiebe, president, Jacob Friesen, conference minister.

Hostetler, recognized as an authority of hymnology in the Mennonite church, was also editor of the General Conference's *Mennonite Hymnary*, the handbook to that hymnal, and the *Youth Hymnary*.

Hostetler, as coeditor of the hymnal, worked with about forty other people in its preparation. The songbook, he says, is "the distillation of the finest in many generations."

Music, for Hostetler, is really a career within a career. Ordained to the ministry in 1915, he has served a variety of congregations across the United States and abroad. He was one of the first men of the Mennonites in the area—he was born south of Sugarcreek, Ohio—who ventured into educational preparation for the ministry.

During the postwar years, Mennonite Central Committee sent the Hostetlers, for a year, into the bombed city of Berlin to assist in a Neighborhood Center. During this time, he accumulated material for his hymn collection and did research on hymnology.

Knowing that the ministry, as a rule, did not provide an adequate pension or retirement income, he had purchased a fifty-nine-acre farm just south of Walnut Creek, in the depth of the 1929 depression. Someday the cherry, apple, and peach trees, and grapes he had planted would support him.

So in 1957, after an absence of almost thirty years, the Hostetlers moved into the farmhouse, remodeled to their taste.

The Hostetlers have three children. Their son Hugh, also a Union Theological Seminary graduate, is a lay analyst at Oaklawn Psychiatric Center, Elkhart, Indiana. One daughter, Alice, teaches music at Bethel and Hesston colleges in Kansas. Her husband, Esko Loewen, is pastor of the Bethel College Church, where Hostetler served for ten years. Their other daughter, Dorothy, wife of Norman Dyck, lives in Drexel Hills, Pennsylvania. She is a graduate of Oberlin Conservatory of Music.

The Hostetlers have recently sold their country home near Sugarcreek where they have lived a *retired* life during the past thirteen years, and plan, shortly, to move to Wooster, where their address will be 670 Northwestern. Their orchard machinery and equipment and many items were sold at public auction on Saturday afternoon, April 18. The move was planned as a new *retirement* chapter, less strenuous than the care of an orchard, but continuing interest in church work and church music. After Salem, it is contemplated that most of Hostetler's time will be occupied with his second profession—the tuning and repairing of pianos. These are the plans, now. But the future is in God's hands. Man proposes; but God disposes. *From Salem Church Bulletin, April 5.*

The Central District was pleased to honor Brother Hostetler and pray for him and Mrs. Hostetler good health and the joy of living as they move into their new home.

Draft debate in Washington: repeal vs. reform

By a 52 to 38 percent margin, the American public would like to see the entire draft system scrapped and a volunteer army substituted for it, according to a recent Harris public-opinion poll.

"The President's Commission on an All-Volunteer Armed Force" recently announced its strong recommendation for an end to the draft by July 1, 1971, when the current authority to induct expires.

FOR DISTRICT WOMEN

Theme: *"To whom much is given, of him much is required"* (Lk. 12:48b).

Central District WMA offices

President, Mrs. Dale Schertz, Remington, Indiana 47977.
Vice-president, Mrs. Grant Noll, Pekin, Illinois 61554.
Secretary, Mrs. John Bertsche, Normal, Illinois 61761.
Treasurer, Mrs. Lowell Troyer, Elkhart, Indiana 46514.
District advisor, Mrs. Leslie Lehman, Berne, Indiana 46711.
General Conference projects advisor, Mrs. Leonard Yoder, Goshen, Ind. 46526.
District projects advisor (to be appointed).
Young Mission Workers, Mrs. James Moser, Berne, Indiana 46711.

WMA at East Bay Camp

The Women's Missionary Association of Central District considered the theme, "To whom much is given, of him much is required," at the conference session Saturday evening, April 11. A fellowship supper was enjoyed by more than two hundred ladies.

Mrs. Dale Schertz presided at the program and business session held in Denham Hall. Mrs. John Bertsche extended the welcome, in behalf of the Flanagan and Meadows societies. Singing was enjoyed under the capable direction of Mrs. Russell Oyer. Greetings were expressed by Dorothea Dyck of the Newton office. "Stewardship of the Gospel" was the topic of the inspirational remarks by Mrs. Donald Nester.

The secretary's report, prepared by Mrs. Willie Smith, was given by Mrs. Lowell Troyer, who also presented the treasurer's report. The various advisors present also presented their concerns. The business was completed with these election results: vice-president, Mrs. Grant Noll, Pekin, Ill.; secretary, Mrs. John Bertsche, Normal, Ill.; Bluffton College women's advisory council, Mrs. Richard Baum, Clinton. Ill., Mrs. James Larimer, Fort Wayne, Ind.

A sextet from Flanagan (Ill.) Church provided special music. The Berne WMS presented a playlet "Beggars Can't Be Choosers." Our district women appreciated the informative talk given by Mrs. Harry Yoder, reporting on a recent world tour, which she so aptly titled a "Call to Commitment. *Mrs. Gordon Sprunger, Berne WMS.*

Material for this page may be sent to Mrs. Valier Flueckiger, 409 W. Water St., Berne, Ind. 46711.

Co-workers

Not all Christians can be ministers, missionaries, evangelists, or writers. Many can only expect to be consecrated lay workers for God in ordinary service. Whatever our responsibility may be—much is required from those to whom much is given, for their responsibility is greater.

I once read about an elderly lady who spoke to her pastor and said, 'I am past usefulness." To this the pastor replied, "You are doing a great deal of good! You help me preach every Sunday." The lady was surprised at his statement and asked, "How?" He replied, "You are always in your seat at church and that helps me. Second, you are always wide awake looking right up into my face, and that helps me. I often see tears running down your cheeks and that helps me very much."

So whatever our task may be, let us remember that regardless of age or condition there is some way for you to be helpful in the coming year. No Christian ever lost anything by seeking to help others. Let us not fail to lend a helping hand—this is the spirit of Christ. *Mrs. Dale Schertz, president.*

Meadows Home auxiliary Meets

The annual meeting of the Meadows Mennonite Home was held February 26 at the Meadows Church. The fifty-first annual report was given. The home has fifty-nine residents, and nine of them are ninety years old or over. In the afternoon, the women's auxiliary held its meeting, with eleven area churches represented.

Dates for coming auxiliary meetings are as follows: June 25, annual picnic at twelve noon; September 17, regular meeting at 1:30 P.M.; and December 10, work day to decorate the home for Christmas. Area churches are encouraged to send a representative to these quarterly meetings, who will inform their women's groups of the needs and activities at the home.

The project for 1970 is to furnish furniture for the reception room. There is still a need for twin-size bedspreads and heavy-duty woven dishcloths. The projects of the auxiliary are possible only as they are supported by each local women's organization, and each member is asked to contribute $1.00 a year.

Officers were elected at the March 19 quarterly meeting and the results are as follows: Mrs. Ralph Stried, president; Mrs. Clarence Amberg, vice-president; Mrs. Gerald Nofsinger, secretary; Mrs. Victor Sommer, ass't secretary; Mrs. Merlo Zimmerman, treasurer; Mrs. Howard Baer, assistant treasurer.

The home appreciates the continued interest of each local church. *Mrs. Gerald Nofsinger, secretary.*

Newly elected conference officers

Secretary—Mrs. Phyllis Suter, Pandora, Ohio.
Trustee—LaMar Reichert, Goshen, Indiana.

CONFERENCE COMMITTEES

Ministerial committee—Glenn Esh, Columbus, Ohio; Ward Shelly, Washington, Illinois.
Program committee—Mrs. Wilma Dyck, Elkhart, Indiana.
Mission committee—Al Bauman, Columbus, Ohio; John Bertsche, Normal, Illinois; Louis Delegrange, Fort Wayne, Indiana.
Education and publication committee—James Dunn, Champaign, Illinois; Roy Smucker, Champaign, Illinois.
Peace and service committee—Stan Clemens, Normal, Illinois; Jim Harnish, Eureka, Illinois; Stan Hostetter, Wadsworth, Ohio.
Camp Friedenswald committee—Fred Amstutz, Pandora, Ohio; R. A. Ekstrom, Markham, Illinois; Robert Stutzman, Normal, Illinois.
Historical committee—Merl Lehman, Kidron, Ohio.
Bluffton College trustee—Harold Oyer, Elkhart, Indiana; John Stutzman, Bloomington, Illinois.

MENNONITE MEN'S BROTHERHOOD

Vice-president—Lynn Leichty, Berne, Indiana.
Treasurer—Stanley Naylor, Bluffton, Ohio.

VITAL STATISTICS

NEW MEMBERS

First, Bluffton, Ohio: Mrs. John Neuenschwander, Mr. and Mrs. Gary Bronson.

First, Lima, Ohio: Paul, Alice, Richard Boyer; Howard, Beverly, David Stelzer; LaMar Evans; Ted and Barbara Reiter.

Hively Avenue, Elkhart, Ind.: Jess and Viola Kauffman, Don and Gloria Troyer, Ed and Marjorie Neufeld.

Salem, Kidron, Ohio: Julie Himes, Jim Hofstetter, Marianne Lehman. Greg Linville, Barbara Miller, Debbie Moser, Patti Nussbaum, David Reeder, Norman Sohar, Carmen Sprunger.

Oak Grove, Smithville, Ohio: Lynn and Lorene Lehman.

MARRIAGES

Ebenezer, Bluffton, Ohio: Lenora Martz and Clarence Amstutz, Apr. 4.

First, Berne, Ind.: Melody Niblock and Donald Steiner, Mar. 27.

First, Bluffton, Ohio: Mary Jean Ramseyer and Robert Wells, Mar. 21; Debra McKibben and Tim Downey, Mar. 27.

First, Sugarcreek, Ohio: Phyllis Geiser and James Baker, Mar. 21.

First, Wadsworth, Ohio: Judy Holler and Richard Lowe, Feb. 28.

Grace, Pandora, Ohio: Carol Salucci and Eugene Suter, Mar. 21; Jeanene Welty and Werner Wiens, Apr. 4.

Gospel, Peoria, Ill.: Karen Faith Clemons and Raymond Wilson, Mar. 21.

Zion, Donnellson, Iowa: Phyllis Krebill and Alan Charlson, Mar. 15.

BIRTHS

Bethel, Fortuna, Mo.: to the Roger Storms, Dixon Elizabeth, Apr. 12.

Carlock, Ill.: to the Kenneth Yeagers, Rebecca Lynn, Jan. 21.

Ebenezer, Bluffton, Ohio: to the David Lugibihls, Cherith Raleen, Mar. 21.

Eighth Street, Goshen, Ind.: to the Jim Stemens, Michelle Marguerite, Mar. 4.

First, Berne, Ind.: to the Terry Lehmans, Todd Christopher, Mar. 17; to the Charles Oswalts, Julie Marie, Mar. 19.

First, Champaign-Urbana, Ill.: to the Bryon Kauffmans, Alan Jay, Mar. 2.

First, Sugarcreek, Ohio: to the Paul Shutts, Kathleen Ann, Mar. 3.

Grace, Pandora, Ohio: to the Terry Scheys, Kimberly Sue, Mar. 19.

Silver Street, Goshen, Ind.: to the Bill Sharps, Kevin Ray, Feb. 28; to the Dave Rensbergers, a girl, Mar. 7; to the Ron VanArsdales, a boy, Mar.

Wayland, Iowa: to the Tony Grabers, Andrew Edwin, Mar. 13.

Zion, Donnellson, Iowa: to the George Warsons, Alana Denise, Mar. 13.

Pleasant Oaks, Middlebury, Ind.: to the Sam Hershbergers, Brian Shaun, Apr. 15.

WEDDING ANNIVERSARIES

Mr. and Mrs. Willard Moser, Saint John Church, Pandora, Ohio, fifty-fourth anniversary, Mar. 15.

Mr. and Mrs. E. W. Baumgartner, First Church, Berne, Ind., fifty-seventh anniversary, Apr. 20.

Mr. and Mrs. B. Franklin Sprunger, First Church, Berne, Ind., fifty-third anniversary, Apr. 20.

Mr. and Mrs. Martin L. Sprunger, First Church, Berne, Ind., fifty-third anniversary, Apr. 22.

DEATHS

First, Berne, Ind.: Elmer Winteregg, Sr., Mar. 14; Velma Hostetler; Mrs. Noah Schwartz; Dr. Palmer E. Liechty, Mar. 28; Gustav Sprunger, Barbara Habegger; Edison Baumgartner; Albert J. Sudduth.

First, Nappanee, Ind.: Eugene Slabaugh, Mar. 31.

First, Normal, Ill.: Mrs. Bertha Troyer, Mar. 29.

First, Sugarcreek, Ohio.: Arthur Putt, March.

First, Wadsworth, Ohio: Mrs. Eleanor Miller, Feb. 22.

Grace, Pandora, Ohio: Peter Schumacher, Mar. 17; Hiram Neuenschwander, April.

Meadows, Ill.: Arthur Bertsche, Feb. 25.

Gospel, Peoria, Ill.: Mrs. Sadie Purdue, Mar. 11; Mrs. Naven, Mar. 24.

Salem, Kidron, Ohio: Edwin Amstutz, March.

Zion, Donnellson, Iowa: Alma Lowenberg, Mar. 18.

Oak Grove, Smithville, Ohio: Albert Zook, Mar. 19.

Comins, Mich.: Mrs. Fred Bond, Jan. 24; Mrs. Harvey Handrich, Feb. 28; Mrs. Wilma Larrison.

Correction

First Mennonite Church, Lima, Ohio, processed 850 pounds of soap, not 350.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

Saving souls in Taiwan Outside view in BBC film

On the last outpost of the old China, the island of Taiwan, there is an amazing cacophony of voices proclaiming the Christian message. Formerly the domain of the Presbyterians, the island now has many missions working there, sometimes competing with each other. This diversity gives the title to a film produced by the British Broadcasting Corporation, *A Hundred Ways to Save a Soul.*

The thirty-minute film does not show a hundred ways, but it shows enough of the diversity to give credibility to the title.

The film begins with a familiar sight: the Salvation Army, with trombone, accordion, and singing, drawing a crowd at a street corner.

Lillian Dickson, strong believer in the centrality of the gospel, appears in her welfare state consisting of sixty or more projects run by her Mustard Seed, Inc., with its annual budget of half a million and overhead of less than 5 percent. Her husband, Jim Dickson, until his death a few years ago, was a long-time professor who believed in cooperative theological education.

Then come the Mormons, clean-looking, clean-living, going out two by two to proselytize where they can, disregarding whether people already are Christians or not.

The viewer sees homes for children, like the Gladys Aylward Children's Home in Taipei or the German Lutheran sisters' ministry to polio victims in Hwalien. (The sisters use Mennonite Christian Hospital as a medical resource.)

Ruth Chen, who works with the blind, makes three or four visits to a home to persuade parents to relinquish blind children—they are considered a disgrace—for training. Miss Chen has been a student at Bluffton College.

And the film finds the remains of what the BBC-men described as Livingstone-type work carried on in the rural areas of Taiwan by the Mennonite Christian Hospital in Hwalien. Dr. Virgil Peters, General Conference Mennonite missionary tells that Mennonites base their beliefs on the Bible, combine preaching and healing, and place special emphasis on nonviolence.

Featured last is the indigenous Little Flock movement, which is the fastest growing Christian group in Taiwan. The film focuses on the tangible evidence of growth, a baptismal service by immersion: Four hundred are baptized one week and five hundred the next. They do their thing the *pure way*: not by offering medicine or education or financial aid, but salvation.

The film has value in that it holds up a mirror to those engaged in mission work. Seeing the fragmented image of Christian work, as it must appear to outsiders, is helpful, although it may also be painful. Some may even be tempted to say, as did someone after seeing *Hawaii*: "If this is mission work, I'll have none of it."

The quick mission-hopping of a thirty-minute film, however, can hardly be expected to do justice to the total situation in Taiwan.

The film raises enough questions to make discussion afterward, preferably with an informed person, a must. It is recommended for mission-education classes in schools and churches.

A Hundred Ways to Save a Soul, black and white, thirty minutes in length, may be loaned on a freewill offering or contribution basis from Audio Visual Library, Box 347, Newton, Kan. 67114.

Teachers on Canadian isle Work with 4 to 8 grades

The Canadian province of Newfoundland continues to be in desperate need of teachers. So says Dan Zehr, peace and service secretary for Mennonite Central Committee—Canada, who is currently visiting the island. He is negotiating the placement of teachers who will be assigned to the Newfoundland Teachers Abroad Program this summer.

Both elementary and secondary schoolteachers can be placed in TAP Newfoundland. Many of the elementary teaching positions will be in the semi-isolated areas, where trained elementary teachers cannot be attracted by the natural process of supply and demand. These schools would naturally be multigrade in nature, where one teacher might teach four or even eight grades. A husband-wife team or two single persons placed as a pair are able to make an excellent contribution to the community by teaching in these small one- and two-room schools. The secondary school positions are located in less-isolated settings, with immediate openings for teachers specialized in music, physical education, guidance, mathematics, and science.

Academic qualifications for assignment to Newfoundland include a college degree with an appropriate major. A teaching certificate and teaching experience are preferred but not required. Canadian teachers with a teaching certificate can also be placed, even though they may not have their college degrees.

Mennonite volunteers have served in Newfoundland since 1954, when the first secondary schoolteachers and medical personnel were assigned.

For additional information about teaching opportunities contact: Personnel Office, Mennonite Central Committee, Akron, Pa. 17501.

Businessmen in foreign aid Reaching the small man

"Our work has grown and we find MEDA projects on all five continents and in eleven countries," says E. J. Peters, chairman of Mennonite Economic Development Associates, Inc.

"The concept of brotherhood economics as expressed by MEDA is not new to Mennonite circles. It has always been the practice of our people to help their neighbors and each other. Therefore, we were not trying a new philosophy when MEDA was organized some years ago. We merely extended a local practice to international and interracial problems," said Peters, a businessman in Wasco, California.

Nearly sixty members, wives, and guests heard reports from the various MEDA geographical committees at an annual meeting in Chicago in March.

Lloyd J. Fisher, executive director since October 1, notes that "some may question the value of MEDA's small funds in thousands of dollars as compared to millions the government spends in foreign projects.

"The striking fact is that it is men who have been involved in these huge government schemes who are interested in our small projects. These government programs are simply not reaching down to the man of small means interested in small projects."

Fisher, whose office is at Akron, Pennsylvania, went on to note that due to the past association of MEDA with missionaries, schools, and hospitals, it now has rapport with the national people, and that this "cultivates the atmosphere of trust which is necessary for a successful economic development program.

"In many areas of our church in developing nations," Fisher said, "MEDA is working with second- and third-generation Christians who have worthwhile ideas which need our consideration. We want to be careful that we do not force capitalism where it is not wanted. We want to use local initiative in every way possible. We must remember that it is people we are working with and developing."

Fisher feels that one big step forward for MEDA is the placing of a person in the Congo to work with those Congolese in partnership with MEDA. The six projects have invested MEDA capital of $11,430. These are largely agricultural projects, with one hammer mill, a woodworking shop, and one large truck used for commercial transport. *MCC News Service.*

Some facts about crime Test yourself on this quiz

1 In which of the crimes listed below are whites the victims more often than blacks? a) forcible rape; b) robbery; c) aggravated assault; d) burglary; e) larceny ($50 and over); f) auto theft; g) willful homicide.

2. If you are the victim of willful homicide, the killer will most likely be: a) a fellow worker; b) a member of your family; c) a stranger; d) a lover; e) a close friend.

3. Which country has the highest homicide rate? a) Australia; b) Finland; c) Canada; d) U.S.A.; e) England; d) Hungary.

4. On which of the activities listed below does a policeman spend most of his time? a) crimes against persons; b) crimes against property; c) traffic; d) social service; e) administration: f) violations viewed by police.

5. England, Canada, West Germany, and Japan all have strong gun laws. The United States does not. Which countries had the following murder-by-gun rates? a) 99; b) 30; c) 6500; d) 37; e) 68.

6. If you are a woman, you are in most danger when you are: a) in your home; b) on the street; c) in a tavern; d) on public transportation; e) elsewhere?

For the answers, see p. 347.

CRISIS: *Housing*

Volunteer labor for home rehabilitation can provide a far-reaching effect and increased motivation for depressed families who live in inadequate housing.

The Poverty Fund

will help meet this crisis!

RECORD

Vords and deeds

)*istinguished Alumnus Awards* will)e presented by Bethel College on Vlay 23 to Honora E. Becker, North Newton, Kan., professor of English rom 1939-68; Laura E. Dester, Ok-ahoma City, child welfare worker for wenty-seven years; and Waldo R. Vedel, former curator in anthropolo-;y at Smithsonian Institution, Wash-ngton, D.C.

Jlcerless people. "What we need is :hurch people who don't get ulcers)ver conflict," Cynthia Wedel, presi-lent of the National Council of Churches, told a national seminar on egislation sponsored by Church Vomen United. "We need people vho know what they believe and vhy, and don't get upset when chal-enged," she said.

The Oklahoma City Boot Camp (Apr. 21, p. 280) was featured in a spe-:ial news report "69 Objectors Com-)lete Objectors Boot Camp" by Lois Barrett in the *Wichita Eagle and Beacon* on April 4.

The Hymn Society of America, 475 Riverside Drive, New York 10027, is sponsoring a contest for hymn texts on hope.

Crime quiz answers

Following are the answers to the quiz given on page 346.

1. e. 2. b. 3. d. 4. e (50%). Percent of time spent on other categories is: a, 3; b, 15; c, 9; d, 14; f, 9; according to study in a major city. 5. a, Can-ada; b, England; c, United States; d, Japan; e, West Germany. 6. a. *Quiz prepared by American Jewish Committee.*

Workers

Dean Bergstresser, Souderton, Pa., has begun a two-year term of voluntary service in Toronto. He will be working with maintenance and repairs service (MARS). He is a graduate of Souderton Area High School and a member of the Zion Church, Souderton.

Philip Schmidt, Moundridge, Kan., is serving a three-year Pax assignment in West Pakistan. He will be involved in a land-leveling project. He is a graduate of Buhler High School and attended Bethel College. He is a member of the Hoffnungsau Mennonite Church, Inman, Kan.

Carol Wiebe, Morden, Man., is serving a one-year term of service at Mennonite Central Committee headquarters, Akron, Pa., as secretary for headquarters services. She is a graduate of Morden Collegiate Institute and Elim Bible School and a member of the Morden Bergthaler Church.

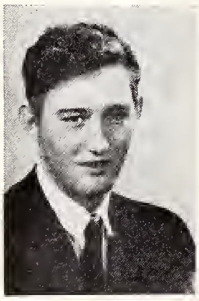
Werner and Jeanene Wiens, Glenlea, Man., are serving a one-year term of voluntary service in Huntington, B.C., as houseparents at Twin Firs Receiving Home. Werner is a graduate of St. Adolphe High School and Jeanene is a graduate of Pandora-Gilboa High School. Werner is a member of the Glenlea Church, Glenlea, and his wife is a member of the Grace Church, Pandora, Ohio.

John Wieler, formerly of Niverville, Man., will become assistant executive secretary in September of the Mennonite Central Committee—Canada with offices in Winnipeg. He has been MCC's European representative in Frankfurt since 1967. Earlier, he directed a relief program in Greece for three years.

Bergstresser

Schmidt

Wiebe


W. Wiens

J. Wiens

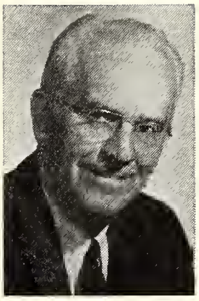
Reunion

A reunion of the World War I conscientious objectors, including those who accepted hospital service, will be held in the Colonial House Restaurant, Hesston, Kan., May 28. A family-style dinner will be served at noon. Wives and widows of these men are also invited. Reservations *must* be made by May 25 with G. R. Gaeddert, North Newton, Kan. 67117.

Deaths

Anna Gross (Mrs. Paul D.)' Hutterthal Church, Freeman, S. D., was born Sept, 7. 1882, and died Apr. 22.

Russell A. Lantz, former professor of school music at Bluffton College, was born June 16, 1895, and died May 3. He had one of the longest terms of service to Bluffton College, having joined the staff in 1927 where he was director of the music program for thirty years. He retired in 1966. He directed the Bluffton Choral Society in its presentation of the *Messiah* for thirty-two years. As a member of the General Conference Music Committee, he participated in the development of the recently-published *Mennonite Hymnal.*



Lantz

Leighton Lee, son of Mr. and Mrs. Vernon J. Hofer, Hutterthal Church, Freeman, S. D., was born and died Apr. 24.

David T. Nickel, Gospel Church, Mountain Lake, Minn., was born June 12, 1883, and died Apr. 24.

Esther Unruh Schmidt (Mrs. Menno E.), Bethel College Church, North Newton, Kan., was born July 5, 1903, and died May 2.

Marriages

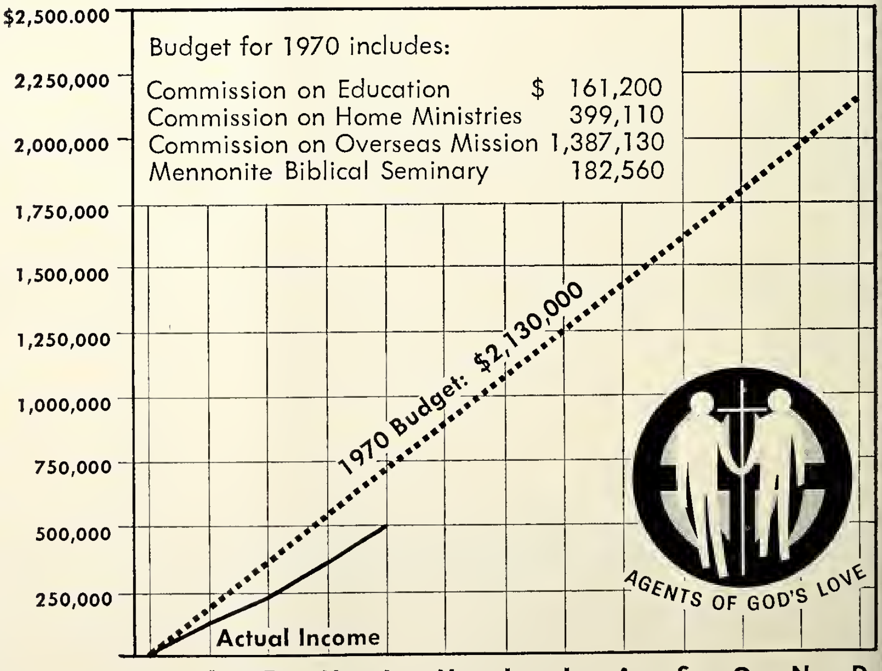
Mike W. Balaban, Episcopalian Church, Dallas, Ore., and *Dorothy Peters*, Bethesda Church, Henderson, Neb., on Apr. 17.

Melvin Gradert, Presbyterian Church, Wichita, Kan., and *Julie Neufeld*, Bethel College Church, North Newton, Kan., on May 2.

Arthur Tozier, Zion Lutheran Church, Newton, Kan., and *Elaine Siebert*, Bethesda Church, Henderson, Neb., on Apr. 25.

Conference budget

April



Budget for 1970 includes:

Commission on Education	$ 161,200
Commission on Home Ministries	399,110
Commission on Overseas Mission	1,387,130
Mennonite Biblical Seminary	182,560

April receipts were very disappointing. The total amounted to $132,771 as compared with $207,700 for April 1969. For the year, we are about $86,000 or 4 percent behind last year. There are some reasons for a part of the difference, but not all of it can be explained. The bulk of this difference is in the Commission on Overseas Mission. *Wm. L. Friesen, Treasurer.*

Calendar

May 24—Bethel College commencement.

May 24—Freeman Junior College and Academy commencement.

May 29—Mennonite Biblical Seminary commencement.

June 1 — Bluffton College commencement.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21 — Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

July 16-19—Winnipeg, All-Mennonite North American Bible Congress.

Oct. 23-25 — Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972, Curitiba, Brazil, Mennonite World Conference.

Canadian

May 22-24—Doon, Ont., Sunbeam Lodge, Ontario sectional meeting of Mennonite Camping Association.

Central

May 24—Trenton, Ohio, Apostolic Church, James Arn ordination.

LETTERS

Keeping score on souls

To THE EDITOR: Regarding Decker's etter in the April 21 *Mennonite*. He uggests that *The Mennonite* report he number of souls saved rather than he Mennonite college sports scores. believe this proposal deserves quite erious consideration. Too many of s ignore the basic element of Christianity and concern ourselves with uperficial things such as sports scores.

Would God that we all had deeper oncerns for our Christian lives and or our church periodical. But, I can ee where this proposal could pose dilemma for a Christian. In attempting to remain as true to the Holy Scriptures as possible, one must e willing to put things in the context of the Scriptures. It is hardly necessary to point out to any student f the Bible that the historical context of these sacred writings is that of he Roman Empire—a time when Christians were persecuted and put o death in the gladiators' arena. hould there now be one week when more souls are lost than saved, and hould we want to keep this in the ontext of the early history of our aith, *The Mennonite* might be forced o report: LIONS—9, CHRISTIANS—0. Thus, the dilemma: In remaining true o the Bible, we are already reporting alf of a professional football score. (My apologies to the Detroit Lions rofessional football team.) *Tom helly, 2300 30 Ave., South, Minneapolis, Minn. 55406.* Apr. 28

t's no use to plan a career as long as his war continues between the Philis-ines and Israelites. We'll probably be rafted.

The record set straight

DEAR MAYNARD, Thank you for setting the record straight on the meaning of the peace symbol (Letters, Apr. 14). Your sound editorial judgment to print the authentic facts should put to rest the ridiculous concocted version that is circulating in some of the so-called patriotic literature. We appreciate every effort made to bring the Mennonites up into the twentieth century. *Dick and Mary Reichley, 453 Erie Ave., Telford, Pa. 18969.* Apr. 24

Ungodly rulthless agency

DEAR EDITOR: Again, I am dismayed and disheartened by the use of the printed page of *The Mennonite* to be a vehicle of propoganda for the ungodly, ruthless organization of the National Council of Churches. My statement may seem quite strong, but I'm afraid that our Mennonite people have not been informed of the activities of the NCC. I am speaking in reference to William Klassen's report in the January 13 issue and the letter of response by Donald Steelberg in the February 24 issue. I feel that if our people were better informed in our pulpits on this ecumenical monster, they would not want to rob our printed page to publish their propaganda.

Ministers of God and pastors, have you removed 2 Corinthians 6:14-18 from the Word of God? What are you feeding your flocks? Why aren't our people so informed? I challenge each and every one of you to stand up and search the truth of this organization.

We all know and love the ministry of Theodore Epp, of *Back To The Bible Broadcast.* I encourage you to write to Epp at Box 233, Lincoln, Neb. 68501, and get a copy of *The Coming World Church* compiled by Theodore Epp (35¢). Better yet, write to me and I will forward a copy of this booklet, free of charge.

I hold one reservation; that when you have read it, it be passed to another person. . . . *C. Reno Benner, 132 Kalla Lane, East Aurora, N.Y. 14052.* Mar. 6

People greater than flag

DEAR SIR: Since many Americans tend to consider our flag so venerable that defacing it in the slightest way is seemingly regarded as a desecration, it behooves one to ponder about the validity of such an attitude.

After all, our flag is only a symbolic representation of our country with its abundant resources and its citizens, and all they represent and pretend to represent.

Our flag, being only a symbolic representation of our country, surely, our country with its abundant resources and its citizenry are far more valuable than the flag itself, which receives its symbolic value from that which it represents.

In spite of this obvious truth, we can waste our country's God-given resources at the rate of 70 billion dollars a year preparing for and indulging in global war, without considering such wastefulness as a desecration.

We can also physically and spiritually maim, disfigure, and kill the young, male citizens of our country by indulging in global war, without even considering this to be a desecration, but when we, in any way, slightly deface our lifeless, soul-less, symbolic flag, which receives part of its symbolic value from that which we do not hesitate to waste, maim, or kill, then we become guilty of committing an unforgiveable desecration.

Is such seemingly misplaced concern, devotion, and adulation genuine patriotism, or is it a perverted sense of values or idolization?

As citizens of a so-called Christian nation, it might be well for us to consider the following words of the Christ we profess to follow, "You blind fools! For which is greater, the gold or the temple that hath made the gold sacred?"

Likewise it would be well for us to ask, "Which is greater, the symbolic flag of our country, or our country and her citizenry that give the flag its symbolic value? *Vernon Stucky, Hesston, Kan. 67062.* May 4.

How can I count for God in the seventies?

WE ALL HAVE talents. To say we have none is to dishonor our Creator; however, it may take a while to discover our talents and to have the courage to use them for God.

Often, we put so little of ourselves into our efforts that we fail to get the excitement and thrill from our Christian service which could be ours if we really dared to live what we preach or what we want our pastor to preach.

Where and how can I begin to count for God in the seventies? First, I would like to learn and to practice loving more unselfishly. The central theme of the whole gospel is love. "For God so loved the world, that he gave his only begotten son. . . ." "By this all men will know that you are my disciples if you have love for one another."

I would begin at home to be a more considerate wife and to be more concerned about my husband's needs than my own wants. I would be a more patient and understanding mother, whose deeds and prayers would guide our children and their companions in their storms of life.

In my employment, I would strive to do my work well (a workman who needs not be ashamed), to put in full time, to show kindness and consideration to my fellow workers, to be willing to walk the second mile. I would be thankful for health and ability to earn a comfortable living, for there are many to whom this is denied.

I would be cheerful at all times, knowing that cheerfulness offers greater opportunities of communication. I would pray for courage to speak of the source of my joy and happiness in life.

At church, I would be such a member that the load of others might be just a little lighter because of my helping hand—physically, spiritually, and financially. I would like to learn to know as many members as possible, because we must know each other to recognize and satisfy each other's needs and to strengthen one another to do the task of the church. I would like to do the little things like inviting friends or strangers after services for a meal at our home or giving people without cars a lift to or from church or to a friend's house. When time is limited, this affords a pleasant visit, as well as a favor. I would use more opportunities of calling on the lonely and the aged, either in their homes or in institutions.

I would count for God in writing letters, not only regular correspondence, which is important enough, but following an impulse in writing notes of condolence, encouragement, congratulations, praise for tasks well done, remembering the ill or simply saying, "Hello, we are thinking of you, or we miss you." Notes of this type have often brought a ray of sunshine to someone downhearted or lonely.

I would like to keep my ears and eyes open to that which goes on in our community, our city, and the world. I would support that which is good and raise my voice against that which is evil.

Now, before anyone gets the idea that this is the kind of person I really am, I hasten to say that I fall far short, but these are some of my aspirations in the seventies. My greatest and most earnest prayer to God must continue to be "Make me really and truly want to do Your will." With God's and each other's help, may we grow in a faith which shows itself in good fruits of thanksgiving.

Mrs. Abe Neufel

Material for this page provided b
Women's Missionary Association.

MEDITATION

God says, "I choose"

DELIGHT. PLEASURE. JOY. Christianity is a joy and a delight. In Christ,
e have something really great. Yet, at the same time, I find myself
ying with Isaiah, "Why have we fasted [worshipped], and thou
est it not? Why have we humbled ourselves [prayed for forgive-
ess], and thou takest no knowledge of it?" (Isa. 58:3).

Then, in studying the book of Romans, I begin to find myself
reatly humbled as I realize that it is not I that count, but God. It
as God who accepted Abraham as righteous. It was God, likewise,
ho had a perfect freedom to accept Abel's offering (worship) and to
eject Cain's offering (worship). And my offering? My worship? My
fe?

Isaiah goes on to say that in the day of your fast you seek your
wn pleasure, and oppress all your workers. Could this be me? Could
his be me when I worship and pray to God for forgiveness? I do
hat I think God wants me to do, I don't think I seek my own
leasure. Would God dare reject my sincerity? I do all these things
ith good intentions. Yet, God says to me, "I choose."

What then is my life about? There seem to be so many possibilities
f directing my life. Things I can do in and with my life. I do have
ontrol in making my life and developing my character. Yet, God says,
I choose." I do, of course, want to make my life worthwhile. I want
do something for others, to make some impact upon society. I try to
e honest. I try to be truthful. I try to be obedient to God. Yet, I find
yself wanting to make an impression. Not deliberately, but I do
now how I want others to think of me. I know how I want them to
ink of me in my work and life.

Push. Achieve. Make good. Yes, there is seemingly always that
xtra adrenalin. That little extra twist I can give to make an impres-
on. Doesn't God want us to achieve? Doesn't He want us to make
n impression?

"I choose," says God. How can I control my life and know what I
ant other people to think of me, when God whispers behind me,
choose"? Yes, I do live within myself, as does everyone else. I have
y private thoughts, goals, and ambitions. I have this little world of
y own. It's private. No one else knows. I manipulate my life, some-
mes without even knowing it, in order to make public thoughts,
oals, and ambitions even greater than my private ones. In this inner
fe, I know my own limitations, my fears, my dislikes. No one else
eeds to know them, do they? It's all right to make the outward self,
at which you see, free from my inner thoughts and fears. Isn't it?

"I choose," says God. "I guide you continually. I will feed you,"
ys God. How can I be submissive enough to allow God to feed me
hat He wills and *when* He wills? To allow Him to guide me as He
ants? To have Him choose everything in my life? What about my
lf-esteem? Ambitions? What about my self-worth? Can't I be living
der my own skin? Can't I have my private thoughts, goals, ambi-
ons? Where do I come in when God says "I choose"?

Then I hear Isaiah say, "Then you shall call, and the Lord will
swer;/ you shall cry, and he will say, Here I am" (Isa. 58:9).

Kenneth Rupp

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Canadian questions about U.S. refugees

Mennonite Central Committee of Canada has been receiving many requests for a clarification of the draft refugee situation in Canada. Following are some of the most frequently asked questions and their answers.

Why do the draft refugees come to Canada?

These men have one thing in common: a serious objection to their country's militarism. Since the United States has compulsory conscription, any form of noncooperation with the Selective Service system subjects a person to arrest and imprisonment. Unless one is a Mennonite, Quaker, or Brethren, even following the legal procedures for seeking conscientious objector status does not guarantee such recognition. Increasing numbers are also deserting from the military forces after they have enlisted and are seeking refuge in other countries. Many of them naturally come to Canada because it is nearby, has English-speaking people and a comparable culture, and has, thus far, kept its doors open to war resisters.

If they object to participating in war, why don't they do alternative service?

Unless they are members of one of the historic peace churches, that is Mennonite, Brethren, or Quakers, their chances of securing conscientious objector status are almost nil. Some local draft boards have never granted this status to a draftee, despite serious appeals. The conscientious objector is then left with four options: enlisting against his conscience, appealing to higher courts (a costly and usually futile procedure), going to jail, or emigrating to Canada or some other country.

Many young men are completely unaware of the possibility for alternative service, mainly because this is not publicized. The peace churches have only recently emphasized to the United States Government the need for recognition of all objectors to war.

Are not many war resisters also criminals, anarchists, dope addicts, and communists?

There are some misfits among them. These are the ones who attract the headlines. But those who are law-abiding—and this constitutes the vast majority—usually get very little publicity. For every one out of the estimated sixty thousand war resisters in Canada who fits one or more of the categories in the above question there are hundreds who quietly and peacefully obtain landed immigrant status with full intentions of becoming naturalized citizens of Canada.

Should Canada open its doors to all draft dodgers and deserters?

The draft or military status of an applicant for Canadian citizenship is not directly relevant to his acceptability in Canada. However, a detailed record of his character and conduct in the United States is required for his application to be considered. This includes a certification of his good conduct by a police officer in his home community. Thus applicants who have bad records are not accepted for landed immigrant status.

What kind of help do these men need?

For a person to become landed in Canada, he must score at least fifty points on a rating test with a possible score of one hundred points. Since he is usually too young to have accumulated finances, a written job offer is necessary. Initially, food and shelter are required until a salary is drawn.

Perhaps the most overlooked need is that of friendship and understanding. Mennonites, with their position on war, are uniquely equipped to provide Christian counsel, especially to those war resisters whose Christian commitment has previously included a full sanction for defending one's country through killing the enemy.

What is now being done for these young men, and by whom?

Presently, over twenty organizations assist and counsel draft refugees in Canada, but only about six are involved in major programs. The largest single organization is known as the Toronto Anti-draft Program. Fifty to sixty men are processed by this office every day. The major purpose of these organizations is to help the men get landed immigrant status. Any political actions remain predominantly private.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Mrs. Goosen came over

Susan Hiebert

John Buhr had programmed himself to think that he was doing his childhood friend a favor by attending Mrs. Goosen's funeral.

The message was clear, in Phil Goosen's voice, when he phoned John on Wednesday. John was a well-established attorney at law; and his friend, the principal of a high school in the same city. They had not seen much of each other in the last ten years; not for any reason other than that their professions drew them in different directions.

"John?"

John had recognized Phil's voice.

"Mother has died."

Phil broke the news without fanfare, without small talk. John was glad. He could say, "When?" As if it mattered. Later, he wondered if he had shown compassion.

Phil had said "The funeral is on Saturday. At home. At two o'clock."

John needed no elaboration of home. It was not Winnipeg where they both paid taxes, their children went to school, and their wives occasionally met while shopping at Eatons. Home was a little prairie hamlet about one hundred miles out of the city.

The announcement of the funeral was an order, a plea, from one friend to another. "Come to my mother's funeral" was the unspoken demand.

John might possibly have been able to keep on thinking that he was going to the funeral in response to his friend's phone call if he hadn't come across his old diary on Friday evening. He picked the green-covered book up with the same feeling of embarrassment with which he had written in it. The subject was so sacred when he was fifteen that he hadn't even dared ask if other boys kept diaries, too. His embarrassment gave way to amusement, now, as he sat down on the corner of his bed to leaf through the diary. What could have been important enough to write down at age fifteen?

Pages and pages were full of notes about school and the daily weather conditions. The daily temperature had been a big thing in the days when he traveled four miles to school by foot, buggy, or sled.

On June 18, 1950, the diary contained two sentences. "Dad died. Mrs. Goosen came over."

For a long time, he sat recalling that day. It was like another world, now, another life. John and the rest of his family had learned to live without their father. But for John at fifteen, his father had not been a separate man, not a contributing part of a family unit, as his sociology book had pointed out to him since. His father had been part and parcel of his family, the very essence of it, always having been there, always going to be there, as far as John was concerned.

Not only his father's presence, but his whole familiar world had vanished that day, twenty years ago, now.

His father died a poor farmer. Sometimes the hail came and hit his father's crop, while the Goosen farm, with just a narrow slough separating their lands, was saved. John had never been able to figure out whether it was God's language, telling his own father to get off the farm, or what.

It didn't matter anymore, since John's father had never understood the message. All that was history, now. The hard times, the going to work at Eatons in Winnipeg, living in one room on Spence while studying law at night; trading a loving, farm-kitchen atmosphere for a hot plate in the corner.

John remembered that he had hated the Goosens for a long time. Mr. Goosen, Sr., had died last year. John heard about the death a week after the funeral. He had a big case in court that month, and it had not registered very deeply.

But this was different. He sat looking at the sentence, "Mrs. Goosen came over."

John was sure that if he wanted to, he could recall all the details of the day. But it wouldn't accomplish anything except to make him sad. So he shut the diary and put it back underneath his white shirts where he had found it. He didn't wear white shirts to the office anymore and had come to check that he had one for the funeral tomorrow.

"It's going to be ninety above, tomorrow." Marc was nine and a grea fisherman. The statement was supposed to make John feel bad abou not taking them to the cottage thi weekend.

John just looked at his son. Mayb there was something wrong with th values that they were teaching Marc

On Saturday as he sat in church beside Leona, he recalled the word in his diary. "Mrs. Goosen cam over." John felt a certain amount o satisfaction at having come to he funeral.

Leona whispered to him, "Did yo send flowers?" John felt his face g red. His wife saw and didn't need a answer. "You should have remembered. She was your friend!"

At first, he was angry. It laste while the pews were filling with people and until the organ began to play When he was a boy here, there ha not been an organ. It had not bee considered worthy of the worship c God.

Was one supposed to apologize t a grieving family for not sendin flowers? John didn't think so. Joh was not very good at apologizing.

as one thing to say to the judge in
urt "I apologize, Your Honor,"
hen it didn't mean any more than
at he had flubbed and was ac-
owledging it.

"She was your friend." That cut
eply. John had almost forgotten
at fact until his diary reminded
m.

He wondered why Phil had, so
dly, wanted him to come to the
neral. He was quite sure Phil had
anted him, desperately, to come. He
ied to analyze Phil's motive.

Mrs. Goosen had brought soup the
y his father died. All of a sudden,
hn could taste it again; could taste,
so, the bitter tears as they rolled
wn the cheeks of all the family as
ey sat down to eat it. They hadn't
anted soup. They had wanted—
hat? Something Mrs. Goosen hadn't
ought, evidently. Maybe she hadn't
d it to bring, John thought, now.

The intangible something which
d evaded him all these years sud-
nly took shape. He had wanted
surance of his own humanity—a
omise to his fifteen-year-old mind
at life was not over, with his fa-
er's death. That he, too, would be
lowed to live, to love, to be human
-to feel life.

The generation gap, the intensity
being fifteen, had kept him from
ding, in Mrs. Goosen's gesture of
inging soup, the comfort that he
d wanted. Yet it must have been
ere, as many more people had come
see them that day. But only Mrs.
oosen was recorded in his diary.

The flowers seemed unimportant,
mehow, as he followed the march
ound the coffin. He gripped Phil's
nd for a long moment. It flashed
to John's mind that for a long time
ter his own father's funeral, Phil,
o, had been lost and helpless to
ck up the friendship that had seemed
tural to the two boys prior to the
neral.

Surely, a grown man should be
ore adequate to the challenge of
mfort.

John knew he would be finding
ckets of time in the near future
r his old friend.

Mrs. Goosen had brought soup the day his father died. All of a sudden, John could taste it again, could taste also the bitter tears as they rolled down the cheeks of all the family as they sat down to eat it.

Lawmakers respond slowly to Cambodia war

A MENNONITE MINISTER who visited Washington earlier this month wonders whether the members of Congress are really aware of the war in Asia and the distress it has brought.

Don Steelberg, pastor of the First Church, Wadsworth, Ohio, was one of hundreds of citizens concerned about the war who jammed the corridors of the Capitol during the first week in May, waiting thirty minutes to listen to ten minutes of debate in the House of Representatives.

"The chamber was extremely noisy, the arguments tired and old," said Steelberg. "The Speaker of the House never gavelled the members into respectful silence—they were chatting and reading newspapers—but he gavelled hard at any outcry from the galleries.

"One wondered if the members were really aware of the war in Asia and the protest around them."

Steelberg's visit came a few days before the May 9 war protest held near the White House. "Yet amidst the excitement in the corridors and questions over what would happen the following Saturday in the hurriedly called protest rally," he said, "what one heard in the House of Representatives seemed unreal."

He was also one of 350 church leaders who participated in a briefing and congressional visitation on Cambodia and Southeast Asia planned by the international affairs department of the National Council of Churches for May 5 to 7.

Senator George McGovern of South Dakota told the churchmen, "We need to confront a new reality: meetings and resolutions are not enough. The Congress must assert the one power it has, the power of the purse, and legislate an end to the funds for this war."

McGovern said that the next month will be among the most critical in United States' history. During this time, people all over the nation must be prevailed upon to contact their senators and representatives, asking them to take up their constitutional responsibility for reviewing the raising and support of armies.

The new reality of which McGovern spoke included the widened war into Cambodia and the consequent deaths of four students on the Kent (Ohio) State University campus—a part of the nationwide student unrest.

McGovern is one of several senators (including Hatfield, Hughes, and Goodell) sponsoring an amendment to the military procurement bill which would deny funds for continuing the war in Vietnam or Laos after December 31 and in Cambodia thirty days after date of enactment. (Senate amendment 609 to H.R. 17123.)

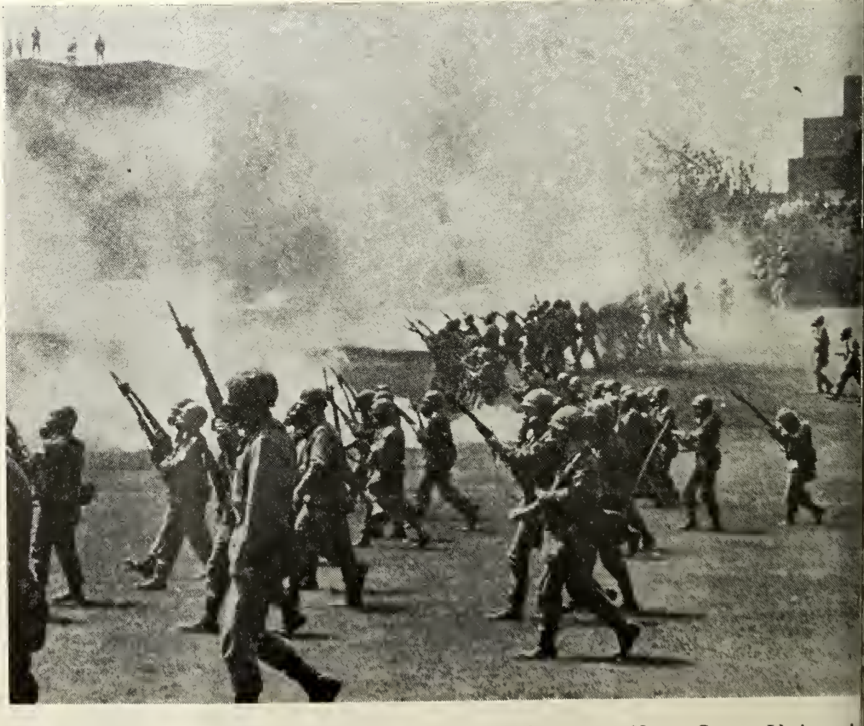
In giving his reasons for sponsoring this amendment, McGovern said he felt that the President ought not be left alone with the responsibility of ending the war, possibly facing political humiliation and defeat. The Congress has the responsibility for war. Let them bear it.

Steelberg felt that even more was needed as he criticized the briefing and visitation. "In calling the briefing to order," he said, "Bishop James Armstrong of the United Methodist Church said that we were there to help lift the burden of opposing the war from the shoulders of the young, and to offer options to the young and to middle America.

"The options: appeals to our lawmakers to avoid chauvinism over America and to take up their responsibilities for ending the war."

But this will not be enough. "It seems to me that middle America needs something else as well," Steelberg said. "It needs to hear instead of a simple drumming of the National Guard at Kent, an admission that troops get tired and can react badly under strain of superrighteous and unrighteous namecalling. In short, we all need to hear, not excuses, but forgiveness."

Steelberg did have one plea



Ohio National Guardsmen advanced on students at Kent State Universit during an anti-war rally on May 4, and then opened fire and killed four st dets: "Troops can get tired and can react badly under strain of superrighteou and unrighteous namecalling. We all need to hear, not excuses but forgiveness

Though frustrated and disquieted, am challenged to call others to vork toward passage of the McGovrn amendment to the military prourement bill.

"If you feel that the only way out f our increasing involvement in outheast Asia is for funding of the var export to end, then write your enator in the next month to vote or the McGovern amendment."

Canada media is unique Mennonite group formed

anadian radio and television proramming is distinctively Canadian—t least it tries to be. Governmentontrolled Canadian Broadcasting orporation standards and procedures or programming present a unique istributing situation. To meet the eeds of Canadian radio and television arketing for Mennonite program istribution, a new organization has een formed.

Mennonite Radio and TV recently egan operations in Winnipeg, Manioba. Organizations represented in the ew cooperative are the Ontario and lberta-Saskatchewan conferences of e Mennonite Church; Faith and ife Communications, Winnipeg, for e General Conference Mennonite hurch; and Mennonite Broadcasts, in arrisonburg, Virginia, for Mennoite Board of Missions. The organiation is directed by Bernie Wiebe, ho is also director of Faith and Life ommunications.

The idea of a conjoint effort was imulated by the success of last year's ennonite TV campaign in Canada. uture promotion of programs will clude Family Life TV Spots, Family ervice Radio Spots, *Choice* for Men, nd the seasonal specials—*Christmas s It Happened* and *The Greatest eek in History* (Easter) newscasts.

Other interested groups are invited consider participation by writing ennonite Radio and TV, 1483 Pemina, Winnipeg 19, Man.

Soviet Union churches survive and thrive

John A. Lapp, executive secretary, MCC Peace Section, wrote the following report after a recent visit to the Soviet Union.

The touring Wisconsin Presbyterian minister we met in Tallinn, Estonia, was incredulous when he was told there were Baptists in town, let alone Christians. He had visited the famous thirteenth-century Olevisti Cathedral but apparently thought it was a monument to a dead past rather than the meetinghouse of a thriving congregation of fourteen hundred members, with two pastors, twenty-five preachers, and five choirs.

Nor is Olevisti the only congregation in Tallinn, a city of three hundred and fifty thousand. There is a large Lutheran church and a large Russian Orthodox church in the old city, several large Lutheran churches, a Methodist church, and several other Baptist churches in the new city. On Good Friday morning, the Lutheran Archbishop Toomig estimated there were ten thousand people worshipping in his city.

The ignorance of this Presbyterian minister is no accident. The American stereotype of the Soviet Union sees that great nation, ruled by the Communist Party, to be one vast religious wasteland. The once thriving churches, according to the stereotype, have been destroyed in a modern crusade against the faithful. Western Christians, in accepting the stereotype, have not only been guilty of gross ignorance but also reveal the shallowness of their own beliefs. Did not Jesus promise that the "powers of death shall not prevail against" His church? Why shouldn't the church in the U.S.S.R. claim such a promise?

This incident illustrates why Christians from North America and other countries need to visit their brethren in Russia. There are powers which want us to believe that the church in Russia was killed or that it has capitulated. We need to visit the Soviet Union to fellowship with the faithful, to encourage them in the faith, and then tell our brethren and neighbors that Jesus lives in Soviet Russia.

Many Christians have been traveling to Russia since World War II. Many congregations in North America have welcomed Christians from the U.S.S.R. in their midst. Part of this pattern has been the Mennonite and Baptist exchange visits on an almost annual basis since 1964. This year's delegation was made up of seven Baptists and three Mennonites. The Mennonite participants were David P. Neufeld, Virgil, Ontario; John A. Toews, Vancouver, British Colombia; and the writer of this article. Baptist representatives came from the Baptist World Alliance, American Baptist Convention, Southern Baptist Convention, and Baptist Federation of Canada.

It is impossible to visit Russia without seeing the great Christian monuments. Inside the Kremlin itself are several large cathedrals; alongside the new showcase, Hotel Russia, are several more.

Today there are an estimated 30 million Orthodox believers in the Soviet Union. They are scattered throughout the entire land. Many villages are brightened by the sometimes blue steeple. Russia became Orthodox in A.D. 988 when Prince Vladimir, of Kiev, made this the official religion of the realm. This state religion continued until 1918, except for the several centuries of Mongol rule.

Kiev continues to be an important center of the Orthodox faith. On a hill high above the Dnieper, the monument to Prince Vladimir stands. In the cathedral, carrying his name, worshipers attend daily mass.

As often happens, churches become establishments which no longer satisfy the needs of the parishioners, or they lose the enthusiasm of earlier times. Russian Orthodoxy was no exception. There were repeated reform

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movements. The largest of these were the Old Believers, a seventeeth-century protest to the increasing state control of the church. Proscribed and often bitterly persecuted until 1905, the Old Believers continue to propagate their ancient convictions. We visited their church in Riga which contains one of Russia's richest collections of relgious icons.

On the borderlands of Russia, Roman Catholicism grew. Today there are only a few Roman Catholics in the U.S.S.R. (except in Lithuania) but churches that grew in the bosom of Rome abound. The largest of these is the Lutheran church. In both Latvia and Estonia, the state church before 1940 was Lutheran. Many of the three million Germans inside Russia have Lutheran backgrounds, although the church is no longer very active.

The revival movements in Lutheranism were first the Pietists of the eigthteenth century. It was a real treat to preach in the Olevisti Cathedral where Count Zinzendorf ministered over two centuries ago. The *Herrnhuters,* as the Pietists were called, rejoined the Lutheran church several decades ago. The strength of this lay movement has helped to supply the pulpits as the seminary trained pastors no longer exist.

In the mid-nineteenth century another reform movement swept Latvia and Estonia which gave rise to the Baptist churches in both provinces. These churches continue to thrive. There are about seven thousand members in Latvia and eight thousand in Estonia.

One other western-rooted church in the Soviet Union is the Mennonite church. There are about forty thousand Mennonite believers in the Soviet Union. We met these brethren in Estonia and Latvia where small groups are now living and talked much with two pastors, Jacob Fast of Novosibirsk and Victor Krieger of Moscow. Both these pastors are members of the Mennonite Brethren brotherhood which includes about half of the total Mennonite population. The Mennonite Brethren are members of the Baptist Union in the U.S.S.R.

Olevisti Cathedral in Tallinn, Estonia: "There are powers which want us to believe that the church in Russia was killed or that it has capitulated."

The largest Protestant group in the Soviet Union today are the churches affiliated with the All Union Council of Evangelical Christians Baptists (created 1944), just called Baptists for short. The largest component of this union is Baptist and the major characteristics are Baptist, as well. Nevertheless, this is a union of various strands which also include Evangelical Christians, Pentecostals, and Mennonite Brethren.

Baptists in Russia developed first as a reform movement within the Orthodox environment and then related to Baptist influences from Germany and England. This youthful movement is slightly more than one hundred years old. Only numbering 61,500 in 1912, the movement now has over 500,000, although exact figures are unknown.

Secrets to the success of the Baptist movement are readily observable. It is, first of all, a lay movement. The professionalism so often associated with the church in the West is absent. This means the pastors and leadership of the church are close to the people in experience and language. Only a handful of the pastors (outside the Baltics) have anything resembling a seminary training. This does not mean, however, an uneducated clergy. We talked with pastors who were former engineers, journalists, factory managers, and airplane pilots. Now they have forsaken one career for another to become shepherds of the flock.

Another reason for the success of this church is its being thoroughly Russian. The successful, growing church is one that feels at home in its cultural surroundings yet transcends this milieu in faithfulness to its Lord. This perennial tension is real in the Soviet Union. Both the language of the pulpit and the style of music express a distinct national flavor. Indeed, the church is so close to its environment that the provincial languages are used in many places.

This church has been creative because it has been tried in the fires of hostility and persecution. At their beginning, Baptists were hardly tolerated by the Orthodox and Tzarist establishment. During the excesses of Stalin's regime, the church likewise suffered enormously. These experiences have helped to purify the church and give unusual strength of character for carrying out its mission today.

Finally, this church is disciplined. Believers are rarely baptized before the age of eighteen, so that they are aware of the commitments they make. Members who fall into disrepute are censored and excommunicated. Indeed, so rigidly are the standards maintained that in some districts there are as many unbaptized adherents as baptized members.

These are some of the things we observed and felt visiting the brethren and sisters in the Soviet Union. We learned much from this experience on how to be the church in another environment; of what it means to be a pilgrim people. This church, like the church everywhere, has its imperfections. Like other churches, the Russian church is tempted to rest on its achievements and forsake the great struggles for the faith. This church has many needs, but perhaps the greatest is the sense of feeling a part of the worldwide movement begun at the green hill long ago and in the process of moving toward the eventual summing up of all things in Jesus Christ.

Interchurch action in East Richfield host to district

Mennonite residents of the teeming Philadelphia - Allentown megalopolis retreated to secluded, mountainous Richfield, Pennsylvania, for this year's Eastern District Conference of the General Conference Mennonite Church, April 30 to May 4. Walter Fry, conference president, gave the conference message the first evening.

Featured speaker was Reuben Short, executive secretary of the Congo Inland Mission, who spoke on several facets of the conference theme "Reality in an Unreal World." In scholarly fashion, he called for a return to the God revealed in the Scriptures. "Man finds his best self by trusting in the living God," he said. The expiatory death of Christ is the means by which men are reconciled to God.

Pete Schwalm of Allentown, director of the Christ for Eastern Pennsylvania movement, spoke at a Saturday prayer breakfast. This movement is an outgrowth of the Evangelism-in-Depth movement taking place overseas, including Colombia and Congo.

Notable resolutions included the invitation for the Franconia Mennonite conference to participate in the Germantown historical project. Some heat accompanied the discussion on participation in the eastern area inter-Mennonite student services committee. Approval of this student work finally passed with a good majority.

The possibility of securing an Eastern District conference minister to consult with pastors and congregations was vigorously discussed, but no action was taken.

Because the Eastern District supports two separate inner-city programs located side by side in Philadelphia, an orientation center for new residents and a youth program, an inter-committee reference group was created by the conference to coordinate these two programs more effectively. The home for the aged at Frederick is building a major addition.

The current debate over war and conscription was reported by the peace and service committee in the form of excerpts of resolutions passed by other groups. Don Ranck reported his work as a draft counselor at Pennsylvania State University.

The Men-O-Lan Camp reports a new health center named Men-O-Care to be operated this summer by retired physicians Harvey and Ella Bauman. *G. C. News Service.*

Family mental health aid Given in Kentucky county

Ken and Debbie Janzen work with fourteen different families in Knott County, Kentucky. They take referrals from the mental health office of the public assistance office in Hindman, for their family service work.

At present, they are working in a socialization program with families where one of the parents is psychotic. It is a slow process to help draw these people out of their shells, but they have begun several projects.

One such project is the rotation of magazines among the families. They have also started each person in some sort of activity such as woodcarving or making hot pads. This serves a dual purpose in getting the people to do something creative and in helping them to earn a little money for their support.

Other families which the Janzens are seeing are those in need of medical attention. They helped make arrangements for a boy with a tumor to have an operation at the University of Kentucky Medical Center. They are also working with a crippled fellow and have enrolled three girls in a local health clinic.

Another type of assistance they provide is to help families obtain welfare funds which they should be receiving. This is a long process and often involves hearings and decisions from higher boards. One such case in which they were able to help was the elderly mother of two adult retardates. Prior to the time they received additional welfare funds, the family had received only $44 per month to buy food and clothing, and this was their only income.

Mrs. Janzen has been giving piano lessons at the Hindman Settlement School and also teaches sewing with a treadle sewing machine which they helped to place in one of the homes.

Questions and answers on the Poverty Fund

Mutual aid in a time of crisis

What is the Poverty Fund?

The Poverty Fund is a special effort being made by the General Conference Mennonite Church to correct a problem that exists in the world today. The same spirit that has made Mennonites respond to give aid to victims of hurricanes and tornadoes now causes us to want to repsond to another crisis that we have become aware of. Forty million North Americans and the majority of people who live overseas are victims of this crisis. When a tornado strikes and we respond by coming to rebuild we, of course, cannot rebuild all the houses that are damaged nor clean up all of the debris, but we, as Mennonites, do our part. In the same way, when the disaster of poverty strikes, we cannot correct the entire problem, but we can do our part. We are now aware that this disaster exists—rather than striking like a tornado. Poverty has crept up on us like a disease. Now we have an opportunity to do our part through the Poverty Fund. The first step is to educate ourselves to the needs and the second step is to respond to those needs.

Poverty fund symbol

The symbol speaks of victims of poverty enabled to liberate themselves. As they break out of the vicious circle of poverty, they express joy and hope with uplifted arms.

The symbol was selected from a group of three developed by Duane Wiens, a member of the Arvada (Colo.) Church, who is a member of a graphic design firm, UNIT 1.

Why is a Poverty Fund needed when we already have a Commission on Home Ministries, a Commission on Overseas Mission, and MCC working on poverty?

Three reasons: First, poverty is a controversial subject — we need to make a special effort to understand this complex problem, so that we can respond to it in a Christian way. Second, with all the work that the commissions and MCC are presently doing, poverty has continued to grow, both in North America and overseas. We need to do something, special, at this time, to regain the initiative in the struggle against poverty. And third, a special opportunity needs to be given to us to give sacrificially.

Will the contributions to the Poverty Fund decrease the giving to regular commission programs?

According to a booklet published by Marks and Lundy, a professional fund-raising firm of New York, in similar campaigns in other denominations, a fund-raising experience for a church can be unifying and help to give a general direction and overall purpose to the life of the church. Frequently, in other denominations, giving has increased in all programs when a special fund-raising campaign was used.

What will the money be used for?

The monies collected for the Poverty Fund will be used for projects that have been carefully researched and documented in a booklet that will be prepared by the Poverty Fund steering committee. This booklet will contain all project proposals that meet the guidelines of the Poverty Fund.

Can you designate where you want your money to go?

The guidelines of the poverty program state that 50 percent of funds contributed to the Poverty Fund should go overseas and 50 percent should go to North America. It will be possible for you to designate, either in a broad classification like North America or overseas or you may choose a class of projects like population control, food production, preprimary education, legal aid for minorities. Or, just a single project can be designated for a particular gift.

When will I be asked to contribute to the Poverty Fund?

Please do *not* decide how much you want to contribute now! We do not want you to make such an important decision until you are thoroughly informed about the needs that exist. These needs will be collected in a booklet of documented needs, which will be explained to you and your fellow church members. After you know what the needs are, you will fully realize the importance of a gift of service and/or money. Of course, we are happy to receive a part of your intended gift at an earlier date, with the understanding that you will decide later how much to commit to the total program. Some projects are being approved for funding this summer, and funds will be needed.

How will it differ from government projects?

Many government projects, such as welfare programs, seem to be designed to give people money to provide them with a band-aid approach to their problem. The Poverty Fund will be striking at the root causes of poverty. Projects concerning food production, justice, literacy, economic opportunity, and population control will have a high priority. Many programs in the area of drugs and alcohol are of a nature that government agencies cannot deal with.

Why should we be involved with poverty?

We are reminded of the words of Jesus when He said: "I tell you, indeed, whenever you did this for one of the least important of these broth

rs of mine, you did it for me." Cer-
iinly, if we should find Jesus hun-
ry and ill-fed today, we would min-
ter to His needs.

*Why is a special campaign neces-
ary?*

Whenever a crisis exists or a disas-
er strikes, people come together to
etermine what must be done. In the
ame way, the Poverty Fund is bring-
ng together the needs that exist
round the world. When we know
iese needs, we will wish to present
iem to General Conference church
iembers so that they can determine
hat to do.

*Will some members be approached
part from the regular campaign?*

Individuals tend to relate their gifts
the lowest possible goal. We could
ot hope to meet the goal of $1,000,-
00 campaign unless *every* person
iet a *minimum* goal. Since every
iember may not do his share, we
eed to approach some people to give
iore generously than the lowest pos-
ible amount. This takes on even
reater significance when the remark-
bly consistent national pattern that
xists in successful capital campaigns
observed: nearly 50 percent of the
otal amount raised in most campaigns
omes from less than 10 percent of
ie donors.

*Can contributions be made in sev-
ral payments?*

Yes, we do encourage giving gifts
ver the next thirty-six months. Most
eople cannot give a large sum in
nly one payment out of savings, but
iost of us can contribute significant-
y if we give thirty-six smaller
mounts over the next three years.
he Poverty Fund needs the same
ype of dedication toward monthly
ayments that we give toward pay-
ients on a car, a TV, a house, or
ther *necessities* of life.

*In what different ways can I con-
ribute to the Poverty Fund?*

One way to contribute to the Pov-
rty Fund is, of course, through a
lonation of money, preferably spaced over several years. *A second way* is to loan money to the Fund for setting up credit unions in Taiwan, Congo, or India during the next three years. After that three-year period, the money would be repaid to the donor. *A third way* is to take a poverty-exposure vacation to one of the areas of poverty in North America or overseas. *A fourth way* is through the use of God's Little Acre. In this plan, you may decide to designate the crop from five or more acres of cropland or you may wish to donate the profit from a small group of cattle if you are a rancher. *A fifth way* is to give a certain amount of time, even one day or a week in a local project, that will be credited to the goal of $1,000,000. Of course, many people may wish to give a year or more of their time to help with agricultural projects, medical projects overseas, administration of Poverty Fund activities, day-care centers, literacy projects, race studies, and economic advice. In short, anything you know how to do or can give can be used by the Poverty Fund.

Diane Claassen

Will all my contributions to the poverty Fund be tax deductible?

Yes.

Where should Poverty Fund gifts be sent?

Send them to the Poverty Fund, Box 347, Newton, Kan. 67114, or 600 Shaftesbury Blvd., Winnipeg 29.

Words and deeds

Births at Bethel Deaconess Hospital, Newton, Kan., decreased 6 percent in 1969, according to the hospital's annual report. Admissions and days of patient care made small increases.

Chicago will be the site in early November for a meeting of Mennonite businessmen. The Church, Industry/Business Association met last fall for its first meeting. Frank Ulrich, Archbold, Ohio, is president, and Ted Claassen, Newton, Kan., is secretary-treasurer.

Frederick Alan Koomanoff, a research engineer for sixteen years, told a defense appropriations subcommittee of the U.S. Congress on May 6 that "you are proposing to spend 750 times as much on the military [more than $71 billion for fiscal 1971] as you appropriated to find an answer to the unresolved suicidal arms race through the efforts of the Arms Control and Disarmament Agency."

Mennonite Mental Health Services has approved to "support in principle the extension of services to Paraguay" after an exploratory visit to that country by Vernon Neufeld, MMHS director; Elmer Ediger, administrator of Prairie View, Newton, Kan.; and Augusta Esquibel, National Institute of Mental Health consultant.

Lancaster (Pa.) County Mennonites, Amish, and Brethren in Christ raised over $100,000 in a food-for-relief drive to send meat and money to the needy of the world through the Mennonite Central Committee.

Volunteers from Paraguay Nurses hear Bolivian call

A shortage of nursing staff at the Tres Palmas MCC clinic in Bolivia was created in early March when Elvira Voth returned to Canada at the end of her term and Tina Wiebe, having contacted infectious hepatitis, was given medical orders to have complete rest for several months.

Dale Linsenmeyer, MCC director sent an SOS to the MCC headquarters in Akron, Pennsylvania. At the same time, a call for help went to the Mennonite colonies in Paraguay.

The Menno Colony hospital, Chaco, Paraguay, responded by offering to release two of its nurses. Volunteering for this challenge to go to the neighboring country of Bolivia were Anna Wiebe and Martha Sawatzky, both graduates of the Loma Plata, Menno Colony hospital. Anna and Martha arrived in Santa Cruz, Bolivia, on March 14 and immediately began working at the Tres Palmas rural clinic. They volunteered to serve for a six-month period under the regular first-term-overseas arrangement.

Hymnal to get new price

The Mennonite Cooperative Publishers (Faith and Life Press, Newton, Kan.; and Mennonite Publishing House, Scottdale, Pa.) have announced a price increase for *The Mennonite Hymnal.* The increase will become effective August 1.

The single copy price will be increased from $3.75 to $4.25 and the the quantity price for fifty copies or more from $3.50 to $3.95 per copy. All orders received before August 1 will be billed at current prices.

This change in price will help the publishers keep abreast of spiraling costs. The publishers will also be able to retire development and engraving costs more rapidly. These preprinting costs amounted to $60,583 for the round and shaped-note editions.

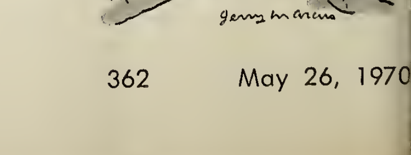
In anticipation of liquidating these costs, the publishers are exploring the need for and cost of publishing a companion or handbook for the new hymnal.

Middle East tour openings

The second Middle East study tour sponsored by the MCC Peace Section, July 24 through August 14, still has openings. Purpose of the tour is to acquaint North Americans with the problems and tensions of the Middle East today. Cost is $980. Nine $200 scholarships are available, five of which are reserved for interested students.

Historical as well as biblical sights will be visited in Israel, Egypt, Lebanon, and Jordan. In addition, there will be brief stops in Rome, Athens, and Crete. At each place, informed persons will give lectures and briefings on the past and present history of the Middle East. Persons interested in the tour should write MCC Peace Section, Akron, Pa., for more information.

Let's have a race to Main Street.



RECORD

Vorkers

Iartha Bender, Kalona, Iowa, a reg- tered nurse who served in Biafra ntil its surrender to Federal Nigeria ı January, has accepted an assign- ıent in Haiti, to finish her term of ervice with the Mennonite Central ommittee.

Phyllis Bixler, a Bluffton College raduate, will return to her alma ıater as assistant professor of English or the next academic year. She is urrently assistant instructor in En- lish at the University of Kansas, aving taught also at Dalton, Ohio, nd at Bethel College. She holds a ıaster of arts degree from the Uni- ersity of Kansas and also attended ıe Oxford University in England, Iniversity of Chicago, and the Uni- ersity of Akron.

Douglas Huxman, West Zion hurch, Moundridge, Kan., who raduated from Bethel College this eek, has accepted an appointment s admissions counselor beginning ug. 1. A music major, he is a two- ear member of the men's quartet hich has performed frequently in hurches, at high schools, and for vic groups and clubs.

Mary Elizabeth Kaufman, Salem- ion Church, Freeman, S. D., has een appointed to the position of ome economics instructor at Free- ıan Junior College and Academy. he is graduating from South Dako- ı State University at Brookings this pring, with a major in home econom- s education and a minor in science. he is a graduate of Freeman High chool and is the daughter of Mr. ıd Mrs. Eugene C. Kaufman, Free- ıan. She is now doing her practice aching in home economics at Mis- on, S. D., in the Rosebud Indian eservation, where most of her stu- ents are Sioux Indians.

Dwight Platt, professor of biology Bethel College, has received a ıe-year appointment to teach in the ology department of the University Sandalpur, Orissa, India. He will involved in helping to plan the rogram in ecology as well as teach- g in the department during this bbatical leave.

Roth

Catharine Roth, Orrtanna, Pa., has accepted an appointment as instructor in English at Bethel College for the coming school year. She attended Goshen College, Ind., and was graduated from Earlham College in 1966. She will receive a master of arts degree from the University of North Carolina in June. At Bethel, she will have major responsibilities in the new liberal arts communication experiment (LACE) and in teaching other courses in the English department.

Workers wanted

The Mennonite church in Canada's capital will offer a scholarship of several thousand dollars, in the fall, to a ministerial intern, who will be assistant to the minister of the congregation while continuing his studies at a local university or seminary. Candidates for this position should have a strong interest in the Christian ministry and be particularly suited to work with young people. Applications should be sent by June 30 to Dr. George Richert, Chairman, Ottawa Mennonite Church, 1830 Kilborn Ave., Ottawa 8, Canada.

Marriages

Eugene Suter, Grace Church, and *Carol Salucci,* United Methodist Church, both of Pandora, Ohio, on Mar. 21.

Kent Willauer, West Swamp Church, and *Alexis Sneddon,* Trinity Lutheran Church, both of Quakertown, Pa., on May 2.

Calendar

May 29—Mennonite Biblical Seminary commencement.

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

Juy 16-19—Winnipeg, All-Mennonite North American Bible Congress.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

June 16—Saskatoon, First Church, Peace Seminar.

June 20—Steinbach, Manitoba Relief Sale.

Deaths

Mary Hager, eighty, Grace Church, Lansdale, Pa., died May 1.

William M. Halstead, Route 4, Bloomfield, Iowa, interim pastor of the Pulaski (Iowa) Church, died on May 3. He had earlier retired from the ministry of the Methodist Church.

John S. Lehrman, Alexanderwohl Church, Goessel, Kan., was born Nov. 29, 1889, and died May 1.

Anna T. Unruh Linscheid, Lorraine Ave. Church, Wichita, Kan., was born Oct. 14, 1895, and died May 1.

Margaret Regehr Pauls (Mrs. Abraham J.), Bethel Church, Inman, Kan., was born June 1, 1885, in Reno County Kan., and died May 18.

Barbara Ross (Mrs. Carl), Calvary Church, Washington, Ill., was born May 21, 1896, and died May 5.

Peter J. Schumacher, Grace Church, Pandora, Ohio, was born July 29, 1881, and died Mar. 17.

Myrtle Wimmer, Grace Church, Lansdale, Pa., was born in November 1908, and died Apr. 27.

LETTERS

Spirit of flag waving

See "Flag Waving" by Bruce Atkinson from the *New Republic* on page 22 of May *Alive*, published by Mennonite Broadcasts, Inc. I don't believe waving the flag necessarily proves or disproves true patriotism. But when people do wave the flag, I like to think at least some of them do it in the spirit of Bruce Atkinson. *Harold Peters, Route 1, Newton, Kan. 67114.* May 11.

Honor in apostate days

DEAR EDITOR: I am writing in response to William Klassen's article in the March 24 issue. I quote: "I can even accept the designation 'The law of Christ' (Gal. 6:2) and, yet, my total understanding of the life of Jesus leads me to no other conclusion than that He rejected the law of the Old Testament, while at the same time saying that He stood for that which the law intended."

First: Who is Jesus Christ? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (Jn. 1:1-5). "And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have preeminence" (Col. 1:17, 18).

We thank God for the inerrancy of His word.

Second: Who are we? "As is written, There is none, no, not one" ("Rom. 3:10). "The heart is deceitful above all things . . . who can know it" (Jer. 17:9)? "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The universality of death proves the universality of sin.

Third: Did Jesus Christ reject the law of the Old Testament? "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, til we are fulfilled" (Mt. 5:17).

Jesus Christ fulfilled the types of law by his holy life and sacrificial death (Heb. 9:11-26).

"I've borne, I've borne it all for thee. What hast thou borne for Me?"

Fourth: Our accountability to God: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Mt. 28:19, 20). "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:8, 9).

The first-century church considered this a command from the Lord, and fully realized the warning in Ezekiel. So, following the Lord on the narrow and rocky road meant for these soldiers of the cross, rocks, chains, whipping, jail, sawn asunder, threatened by the high officials not to speak of Jesus anymore, they answered, "We must obey God rather than men."

"For I am not ashamed of the gospel: it is the power of God for salvation" (Rom. 1:16). This verse we love to use for our testimony, the first Christians acted out to the fullest.

May we, as the twentieth-century Christians, seek the filling of the Holy Spirit and follow His guidance and we, too, shall bring glory and honor to His name in these apostate days. *E. J. Claassen, Rt. 4, Newton, Kansas 67114.* Apr. 22

Left class for peace work

DEAR SIR: In order to protest the war in Vietnam and Cambodia, I have ceased all class work at the University of Kansas for the remainder of the semester. This way I will be able to devote my time to working for peace. This letter is part of my efforts to work for peace.

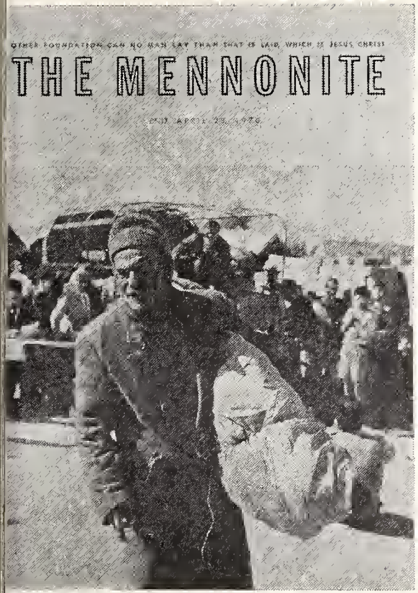
It should not be necessary to argue the morality of war in this letter. Mennonites have been dodging drafts and protesting wars by refusing to fight in them since the Reformation. However, we have too long remained the *Stille im Lande*. The *Stille im Lande* are part of President Nixon's great Silent Majority. Paul Simon wrote in *The Sounds of Silence* that "Silence like a cancer grows." Please, do not let your silence grow like a cancer. Write to your senators and representatives and urge them to pass legislation ending the war. If you are not old enough to vote (I'm not), write anyway. You don't have to state your age in the letter. Please let the people in Washington know that you want peace. Let them know that you care.

Pray for peace. But also *work* for peace. *Beth Goering, Apartment 607, 1800 Naismith, Lawrence, Kan. 66044.* May 12.

Loaded with contempt

DEAR MR. SHELLY: While this writer couldn't see any point or purpose in publishing the nonsensical concoction on page 270 of the April 14 *Mennonite*, your explanation of it in the May 5 issue of *The Mennonite*, in reply to an inquirer, is even more disturbing.

You say it could mean different things to different people, and suggest it may mean prayer to some. Could that possibly be your version of the poster's meaning and your justification for publishing it in a Christian paper? In my analysis, your poster is loaded with contempt and disrespect for the disabled soldier who served his country loyally in a war which some of us do not approve and I, for one, do not approve of such trash in my church paper. *E. J. Graber, Marion, South Dakota 57043.* May 8.


OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
THE MENNONITE
APRIL 28, 1970

Arab refugee had cigarette

DEAR SIR: It would be much appreiated if you would explain your covrs. Friends agree with me.

The last cover really surprised me. re we supporting Arab refugees with igarettes in their bundles (Apr. 28)? r what was the man doing with one? Vere you just trying to see if people ould notice?

I trust you will have the time to nswer these questions. *Mrs. J. Barowsky, 43515 Chwk. Mountain Rd., Rt. 1, Sardis, B.C.* May 4.

The fact that the Arab refugee had a igarette escaped our editorial notice. Really sorry about that. Had we noticed , we would probably have retouched he photograph or been tempted to if nly to spare us from being distracted y what seems to be in this situation secondary issue. We discourage moking and I hope that we have made this clear over the years. Howver, our aid to the Arab refugees is ot based on whether or not they moke, neither is it based on color, reed, or national origin. If they are n need. we believe they should be ided. Editor.

Spirit of love only cure for political ills

The writer of the following letter is president of Eastern Mennonite College, Harrisonburg, Va.

PRESIDENT RICHARD M. NIXON
Washington, D. C.

DEAR MR. PRESIDENT: We are supporting your office by both respect and prayer as a position in God's order, but we are concerned that the promotion of peace and goodwill be given the highest priority. We believe in the ultimate value of every human life.

As president of Eastern Mennonite College, I am speaking for the faculty and students in urging deliberate and prompt action to end our involvement in the Indochina war. Well aware that there is more than one side to this issue, we hold from our Christian perspective that a nation with some Christian insight should find the way to serve the world rather than seek to rule it. We shall continue to pray and give ourselves sacrificially in the spirit of Christ to the end, that it become clear to the world that a good nation is better than a dominant one.

As citizens of America, but first of all of the kingdom of Christ, we are free to live by Christ's standards, while you must govern a people at a level beneath the full will of Christ. In this freedom, we declare ourselves on the problems confronting our nation and the world in this hour. We pray that you give this concern a serious hearing. Believing that violence only begets violence, that a just war is impossible, and that a spirit of friendship and love is the only cure for social and political ills, we ask you to consider the following:

That you identify more clearly with those who are for peace and goodwill among men, even at the cost of adjustments.

That the escalation of the war into Cambodia be ceased, with a withdrawal of our involvement.

That the earlier planned withdrawal from U.S. involvement in Vietnam be hastened.

That a coerced draft be ended and a volunteer army of some type be put in its place.

That any use of the National Guard on the campuses of our land be without the presence of guns.

That your administration take seriously the thousands of wonderful young people who are against war and violence and deserve to be heard.

That a program be introduced whereby those of us in higher education in other than trouble spots may share in finding ways to meet the social and moral crisis which is confronting our land.

Former President Eisenhower decried the militarism that is turning us into an armed camp. From my several involvements in the Far East and Europe, it is evident that a pattern of meaningful aid will do more for the cause of freedom than war will ever do—for as our Lord has said, "They that take the sword shall perish with the sword." Let us begin a new pattern that can build our economy not on a military budget but on a budget that will use our affluence to help others.

This letter, submitted from a campus with over twelve hundred persons, is both our appeal to you and our pledge of prayers and service to the end that we may have both a better nation and a better world under God. *Myron S. Augsburger.*

Thoughts on organizing a brotherhood

DEAR ARTHUR:

You wrote to ask how you might organize a worthwhile brotherhood in your church. I am not an expert organizer, but I will share some thoughts that I have had.

I feel that organizations should exist to meet needs. If we have organizations only because somebody thinks we ought to have them, they will not amount to much. On the other hand, often, when a real need is recognized, a functioning and effective organization springs up to meet it. The organization has vibrant life and loyalty on the part of the members. It carries them instead of having to be propped up by them.

People have many needs. I can't name them all, but an important one is fellowship. God made us social beings, so it seems that if we don't visit with others, we don't become what He intended. Do the men of your church have opportunities to get beyond talking about the weather and crops? If someone is having a hard time, does he feel he is having the support of the others? Can someone share his good fortune without arousing jealousy on the part of another? Can two brothers voice differing deep convictions and still feel they are brothers, both seeking to do God's will?

Another of our needs is help, and I believe the church was established to be a helping body. I can't find the answers to all my problems by myself; I don't even recognize some of my problems and shortcomings. So Christians have a great responsibility toward each other for mutual growth. I'm sorry to say that I have not seen very many church fellowships where this really happens.

Christians helping each other is only half of it. We are to help those outside the brotherhood. As God lets His sun and rain fall on all, without discrimination, and continues even when those who receive it are ungrateful and even rebellious, so we must also be generous with our help. Isn't this exactly the way God treats us? We sin over and over when we know better. Yet He still keeps working with us to make the best out of the messes we make.

I am talking about spiritual help but I am also, very much, talking about physical help. God's sun and rain benefit us directly in a material way. James said, "I will show you my faith by my works." What a shame on us as Christians and, more particularly, Mennonites. Think of the thousands of us that live within driving distance of the cities and their ghettoes. We go there for shopping and entertainment, spending time and money without remorse. Yet we have no time for those at the bottom of the heap. "If they'd manage like we do, they wouldn't be poor." How far would we get without God's goodwill?

We also have a need to work, to feel a sense of accomplishment. Jesus said, "My father is working still, and I am working" (Jn. 5:17). If that's the case, we, too, need to be doing God's work in the world.

The big question is, "How do you have an organization that functions?" I think that if I had your assignment I would invite six or eight others to come together for some brainstorming sessions. First, the group should decide what the needs are. Tackle the tough problems. Don't insult people by working on trivial things. Then, the organization that can best meet the needs should come. If officers and committees are required, have them. If not, don't. Nothing takes the joy out of life and wastes time like a committee that doesn't know why it exists. Maybe people volunteering for jobs would be more effective.

Are concerned men working now on some problem on their own? By all means, give them all the help you can. Someone working voluntarily is worth ten committees. I guess I feel so strongly about this because of a personal experience. I have been attending the Upper Room Fellowship at the Kansas State Reformatory in Hutchinson for a number of years. Every Tuesday evening, men from the outside and inside meet for open discussion and individual visiting. We feel that some changes have come in the life of the institution, some of the inmates have been helped, and thousands of people in our area have a first- or second-hand acquaintance with what the offender's life is like in prison and later. Yet all of us outside came, on our own, and the organization is not dying.

It is my personal experience that it is very hard to do the kind of pioneering I have been trying to suggest. A good idea is hard to come by. But it is well worth all the effort if you make even a little headway. It will give you courage to try further, and that is what is needed in our time. It is not that we have not had the gospel, but that we have been content to handle it in tired, routine ways that are no longer filling the bill.

Sincerely,
Willard Unruh

Editor, Willard Unruh, North Newton, Kan.

MEDITATION

)o your own thing

Do YOUR OWN thing" was an expression that came out very vividly ıst night at the Home and School Association meeting. Twelve high :hool students had been invited to join in the discussion, after viewıg two films on the subject, "The Generation Gap."

The discussion was frank and open, especially so from the teengers. Whether there really was a generation gap or not was the least ɔncern to them. Accusations were thrown at the adult world which hiding behind this new(?) term as a cover-up for lack of comıunication and understanding. Did the adults really want to see 'hat the younger generation was seeking for? What really was bug:ng them was adult interference, for their group was striving to :hieve standards of their own in knowledge to satisfy their inner :avings. The self-image was pretty important and the question was ıised if the adult world also was seeking a self-image, and they, the ɔunger ones, had to suffer under it.

With the technology of today, was the teen-ager not wiser than the verage adult? They had entered the *seventies*. To this was added, ıd do it my own way. But is this really new? If there is a generation ıp, is this the first time? Have these new terms been invented now?

Let's just go back and look into Bible history and see. It tells us ıat "every man did that which seemed right in his own eyes" Prov. 12:15). Is that any different than we find today?

Vision, devotion, yes, that is what we need today, a real vision of ʻod. The more our being would focus on God, less would center on ılf. God, in Christ, provided for us a new and living way. So we eed to follow. If to follow a young leader is to do your own thing, ek out a man in the Scriptures. A young man came to the time 'hen he had to take on authority, as we read, "And Hezekiah went ɔ into the house of the Lord, and spread it before the Lord" (2 ings 19:14). If we have concerns, frustrations, misunderstandings, ıisgivings, faithlessness, communication breakdowns—all need to be ɔread before the Lord. Then we read on, that he "prayed before the ord." He had learned early in life that it paid off, to trust in his God. emember, Hezekiah got his answer: "that which thou hast prayed . I have heard" (2 Kings 19:20). Hezekiah was "doing his own ıing" with God. God will never let you down. *Edwin C. Brandt.*

;onsider the birds

at-bellied junco
ı a pine tree
ıirps to tell me
ɜ's hungry.
he feeder is empty
ıow covers the ground
lease, will I help him
ll food can be found?
at-bellied junco
hose fat is just feathers
ɜgs me to feed him
ll warmer weather.

Fat-bellied baby
across the sea
cries to tell me
he's hungry.
The warehouse is empty
blood covers the ground
please, will I help him
till food can be found?
Fat-bellied baby
whose fat is disease
begs me to feed him
till warfare cease.

Roberta Mohr

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Foreign aid: a dying concern

Paul Longacre

The present concept of foreign aid is dead or at least a dying concern for the United States Congress. Two special studies on foreign aid, published within the last half year, have pointed this up. Inflation, balance of payments deficits, continued frustration over Vietnam, and concern for domestic priorities are given as reasons for the cold attitude toward foreign aid.

Partners in Development is the report of the Commission on International Development commissioned by the World Bank and published late in 1969. Lester B. Pearson, former prime minister of Canada, served as the Commission chairman.

U.S. Foreign Assistance in the 1970's: A New Approach is the report of a task force on international development commissioned by President Nixon. Rudolph A. Peterson, president of Bank of America, served as chairman of this commission, which gave its report to the President in March.

The declining interest in foreign aid is illustrated by the size of the 1970 foreign aid appropriations, which amounted to 1.4 billion. This was the lowest appropriation for foreign-aid assistance in the past ten years, and was $900 million less than President Nixon originally requested.

In the foreign-aid bill, an additional $350 million was appropriated for military assistance. But this does not comprise the total military assistance. The 1.4 billion appropriation includes $395 million designated as supporting assistance. Three countries—Vietnam, Laos, and Thailand—are expected to get more than 98 percent of these supporting assistance funds. Most of it is used for supporting the Vietnamese military government.

In the early 1960's, the *rich* nations had a goal of one percent of their gross national product for economic development in the *poor* nations. The United States approximated this goal for the first third of the decade, but the 1.4 billion appropriation for 1970 amounts to only one half of one percent of our gross national product.

Not all lagging interest in foreign aid can be attributed to inflation and frustration over Vietnam. A compelling purpose for foreign aid seems to be lacking. Twenty-five years ago, Europe needed rebuilding. The Marshall Plan, Point IV programs, were America's generous response to devastation of the Second World War. This was followed by the cold war and United States' concern to contain the expansion of communism.

Today, unfortunately, simple need for economic development in the developing nations does not have the same compelling call as the cold war or reconstruction of Western Europe had ten and twenty years ago.

A recent AID (Agency for International Development) publication wrote: "The case for foreign aid rests, in general, on two broad pillars: self-interest and conscience. Self-interest encompasses the security, well-being and continued progress of the United States and its people. Foreign aid helps the United States achieve these goals by helping other nations achieve them, too.

"In a landscape of poverty, ignorance, and disease, people living in the world's relatively few pockets of affluence will have neither security nor peace of mind. The poor nations are determined upon change, and change is inevitable. If the underprivileged nations see the rich nations as allies in these changes, and not as complacent preservers of the status quo, there is a better chance that these changes will be peaceful."

Many supporters of foreign aid have been cautious in their support of larger foreign-aid appropriations, because of the disproportionate amount designated for military assistance and the disproportionate amount going to prop up right-wing dictatorial governments.

The Pearson and Peterson commission reports appeal for greatly expanded economic development efforts. The Pearson Commission again appealed to the more-developed nations to provide one percent of their GNP for development in the developing countries. Both studies appealed for separation of economic assistance from military aid.

Here is a responsibility for the church to encourage the government to place international assistance higher on its list of governmental priorities.

MAY 26 '7

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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No gloom for God's lively people

Mark Gibbs

ANY VISITOR TO North America, these days, learns a great deal about the deep difficulties of the churches.

This last year, I found much despondency and a wallowing in gloom. Some church leaders seem, indeed, determined to point out the worst points in the contemporary scene—perhaps in order to atone somehow for previous neglect of time.

Of course, many congregations and many church institutions are in serious trouble. Certainly, division and dismay exist among both clergy and laity. Yet a visitor from abroad can also find many signs of hope and of growth, both in local church life and in experimental ministries; and I do not think it is accurate or fair to give too dark and depressing a picture.

In the first place, the bitter concerns and arguments now to be found in church after church are in themselves a sign of life, not of death. I must frankly admit that when I first studied American churches, in the nineteen forties, I was disturbed and despondent about their attitude to racism, and to the deep poverty so evident both in the inner city and in many rural areas. They were not then alive with controversy on these issues; far too often, they were apparently apathetic and callous.

It is rather like the past history of slavery and the slave trade. When these beastly horrors were first publicized — and many Englishmen, as well as Americans, were profiting from the slave trade—then the nation and the churches seemed more divided and disturbed than in the peaceful days when slavery was taken for granted. But the disturbance was the beginning of the change.

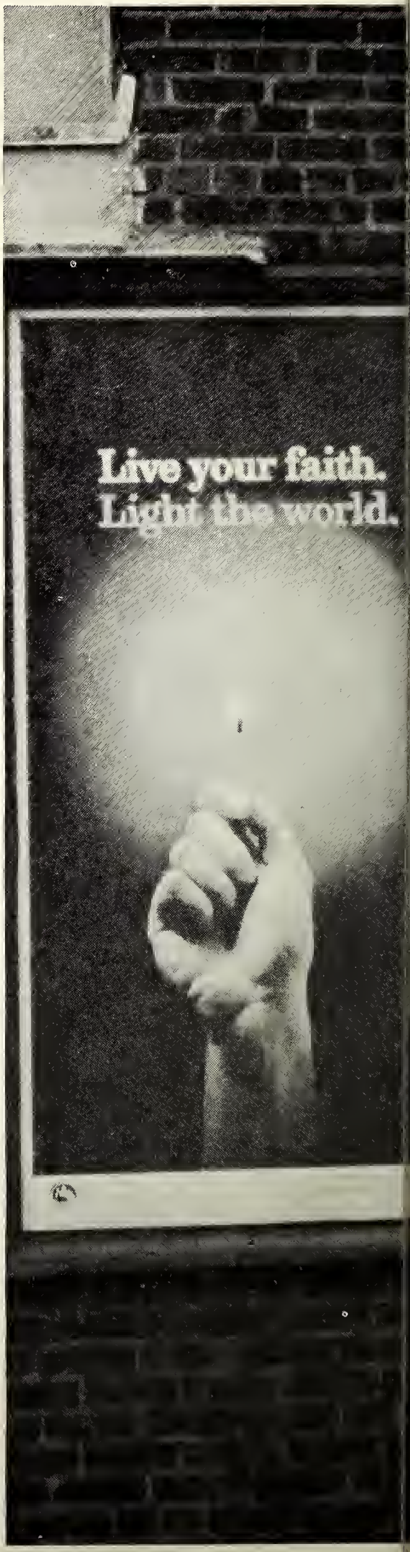
The North American churches are perplexed by many controversies at this time, but they are in a much more healthy state than when they mainly bothered about the size of their rival sanctuaries. Spiritually, they are in much better shape than many quiet, dull, and empty churches in Britain and Europe.

What is more, any balanced survey of the American churches today will, I believe, show some most encouraging signs of renewal, and some promising models of church life for the future. For instance, many Roman Catholics are sadly discouraged about the progress in updating their giant and sometimes unwieldy institutions. Yet the style of many Sunday masses is now wonderfully different from the formal Latin drone of only a few years ago—with the laity half asleep or slipping out the door as soon as it was legally permissible.

Again, it is simply not true to say that almost all suburban Protestant churches are hopelessly racist or pietist. Their congregations are mixed in their attitudes and often caught in historical and social prejudices; but many of the laity (and indeed many of those rather despised church women's groups) are quietly and effectively taking positions which would have seemed far out only a few years ago.

And many of the new styles of urban church work are achieving distinct, sober progress—for instance (to mention only three which I saw in the fall of 1969); the Boston Industrial Mission, the Chesapeake Foundation in Washington, D.C. (which concentrates on poverty questions), and the Center for Urban Encounter in Portland, Oregon.

Horrible communication blocks make it difficult for American church people to hear good news. Even major church committees may sometimes not know of important and promis-



The North American churches are perplexed by many controversies at this time, but they are in a much more healthy state than when they mainly bothered about the size of their rival sanctuaries.

ing new experiments — especially those of another denomination. (Even worse blocks somehow stop news of experiments from the Netherlands or Germany or Africa—as if Americans were only prepared to belong to a world church if it was as bad off as themselves!) In an almost perverse and quite unbiblical way, we emphasize bad news and ignore the good.

Of course, Christians need to face hard facts, no matter how unpleasant they are. But a diet of unrelieved disasters is neither nourishing nor necessary. It may be that some ministers are suffering from something of a Jeremiah complex. Certainly, it may have been right in the last few years to shock and shake complacent congregations out of their cozy apathy—for instance, about the ghastly tragedy of the Vietnam war. But now the tactics of congregational renewal need to be different.

In the first place, church leaders and ministers must make a thorough and persistent effort to understand where their people are at the moment. Some of the people in the pews are, of course, disturbed, bewildered, and defensive. This is not just because of changes in the churches: the whole of American life (even in remote country areas) is changing so fast that perhaps three centuries of change are squeezed into something like seventy-five years. We live to be three hundred years old, in terms of social change.

In actual fact, many older church people are adapting to the nineteen seventies with great courage and skill; but some are frightened and need much pastoral help if they are to find their true vocation for the future. It is not much use to shout at such people; and I suspect that sometimes church leaders and ministers must learn more courteous and effective ways of leading them on.

On the other hand, many other laypeople are, by no means, so fearful about the future. American congregations include — thank God — many strong Christians, who are not proud or arrogant, but nevertheless still confident that even in these stormy days they will find a job to do and a life to enjoy. They are not frightened by change: in big ways or small, they are the changemakers, in industry, in city life, in their local schools and hospitals, and in their homes.

Sometimes, indeed, they are unfairly impatient with their ministers because the church seems to lag behind, not because it moves too fast. Many of them are deeply involved in the structure of society — business, government, education—and they know quite well by now the defects of these structures and the possibilities of their renewal.

Some of the younger ones have tough and fundamental questions to ask about American society. But young and old, these are competent, critical people, and if they can only be given a first-class Christian education to match their secular sharpness, they will be a major strength for the churches of the future.

For their part, the laity in and on the fringe of the American churches must try harder to understand the struggles of the clergy today. The role of the minister has changed radically since the days when he was the center in the local church of both theological knowledge and religious discipline. It is just as difficult for many older ministers as for many older members to accept the pace of change today. It is not easy for a younger minister, eager for church and social renewal, to realize that he cannot "be the church" on his own, and that he must find a new role as an advisor and resource person for the church members, rather than try to be the leader in every situation. And, unfortunately, very few seminaries, as yet, train the young clergy for such new styles of church life, or even show him convincingly how valuable his new role may be in the future.

American churches urgently need to offer far more opportunities for clergy and laity to learn *together* their mission for the days ahead. If this is to happen, it will require the acceptance of two principles for adult Christian education.

The clergy must learn how to *learn* from the laity as well as how to teach them. They must know how to stay sometimes in the background: they are not normally in the front line of business or political life. And the laity must learn how to treat the clergy as human beings, with minds and opinions and fears like everybody else, instead of expecting them to be drearily neutral on anything controversial.

The churches must offer a wide spectrum of different kinds of learning opportunities; and much more money will have to go into adult Christian education and training of all kinds. If I may say so, some denominations suffer more than a little from fads and fashions in laity education (whether it be sensitivity training, racist studies, or prayer groups). Christians can learn together in a great many different ways, and many useful experiments and techniques have come to the world church from American pioneers. But an experiment in one city or parish is not automatically to be copied everywhere else, at least not before a careful evaluation. No church can do everything: every church is different; it is stupid to expect too much uniformity. And, of course, not everything can be done in a local church setting. Some American cities have already developed a rich variety of experiments in nonparish groups and activities: many Christians should be encouraged to join in one of these, in addition to (rather than instead of) local church life.

In his funny book *The Mackerel Plaza,* Peter de Vries has the phrase, "Take up your cross and relax!" It sounds irreverent; but I venture to suggest that, in fact, it is excellent advice for the people of God today. Certainly, we have burdens to bear; but we shall carry them more effectively if we are a little more confident and relaxed about the months and years ahead. We need not be fearful: the church has been through worse things before. And we can find a good many signs of hope if we look for them.

Mennonites act in Cambodian crisis

THE DECISION OF President Nixon and his military advisors to extend the war into Cambodia has once more reminded Americans of the reality that their country is at war. The MCC Peace Section has received calls and letters, daily, from across the country, inquiring what the Peace Section is doing at this historic juncture. Usually, it is asked for help in understanding this situation; help in expressing an opinion on this war.

For the Peace Section staff, these calls for help have been refreshing—what is more appropriate than asking the church and church agencies for assistance in a crisis moment?

These calls have also created their frustration. (Many have become weary working against war and have grown tired in well-doing.) The Mennonite tradition has opposed all war, which also, then, means every specific war. But it hasn't developed tactics of witnessing to its belief that all war is sin, except in the refusal to bear arms. The developing of other tactics to express the conviction that all war, even in Vietnam, is wrong, is a task confronting the entire brotherhood.

Mennonite colleges, like nearly every other college throughout the land, were the first centers to respond to the invasion of Cambodia. Here the peace clubs, numerous other students and faculties organized letter-writing campaigns, prayer sessions, and forums on what to do.

Eastern Mennonite College's President Myron Augsburger wrote a letter to President Nixon for the faculty and students, "urging deliberate and prompt action to end our involvement in this Indochina war." The Harrisonburg *Daily News Record* reported seven specific points that the EMC community urged on President Nixon. These included more support for the peace movement, earlier withdrawal from Indochina, and ending the draft. (See *The Mennonite,* May 26, p. 365.)

At Bethel College, attempts were made to communicate with the townspeople of Newton on attitudes toward war and a mass rally held where one faculty member proposed running for the U.S. Congress as a peace candidate. The rally provided opportunity for war supporters to speak, and they did, possibly setting the stage for further dialogue in the community.

At a Goshen College chapel on May 5, the community stayed in session over two hours, discussing ways to work on this issue. Writing letters and community actions followed. Several carloads of Goshen College students attended the Washington action on Cambodia May 9.

Dozens of congregations recognized the national emergency brought on by the Cambodian invasion, the student movement, and the killing of four students at Kent by the Ohio National Guard. Some of them had special prayers. Others addressed letters to local and national officials.

In Akron, Pennsylvania, a group o housewives immersed themselves i the McGovern-Hatfield Amendmen denying funds "for any proposal aris ing from military conflict," except fo the safe and systematic withdrawa of all U.S. military personnel, in botl Vietnam and Laos after December 31 1970; and in Cambodia, thirty day after enactment. They then arrange to canvass each household in town asking for signatures to support th McGovern-Hatfield Amendment.

Peace Section representatives, alon with three Mennonite pastors, attended the Churchmen's Congressiona Visitation on Cambodia and South

Vietnam and Cambodia - - what can we do?

THE WAR IN Vietnam is not new. The movement to end the war is not new But the extension of the war into Cambodia raises again the necessity o eternal vigilance by concerned people about the continued fact of war in Vietnam, much of it being fought by American troops with most of the destruction by American air power.

Neither are the issues at stake new. War, the needless destruction of huma life, the militarization of American society, and the growing polarities in th nation have been with us for a decade or more. The need for the church to b faithful to the Jesus' way of life, to witness to the world of God's will for a people and all nations is an obligation incumbent on all God's people.

Mennonites, as a peace church, have spoken out against the war in Vietnan as all other wars, not only out of following Jesus but, also, so that the gospe of reconciliation could be preached to all people.

The immediate issues. Concretely, the invasion of Cambodia is an extensio of the war. If the war was a mistake before, this simply compounds the mistake. The extension of the war can become a justification for a faster pullou only with the most contorted reasoning. Escalation of the war hasn't shor ened the war before. The growing casualty lists are stark evidence that broac ening the war is costly.

The peace movement in Congress and throughout the nation deserves support. Supporting the things that make for peace should include helping thos who are committed to these ideas rather than acquiescing to those who are in volved in war.

The concern of the Christian is not only for his own country, though suc a concern is always necessary. The church lives in a certain situation and one of the institutions that determines the quality of life in the communit War not only destroys people but it embitters society. In the U.S., the con mitment to war has distorted values, upset the order of priorities in the ecor omy, and cheapened the meaning of life for nearly everyone.

What can be done? There is no one way to act. The people of God hav seized on many different actions during the course of history. Ofttimes an properly, the variety of actions compliment each other. Whatever the actio it should emerge in the context of the church. It is in prayer, fasting, an ast Asia, held in Washington, D.C., May 5-6. (See May 26 issue, p. 356.)

On May 13, Vietnam relief work eterans Atlee Beechy, Paul Longacre, ayle Preheim, Eugene Stoltzfus, nd Douglas Hostetter visited senators their administrative assistants from irginia, Pennsylvania, Ohio, Indiana, ansas, and Idaho. Some Mennonite udents from Boston and other peace ection staff participated in these vis- s. In each case, the emphases were n the gospel of peace and the effects f the war on the Vietnamese people. he representatives urged these sen- ors to support concrete actions hich would bring an early end to e war. Such concrete action might e specific support of the bipartisan Church-Cooper Amendment to the Defense Appropriations Bill which says none of the funds appropriated "shall be used to finance the introduction of American ground combat troops into Laos, Thailand, or Cambodia" after July 1.

Another concrete action senators were urged to support was the McGovern-Hatfield Amendment to the Military Authorization Bill. (Readers will be interested in seeing Senator Mark Hatfield's address at Florence State College, Florence, Alabama, May 5, available from Peace Section and in the May issue of *Washington Memo.*)

Those in Washington were amazed to meet the hundreds of college students also trying to tell congressmen that it was time to end the war. Congressmen were very candid in saying that their mail was heavily weighted against the Cambodian action. Pennsylvania Senator Schweiker's office said their mail was twelve to one against the Cambodian invasion. Virginia Senator Spong's office said it was nine to seven against Cambodian invasion. Each of the senators or his staff contacted admitted to his own deep dissatisfaction with the war in Vietnam and concern over the constitutional processes of government. These expressions of concerns have had a profound impact. The House of Representatives refused to vote approval or, for that matter, disapproval of the President's action in Cambodia. But there is a very strong likelihood that the Church-Cooper Amendment preventing ground military action in Cambodia will pass the Senate. Senatorial concern for peace includes a profound reappraisal of Presidential power. Most were not yet ready to oppose the President's Cambodian action through specific legislation.

These are only a few things that have been going on. The Peace Section would be eager to have reports from congregations and individuals on their actions and the impact they observed. *MCC News Service.*

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iscussion that the Holy Spirit speaks. Each of us needs corporate support. orporate action is only real when based on corporate decision.

The church has provided, through the variety of gifts, committees, and staff s resources for understanding questions of peace and social concern. District eace committees, conference peace secretaries, the MCC Peace Section, Akron, ennsylvania, and its Washington Office (100 Maryland Ave., N.E.) stand eady to assist in providing resources for discussion and action.

Out of the variety of possible actions, whatever the action—

Act responsibly. Get acquainted with the issues of peace, war, and militarism. Find out the concerns of young people. Discuss war and peace in your idweek meeting, Sunday school, and congregation.

Act at the appropriate moment. Have special congregational prayer services. end a congregational letter to President Nixon, to the senators of your state nd to the representative of your district, asking for their views and for a ommitment to end the war in Indochina. Send personal and family letters xpressing similar concerns.

Act in concert with people of similar convictions. Support responsible community groups making for peace in Indochina. Encourage congressmen who ant to end the war. Sign community petitions asking for an early end to the ar and/or supporting specific steps toward ending the war.

Other possibilities: Send a personal opinion message (POM) telegram of fteen words, plus your name and address for 90 cents to people in positions f influence. Urge the Congress, especially the Senate, to support the McGovern-Hatfield Amendment curtailing funds for military action in Indochina, ereby forcing the establishment of a concrete schedule for withdrawal. isit your senators and congressman, either in Washington or when they are home, and express your conviction in person.

These are suggestions. There is no way to peace, peace is the way.

John A. Lapp

HE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures nd the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General onference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Soviet Mennonites visited in Central Asia

J. A. Toews, Vancouver, wrote the following report after a recent visit to the Soviet Union with a delegation of Mennonites and Baptists. (See our May 26 issue, p. 357.) Joining the party of North Americans on their travels was Jacob Fast, a Baptist and Mennonite Brethren leader from Novosibirsk.

In Tashkent, we had the opportunity to meet with several Mennonite leaders from the area. Brother Traugott Quiring came from Dushanbe, where he is minister of the Baptist-Mennonite Brethren congregation of seven hundred. Brother D. Regehr also came down from Tshimkent (Kazakhstan) and spent several days with us. The fellowship and exchange with these and other brethren gave us valuable insights into the life and work of Mennonite congregations in Central Asia.

In the Tshimkent area, the congregation had been able to erect a new church building two years ago, and the new facilities were greatly appreciated by the people. [For a report on another new Mennonite church in Kazakhstan, see *The Mennonite*, Mar. 3, p. 152.]

In Tashkent, a number of Mennonite families attended the evening service on Saturday night (Mar. 28), and it was a joy to meet them after the service. Here also I had the great joy of seeing my cousin, Agnes (Harms) Friesen, and her married children.

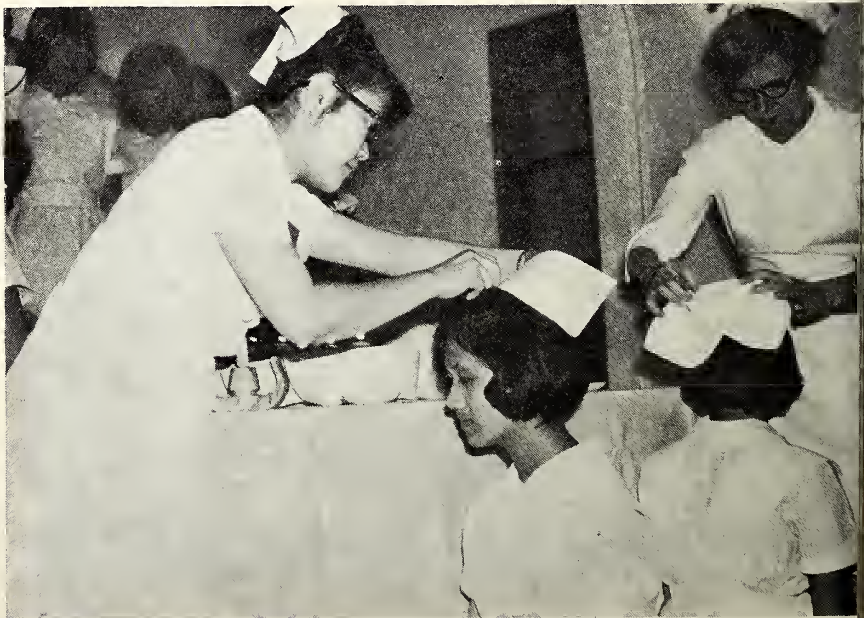
All too quickly, the short stay in Tashkent came to an end and we were on our way back to Baku, a large city on the west bank of the Caspian Sea. In addition to speaking at the services in the Baptist church here, we also had the unique opportunity to participate in a service of the Molokans (Milkdrinkers). This group separated in the nineteenth century from the Russian Orthodox Church, and emphasizes a simple mode of worship and life. Our greetings and brief messages from the Word of God were received with sincere appreciation. Some of these Molokans know about the Mennonites through their association with them in the Southern Ukraine . . . .

The Lord is at work in building His church in the Soviet Union. During the services, the text from Matthew 16:18 was quoted more than any other Scripture passage: "I will build my church, and the powers of death shall not prevail against it." The churches are growing and are concerned about improving their worship and their witness.

The emergence of a new and younger leadership is also encouraging. They take an active part in preaching and administrative responsibilities alongside the older brethren. There seems to be no generation gap in the Baptist and Mennonite congregations of the Soviet Union, possibly because the young and old always meet together.

There is a real desire to become better acquainted with evangelical Christians in other parts of the world. Everywhere, we found a serious concern for world peace; and in every prayer meeting, fervent intercession was made for peace among the nations. This subject also came up again and again for discussion in private conversations. It is unfortunate that our brethren in the Soviet Union often do not see the evidence of such a desire on the part of Christians in North America. May the Lord help us to change this image by a positive expression of Christian love in word and deed.

In the farewell services, we assured them of our continued interest, love and intercessory prayers. Will you join us in fulfilling this obligation. May God's blessing rest upon our continuing fellowship with the Christians in the Soviet Union! *MCC News Service.*



On April 14, sixteen first-year students at the Mennonite Christian Hospit School of Nursing in Hwalien, Taiwan, received their caps, at the end c their preliminary period of training. The capping ceremony was held at th Meilun Mennonite Church. Miss Charlene Kuo, graduate and instructor of th nursing school, and Helen Willms, General Conference Mennonite missionar director of nursing, had charge of capping. The school has thirty-eight student

Three projects to break poverty cycle

he Poverty Fund steering commite has approved the first three projcts, two for the United States and ne for Taiwan.

Velfare Mothers Organization. A Vichita (Kan.) organization, called Iothers Organized Movement (MOM), eeds an informed person who can elp it develop organizational abilies, knowledge of the law, and ability) stimulate the county commissionrs into enforcing the law. Basically, ie organizer provided by the Povrty Fund will give members of MOM ie information that will make it posble for them, after the organizer is one, to continue to confront city fficials with injustices that are occurng in the welfare system. It is beeved that after an outside worker has one this, he will no longer be needd.

Dale Suderman, currently a student t Mennonite Biblical Seminary in lkhart, Indiana, is willing to help IOM get its bearing. He has had vo years' experience as a social vorker and has a thorough knowldge of the welfare laws. The project vas submitted by George Lehman, oluntary service director for the 'ommission on Home Ministries.

The total cost for the program, vhich is to last for the summer, is 800.

incinnati Community Organization. t the present time, the poor people i Cincinnati have no way in which) deal with the forces that oppress iem because they are powerless. To elp poor people control the present nd the future is the aim of the Cinmnati Community Organization Projct.

One of the focal points of the proram is medical care for low-income esidents. A city-wide campaign will e mounted to decentralize outpaent services and establish ten comiunity health centers throughout Cinnnati to bring health services to here the people are.

A second area of concentration ill be the housing crisis facing many incinnatians with low incomes.

The program is expected to last approximately two years. Working on the health issue in various communities will take at least eight months. The housing issue, which will follow, is expected to be at least a twelve-month project.

To date, a number of staff people have been decided upon. John Liechty, presently a volunteer with Mennonite Central Committee, will serve as project director, focusing on public relations and general administrative duties, as well as some community organization work. Ron Arundell, who is presently doing his alternate service, and Dennis Ray Loepp, a volunteer with Mennonite Central Committee, will act as full-time community organizers. Arundell has a masters degree in community organization and Loepp submitted the proposal for the project.

The project will be receiving $12,000 from the Poverty Fund, as well as additional funds from other sources.

Taroko Mountain Villages. The third project, called the Taroko Mountain Villages Development Program, is to benefit the tribal people in Taiwan's Hwalien County who suffer from poor health, poverty, the encroachment of the advanced Oriental society of the surrounding Chinese people, and the rapid social and economic changes about them.

Specifically, two villages will come in for consideration for community development: Da Shan with thirty families and about a hundred people, and Shwei Yuan with ninety-six families and about five hundred people.

Special emphasis will be placed on environmental health, preventive medicine, family planning, garden projects, credit unions, and other means of self-help so that the people will be able to break the cycles of poor health and poverty. An important part of the program will be to teach the people what funds and help are available through existing government and private agencies and how to go about to get this help.

The personnel needed for this program includes Americans and Taiwanese. The Taiwan Mennonite Mission has requested that a voluntary service person who knows the area and has some language knowledge would head the program as director. Two tribal agricultural workers and two tribal environmental health workers (a public health nurse and a home economist or nutritionist), an industrial arts consultant, and part-time nonskilled laborers will also be needed. The staff of the Mennonite Christian Hospital will offer medical consultation. In addition, Stewart Bridgman, missionary under the Presbyterian U.S.A. Mission and member of the Community Development Foundation, will be project adviser. He helped in the preliminary survey and preparation of this project proposal.

The project, submitted by Dr. Roland P. Brown, will be operated under the auspices of the General Conference Mennonite Mission in Taiwan and the Mennonite Christian Hospital in Hwalien.

The three-year project, which it is hoped can begin in September 1970, to coincide with the cycle of crop rotation, requires a total budget of $25,000.

All projects are designed to break the cycle of poverty by helping poor people help themselves.

United evangelism planned
Mennonites in 1973 drive

Key 73 is the name of a cooperative program in evangelism being planned by over forty denominations. The campaign will be in process from now until 1973.

The goals and objectives are similar to those of the Evangelism-in-Depth and Christ-for-All movements being conducted in fourteen African and ten Latin American countries.

Planning first began in 1967 at the Keybridge Hotel, Arlington, Virginia, in response to an editorial written by Carl F. H. Henry, "A Plea to All Evangelicals: Somehow, Let's All Get Together." Over a hundred groups may join the movement by 1973.

Howard Zehr (executive secretary of the Mennonite General Conference, Scottdale, Pa.), Palmer Becker (executive secretary of the General Conference Mennonite Church's Commission on Home Ministries, Newton, Kan.), J. J. Toews (Mennonite Brethren Church, Winnipeg), and Henry Ginder (Brethren in Christ bishop, Mechanicsburg, Pa.), represented their brotherhoods at a recent meeting of the Key 73 planners. Among other groups sending representatives were the United Methodist Church, the Southern Baptist Convention, the Salvation Army, and the Assemblies of God. Each denomination or group has one representative on the central committee.

In addition several nationwide events in 1973 such as a Day of Reflection, national telecasts, and Scripture distributions, each denomination will be developing its own program.

Key 73 has five objectives:

1. To confront every person in North America more fully and more forcefully with the gospel of Jesus Christ.
2. To employ every means and method of communication of the gospel in order to create the conditions in which men may respond to God.
3. To apply the message and the meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.
4. To develop *new* resources for effective evangelism for consideration, adoption, adaptation, or rejection by the participating churches.
5. To supplement the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses to God's redeeming power in the world. *G. C. News Service.*

Writers lab in Wisconsin

A writers' and editors' conference has been scheduled for July 4-10 at the American Baptist Assembly's conference grounds at Green Lake, Wisconsin.

Alfred P. Klausler, executive secretary of the Associated Church Press, will be director. Others on the staff are Roy Larson (Chicago *Sun-Times*), James M. Wall (*Christian Advocate*), L. Paige Carlin (*Together*) Alan Geyer or Robert Kemper (*Christian Century*), and John Demott (Medill School of Journalism).

The conference is for writers at all stages of development. There will be classes on fiction, nonfiction, poetry, and other forms of creative writing.

This year, there are no events planned specifically for Mennonite writers.

For additional information write to Alfred P. Klausler, Executive Secretary, Associated Church Press, 875 N. Dearborn Street, Chicago, Ill. 60610; *or* Edward D. Fulweiler, American Baptist Offices, Valley Forge, Pa. 19481.

Brazil students go north
Study needs of own nation

During summer vacation at th university, hundreds of young peopl from Curitiba and Parana will trave to the north of Brazil into the state of Ceara, Para, and Amazonas in order to get to know the dark depth of their country. These young peopl are prepared to use the abilities an knowledge they have acquired in thei schools to serve their fellowmen.

"Their young hearts will beat higher for their country when they lear to know its real life, not only the lif of the big cities, but that of th rural areas, also, where civilizatio has barely penetrated," say the spor sors.

Instead of traveling to foreig countries to seek fulfillment, thes young people will put all their enei gies, all their creative abilities, talent and gifts at the disposal of thei fellowmen.

"Project Rondon—Joy of Youth, as the venture is called, may play a important part in the development c the country at this time.

German editor to Indonesi
European Mennonite pape

Anni Dyck, who has been editor c the European Mennonites' paper, *De Mennonit,* since January 1968, ha resigned. In her April editorial, sh bids farewell to her readers. She e plains that, as a result of her trip t Indonesia in the spring of 1968, sh has received a call to return to Indo nesia for missionary service.

The publication committee ha asked Hans Adolf Hertzler, ministe of the Mennonite congregation at Ei kenbach, Germany, to serve as ne editor. He has accepted the positio providing he can find a secretar since he still sees his main responsibi ity to be in the congregation.

To bridge the gap between the tw editors, the publication commissio asked eight people to edit one issu each, with final responsibility restir with the business manager.

In 1971, the new editor, Ha Adolf Hertzler, will take charge.

RECORD

Deaths

Gladys Baumgardner, First Church, Bluffton, Ohio, was born Feb. 21, 1885, in West Liberty, Ohio, and died May 14.

Maria Franz Janzen (Mrs. Heinrich H.), charter member of Rosemary (Alta.) Church, was born Mar. 5, 1888, in Paulsheim, Russia, and died May 6.

Moyer

Metta Habegger Moyer (Mrs. Samuel T.), missionary to India from 1920 to 1956, died May 11 at her home in Bluffton, Ohio. She was seventy-eight, born July 10, 1891, in Berne, Ind. After graduating with a bachelor of arts degree from Bluffton College, she served as dean of women and taught at Freeman College for one year. In preparation for her work in India, she also took a short course in nursing at the Women's Medical College in Philadelphia. After her marriage to Samuel T. Moyer of Lansdale, Pa., in 1920, she sailed with him to India. The Moyers were instrumental in opening the work at Jagdeeshpur, later served at Janjgir, and then returned to Jagdeeshpur.

Elma Badertscher Moser (Mrs. Calvin C.), Salem Church, Kidron, Ohio, was born June 2, 1897, and died May 4.

Fred Neff, Zion Church, Donnellson, Iowa, was born Oct. 4, 1876, and died Apr. 21.

Elizabeth Davis Ninme, Hereford Church, Bally, Pa., died May 4.

Workers

James A. Krehbiel, First Church, Pretty Prairie, Kan., is serving a 1-W assignment at Saint Joseph Hospital, Phoenix.

Baptisms

Alexanderwohl Church, Goessel, Kan., on May 17: Connie Banman, Donald Bartel, Calvin Dirksen, Carol Duerksen, Richard Duerksen, Nancy Goertzen, Jonene Nickel, Jim Roupp, Barbara Schmidt, Ilona Schmidt, Yvonne Schmidt, Dwight Schroeder, Janice Unruh, Bryson Voth, James Voth, Jane Voth, Martha Voth, Ranell Voth, Timothy Voth.

Bethany Church, Freeman, S.D., on May 17: David Epp, Brenda Goertz, Margo Graber, Don E. Hansen, Arlene Kleinsasser, Jan Mehlhaf, David Schmidt, Joan Marie Wipf.

Calvary Church, Washington, Ill., on May 17: Phyllis Morgan, James Brooks.

Community Church, Fresno, Calif., on May 17: Claudia Anne Dewell, Julia Ann Friesen, Elizabeth Anne Mierau, Steven Orlan Schmidt, Edwin Harvey Stoneback.

First Church, Hillsboro, Kan., on May 17: Janet Marie Bartel, Diane Eloise Deckert, Susan Diane Friesen, Mrs. Michael Dean Knak, Kim Bradley Abrahams, Robert Milton Fields, Donald Wayne Jantz, Glen Morris Kliewer, Glenn David Knak and James Alan Nickel.

First Church, Pretty Prairie, Kan., on May 17: Karen Krehbiel, Beverly Jean Schrag, Judith Ann Schrag, David Lynn Schrag, Wayne Lee Graber, Randall Lynn Goering, Kathleen Jo Voran, Geryl Lynn Stucky, Darrel Wayne Kaufman, Judith Ann Ruebke, Ray Lynn Goering, Bradley J. Flickinger, Lynn Yvonne Schroeder.

Grace Church, Lansdale, Pa., on May 17: Michael Brian Bishop, William Allen Fretz, Lynn Catherine Hackman, David Paul Hearing, Sally Gwyn Heffentrager, Beth Ann Landes, Karen Lynn Landes, Kathleen Dawn Schettig, David Jon Whitermore, Sharon Ann Landes, Kathleen Anne Morgan, Dennis Richard Moyer.

Grace Church, Pandora, Ohio, on May 17: Gary Augsburger, Debra Basinger, Charles Bishop, Corrine Bucher, Janice Burkholder, Connie Cupp, Marcia Geiger, Jayne Hilty, Mark Hilty, Rolland Hilty, Maurice Schaublin, Alice Suter, Jenetha Suter, Timothy Welty.

Hoffnungsau Church, Inman, Kan., on May 17: Glenn Ediger, Stephanie Ediger, Mark Goertz, Letha Gaeddert, Steve Goering, Orlin Martens, Leroy Nikkel, Murray Penner, Pat Willems.

Lehigh (Kan.) Church, on May 17: Florett Duerksen, Carmen Goentzel, Douglas Goentzel, Rebecca Goertz, Janet Schmidt.

Meadows (Ill.) Church, on May 17: Jeff Augspurger, Dale Bertsche, Myron Graber, Jack Miller, Mark Miller, Brenda Plesha.

West Zion Church, Moundridge, Kan., on May 24: Debra Dirks, Barbara Fast, Neal Galle, Doug Hagen, Ronnie Jantz, Kenneth Krehbiel II.

Zion Church, Donnellson, Iowa, on May 17: John Jabour, Janice Hirschler, Russel Hardin, Kristi Krauter, Rita Koller, John Spohnheimer.

Marriages

G. Martin Breneman, Salem Church, Kidron, Ohio, and *Faye Schloneger*, Beech Church, Louisville, Ohio, on May 10.

Thomas Crawford, Sterling, Kan., and *Elva Faye Goering*, First Church, Pretty Prairie, Kan., on Apr. 25.

LaVerne Oyer, Meadows (Ill.) Church, and *Mary Patsy Rainwaters*, Church of Christ, Cullom, Ill., May 2.

Calendar

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21—Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

July 16-19—Winnipeg, All-Mennonite Bible Congress.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

June 16—Saskatoon, First Church, Peace Seminar.

June 20—Steinbach, Manitoba, Relief Sale.

LETTERS

Full recovery from drugs

Greetings: It is with profound thanks and appreciation that we are happy to announce the complete recovery of our daughter, Sharon Jackson, from her bout with drugs. [See May 5 issue, page 312.] She was released from Oaklawn with the hope that such occurrence will not happen to others.

It has been through the generous hearts of all of you who have retired about one half of the financial indebtedness both to Oaklawn and the Elkhart General Hospital.

We are, of course, most grateful to the doctors and those others who worked with Sharon, but we are even more grateful for your prayers and your expressions of encouragement.

We are well-aware of the woes of the school system but feel that if we can find Sharon a suitable place for learning that we may remain at our post.

May the grace of God bless you and yours and may our brotherhood be strengthened by this experience. *Arthur L. Jackson, 1477 W. 73rd St., Chicago, Ill. 60636.* May 4.

God's plan

The following hymn whose words are given below was presented to the Church of the Good Samaritans, Holland, Pa., on May 3. Music for the hymn is available from the writer.

God made this world, and saw it was right,/ Placed man upon it to rule all in sight./ Satan came in and tempted the man,/ Made mockery out of God's greatest plan./ Now man has fallen far from God's grace,/ He now abides in deepest disgrace. God's heart was broken,/ What could He do?/ To make men hearken to His word so true.

God sent His Son to live here on earth,/ Born of a virgin, of mortal birth./ Christ grew to manhood, told of God's love,/ Told men of mansions in heaven above./ Oh, how they hated and mocked Him with scorn,/ How they did turn from Him, His heart was torn./ Then they betrayed Him, that fateful day./ We still today turn our faces away.

Christ's blood was shed on Calvary's tree./ He died upon it just to save me./ My sins forgiven, now I am free,/ To live with Him for eternity./ Show me my Jesus what I should do,/ To help some other soul to know You./ My Savior died to save us from sin,/ When earth life's finished, heav'n will begin. *Alberta Bergey, 202 Stratford Dr., Churchville, Pa. 18966.* May 7.

Have plans and do things

Dear Mr. Shelly: Since I have not seen any yes or no in *The Mennonite* regarding the three astronauts' return to mother earth, I thought I would give you my impression on the daring exposition.

Genesis 1-16. And God made two great lights: the greater light to rule the day and the lesser light to rule the night. He made the stars also, and God saw that it was good.

Genesis 26. And God said let us make man in our image after our likeness.

Genesis 27. So God created man in his own image in the image of God created he him male and female created he them. After God's creation he pronounced it good.

For six thousand years, it has been keeping time; no repairs, no accidents that interferred uprooted His planet. Now, here come the astronauts flying up to the moon, an accident occurred. A return was made to avoid a total loss.

Man is only an image of God; so were the three astronauts. They could not assure the sure trip to the moon but God could assure daylight and moonlight for about six thousand years. Thus, we can see that God's Word was as good a thousand years ago as it is today.

Now the astronauts were not to destroy God's creation but to explore it.

Let's take the first man that made a pocket watch. He set the time as with the sun. He copied God's system, not interfering God's creation. To be God's image, we must also have plans and do things. If we do not, we are not God's image. *John E. Wieler, Rt. 3, Floodwood, Minn. 55736.* May 5.

Say I belong to Christ

Dear Maynard: Thank you for your editorial, "Jesus called Herod a fox" (Apr. 28). What would He call a leader who wages war to make peace, who pushes escalation of the battle to promote reconciliation, and who sends young men into another country to kill and be killed as his expression of support for them?

America in Indochina is like a strong man entering a neighbor's house, destroying his furniture and ruining his family, and saying to his neighbor, "Here, take this gun and help us protect you from the thieves and rapists who are threatening your safety."

It is time for discerning Christians to say more clearly: I belong to Jesus Christ and the power of love by which He lived and for which He died. Earthly powers may spread their words in newspaper headlines and television screens across the land, but they have no power to take from me the Word of the Lord. They may label my brother an enemy, but they have no power to make me hate him. They may seek to harness me into their military machine, but they have no power to take my conscience captive. They may imprison or kill my body; they have no power to imprison or kill my spirit. They may defoliate a countryside, stripping it of trees and fruit and living things; but they have no power to defoliate my life of the fruit of the Spirit of Jesus. They cannot take from me the joy and peace and life and love of Jesus Christ.

Jesus Christ is Lord! The Lord God omnipotent reigns! Hallelujah! *Peter J. Ediger, 5927 Miller St., Arvada, Colo. 80002.* May 8.

Vhat needed to be said

EAR MAYNARD: I would like to ommend Wendell Rempel for writng and *The Mennonite* for publishng the article titled "Is Noncooperaon a Responsible Christian Witness" May 19]. The article said what very uch needed to be said and said it ell. *Lloyd L. Ramseyer, North Newn, Kan. 67117.* May 19.

otent last paragraphs

EAR MR. EDITOR: I want to express y appreciation to Wendell Rempel or permitting his paper to be preented to *The Mennonite* for publiation [May 19]. The paper is wellritten and presents the proper aproach to the dialogue on noncoperation with the military draft sysm. I believe the last two paraaphs are really potent and upon hich I place a hearty "amen."

I feel that in another article somene could give a more detailed acount of the various types of nonooperation. Wendell merely mentions em, with a description of their efcts on the government and society. his should not be done to scare the oung men but to challenge them in eir decisions. *Gerhard Peters, Pawee Rock, Kan. 67567.* May 19.

This is the generation U.S.A.

This is the generation that has unusual educational opportunities.
This is the generation that has better health and better teeth than previous generations.
This is the generation that has more extroverts than previous generations.
This is the generation that has had speech in high school and college.
This is the generation that studied math in the grade school and astronomy in the fifth grade.
This is the generation that witnessed the flight to the moon and heard God's Word read from outer space.

May this be the generation that shares its faith with all races.
May this be the generation that enters the place of meditation not only on the Lord's day but in smaller group gatherings.
May this be the generation that is knowledgeable in God's Word.
May this be the generation that disciplines itself.
May this be the generation that flees from discontent.
May this be the generation that seeks God with the whole heart.
May this be the generation that shuns drugs as stimulants.
May this be the generation that seeks to *do the will of God*, as its highest aim.
Mary J. Toews, 318 S. Pine, Inman, Kansas 67546. Apr. 22.

Thanks for real soul food

TO THE EDITOR: Thank you! Howard Charles' article on the Holy Spirit (May 12) is real soul food, the kind which will have relevance six months and six years from now. You should reprint it annually. Again, thanks. *LaVerna Klippenstein, 2509 36 Ave. S., Minneapolis 55406.* May 20.

Sources on social issues

TO THE EDITOR: The Graduate Theological Union Library is trying to build up a collection that will document the church's response to current issues in terms, not only of official pronouncements, but also of what pastors and laymen are actually saying. We would appreciate having your readers furnish us with copies of sermons they may have preached or heard dealing with current issues such as the war in Southeast Asia, race relations, and crime.

Please send sermons or any other appropriate material such as reports or resolutions to: Reference Librarian, Graduate Theological Union Library, 2451 Ridge Road, Berkeley, Calif. 94709.

Thank you very much for your cooperation. *David E. Green, reference librarian.* May 11

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

THE BIG SQUARE

Gayle Louise Koontz

THE FIRST THING Brian said to me was, "Hi." I remember because he was trying so hard to be intense and sexy. He was taller than I, a little overweight and quiet, I thought.

It all began when Pete and Lorraine asked me to be a counselor for a weekend retreat with the youth group. They know I'm vulnerable. I have a horrible time saying *no* to anybody.

The morning we left it was raining. An oppressive sort of day. The rain made me sleepy and when I woke up we were at camp and the sun was out. Everything was still wet though, and I took off my shoes so I could walk from the mud parking lot to the cabins. I was carrying a suitcase, my guitar, a jacket, a purse, a sleeping bag, an extra blanket, and my shoes. That's when I met Brian.

"Hi," he said. "Do you want me to carry something?"

"I think I could probably stand it." He took the suitcase, the sleeping bag, and the blanket and walked ahead of me. I was concentrating on missing mud puddles so I almost ran into him when he stopped in front of me. He

YOUTH

s holding up my blanket, one end ietly dripping into a brown puddle.

“I’m sorry.” He stared at my dam’s apple.

“That’s OK.” I didn’t sound too nvincing. “It’ll dry.”

I gave him what I thought was a ight smile and we went to the bins.

After dinner, we all played volleyll. I hadn’t played for ages and the ll was muddy and I kept missing It wouldn’t have been so bad expt for Brian. He must have felt ilty about the blanket.

“You can do it, Jean,” he’d say. r “good try” and he’d smile reasringly. I wouldn’t have minded expt he was so *obvious*. I began to ish he’d start being gallant to somedy else. I missed another ball.

“Hey, Jean, are you *sure* you’ve ayed volleyball before?”

I smiled at him. I probably should t have because I wasn’t sincere.

That evening, the group decided to ast hot dogs for supper, down by e lake. I was supposed to find some een sticks so I walked over to the ods behind the boys’ cabins to nt some. The mosquitoes were awl. I had just slapped three on one m when I heard something crunchg behind me. I knew it would be ian. It was.

“The mosquitoes are bad.”

“I know,” I said slapping my right oulder.

“Need some help with the sticks?”

“Yeah. I guess so.” I didn’t sound o enthusiastic.

We cut sticks silently for awhile, cept for an occasional slap. Finally ian said, “Do you really like campg and being by the lake and in the ods and stuff?”

“Sure.” I looked at him. He was aring a faded sweatshirt.

“I don’t know any girls like that.” I hit another mosquito. “There e lots of girls who like outdoor ings. You just haven’t met the right es.”

We had a pretty big pile of sticks then, so we walked down to the ke. On the way, Brian said, “I sure like to walk around in the evenings with someone.”

I said, “Yeah?”

During supper, Brian sat by himself on the end of the log by the fire when he wasn’t bringing either Lorraine or me the ketchup or a candy bar. I was just telling Lorraine how being away at college for three years makes me feel old, when Brian shuffled up.

“Would you guys like some marshmallows?”

“I think Pete’s making me some.” Lorraine looked around for her husband.

“I guess I would.” I couldn’t think of any good reason why not.

In a few minutes, he returned with a couple of slightly burned marshmallows. I don’t like mine burned but I didn’t say anything. I didn’t want to hurt his feelings. He sat down on the log beside me.

“Do you like football?”

I nodded. “I used to play with my brothers when I was home.”

“Mom didn’t want me to but I decided to try out this year. She thought I’d get hurt. I quit after a couple days and Mom was right. I got knocked out three times. Boy, am I ever stiff.” He flexed his right arm.

I smiled.

“You know,” Brian said, “you’re easier to talk to than the other girls.”

I licked the last marshmallow from my fingers. “Maybe they just don’t listen.”

Brian shrugged and flexed his arm again.

Before campfire that evening, most of us messed around in the recreation room. Some of the kids were playing Ping-Pong and checkers and I think I saw Brian trying to get somebody to play cards with him.

I was playing four-square and I had just knocked Pete out of the number-one position when Brian came over, wanting to play. Everyone else was just about ready to quit, so we stopped.

I wandered over to the drinking fountain.

“Jean,” Brian was behind me. “This is the kind of evening I’d like to walk and talk with someone.”

“Oh.” I said and bent over to get a drink.

“It’s much nicer outside. Would you come along with me?” He had his intense-sad-look on his face.

“Well. . . .” I looked at my watch. It was just a few minutes before campfire. I was about to suggest that we play Ping-Pong instead when he said, “Just around the corner?”

“All right.” I followed him out.

We walked around the corner of the building and over to some benches by the wishing well.

Brian cleared his throat. “Sure is a nice evening, isn’t it?”

“Yes.” I said.

“The mosquitoes aren’t even too bad here.”

“No.” I said.

“Jean.” He paused for a minute. “Those kids in there—I could just leave and nobody would even notice.”

I didn’t know what to say. He was probably right.

“I don’t know where I’ve gone wrong, exactly. I think the kids see me as a clean person who studies hard and, well . . . a big square.”

I still didn’t know what to say.

“I was telling you about football, remember?”

I remembered.

“Well, my brother told Dad that I was playing football because I wanted to show off. He was right. Football isn’t my game. It was stupid.”

I thought about Brian being knocked out three times. “What kind of a family do you have?” I asked.

“Two sisters and two brothers. My dad gets mad when I tease my little brother. Once I hung him by his legs from one of the doors. He’s five. Sometimes at night, he crawls into bed with me when he’s scared and things.”

“What does your dad do?”

“He works for a gas company. I know Dad likes me because he tries to help me.”

Brian had a crewcut. Crewcuts were definitely out, I thought. “When are you happiest, Brian?”

“I guess when I’ve got my homework done and I have a good book to read. I don't know. I don't really *want* anything except maybe a friend." He looked at me significantly.

"Yeah, it's good to have friends."

We were quiet a little while.

Then Brian sighed. "I only have one friend. We can joke around and stuff but we don't really know each other."

"Not many people do," I said.

"Once I had to give a speech for school." Brian rubbed his hand over his crewcut. "I thought if I could do a good job then people would like me. The only thing that happened was a couple people said, 'You did a good job.' " He was silent again.

I heard a cricket under the bench.

"I just wish I could find someone who would understand me, sort of like you do." Brian's voice shook. I almost thought he was crying. "I could just crumple up and die and it wouldn't make any difference." He *was* crying.

I put my hand on his arm.

"I felt this low once before—I felt so low I even got out my Bible to read." He bent over with his elbows on his knees and stared at the ground. "I wish I knew what God was like. Sometimes I sort of feel Him but most of the time He doesn't seem very real."

"I know." I couldn't think of anything else to say.

We sat for a long time. After a while, the kids started coming back from campfire. Before we went in, Brian said, "I wish now I could be with my little brother."

"Sometimes we all have to feel alone, I guess." And I walked back to the cabin in the dark.

Sunday morning, we had our own church service. The theme was friendship. The president of the youth group read from Proverbs and John. "A friend loves at all times, and a brother is born for adversity."

I looked at Brian. He was sitting there staring at the floor.

The president continued. "Greater love has no man than this, that a man lay down his life for his friends." He talked awhile about what it means to lay down your life for a friend. I kept feeling more uncomfortable all the time. Brian kept staring at the floor, not moving.

After the special music, a girl with long hair read a poem she had written about friendship and then we all stood and sang, "What a Friend We Have in Jesus."

Brian came up to me afterward and said, "They don't know how true those things are." And then he walked out the door by himself.

Dinner was our last meal at camp. I helped dry dishes and, out of the corner of my eye, I saw Brian and another guy sweeping the dining hall floor. They were even talking. A couple of minutes later he came out to the kitchen.

"Can I help with the dishes? I can't stand the dust. I get asthma."

"If you want to." He looked like he wanted to say something else but he didn't.

Brian asked Pete and Lorraine if he could ride home in their car. I ended up in the front seat between Brian and Pete. Brian didn't say much on the way home, except that he hadn't slept well the night before and that he'd decided to take psychology for his extra course this fall.

Awhile later, he fell asleep and his head sank over onto my shoulder. The two girls in the backseat giggled. "Poor Jean!" one of them whispered.

He woke up a few miles from home and stared out the window at the cornfields. Then he started watching me and I felt uncomfortable, so I started talking to Pete.

"Jean." Brian bumped my arm.

"Yeah?"

"Last night when I was talking to you—it was sort of like you were my big sister and you could understand."

I looked at him and then down at my bare feet.

When we got back to the church, Brian and the two girls got their suitcases from the trunk and said goodbye. Brian put on his faded sweatshirt and sat on the steps outside the building. We drove around the back of the church to unload some things and when we came again, he was gone.

Primer

Love yourself
but not yourself alone . . .
for love inbred
and never spread
will fester
like a sore
and you yourself
will love no more.

Love yourself
but not yourself alone . . .
let self-love be
the classroom and
the lesson plan
wherein you learn
the way to love
your fellowman.

Pollyanna Sedziol

MEDITATION

Table manners at the Lord's table

SINCE THERE HAS been the tendency by some to take part in the communion service at our conferences who have not asked to be baptized first, and since many of us cannot understand why a person would want to obey the commandment "To eat, and to drink," and disregard the commandment "Repent and be baptized, every one of you" when both of these orders were given by our Lord Jesus Christ. Maybe the following could help us.

Eugene H. Peterson says, "Two things found in every home are a place to wash and a place to eat. A washbasin and a dinner table are basic to our living. And you aren't supposed to eat off the table until you have washed in the basin. Cleansing is preparatory to nourishment.

"We have a little trouble enforcing that rule in our home—the food on the table is always more attractive to the children than the water n the basin.

"But even though it is difficult to enforce among children, most of us accept the connection between basin and table. . . .

"Two things found in every church are a place to wash and a place o eat. A baptismal font and a communion table are basic to our iving. And you aren't supposed to eat off the table until you have washed in the font. Cleansing is preparatory to nourishment. Baptism eads to the Lord's Supper.

"As in our homes, forms of etiquette define and expedite the common life; also in our church, forms of etiquette are developed around the font and the table" (*Pulpit Digest*, Oct. 1968).

Maybe our leading ministers have the obligation to say to these unbaptized communicants, with Ananias: "And now what are you waiting for? Get up and be baptized! Be clean from your sins as you call on his name" (Acts 22:16 Phillips). *D. D. Klassen*

You're out of date, Lord

YOU WERE ALL right in the Middle Ages, God, when people were uperstitious, but you just don't fit in now.

VOICE: *What do you mean?*

Well, people in the Middle Ages just didn't understand things like disease. They thought sickness was caused by demons.

Yes.

And they didn't understand comets or eclipses.

Right.

And they were afraid of plagues and pestilences.

Correct.

But now, we understand all these phenomena. We know that germs are responsible for illness, that comets and eclipses are just part of he natural order of the universe, and that plagues can be averted by proper sanitation and preventive medicine.

Right.

We understand these things and aren't frightened by them, so we on't need to come running to You anymore.

You think this was the only reason people of the Middle Ages urned toward Me—because they were afraid?

People turned to You when they couldn't understand things, but oday we know all about these things, so the mystery is gone.

The mystery is gone! Would you care to explain human life to me?

Well . . . uh. . . .

In the Middle Ages, as today, many people turned to Me not because they were afraid, but they realized My love for them.

Barbara Jurgensen

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COVER

The bitter concerns and arguments now to be found in church after church are in themselves a sign of life, not of death.

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Mark Gibbs is an Anglican layman, formerly a schoolteacher in Manchester, England, and an experimenter in Christian education. He is coauthor of "God's Frozen People" and (to be published soon) "God's Lively People."

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Pollyanna Sedziol (Mrs. Roland S.), 2498 Lourdes Lane, Cincinnati 45238, says, "The heart of life is Jesus Christ, and one Word God spoke. We reach Him through daily life grounded in prayer, but I feel I can only catch glimpses of the meaning of that sentence. I try to capture these glimpses in my poems. When I succeed, I am grateful to God for this gift that I can share with others."

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THE MENNONITE

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Further down a barren path

Atlee Beechy, a professor at Goshen (Ind.) College, sent this letter to a number of United States Senators.

On April 30, the President of the United States announced that Vietnamese and American troops were moving into Cambodia to "destroy the sanctuaries of the enemy and to capture the North Vietnamese military headquarters." I wish to outline in some detail my reaction to this tragic decision. I speak as American, as educator, as Christian, and as a member of the Mennonite Central Committee. During the past five years, I have been closely related to the relief efforts of American Protestants in Vietnam. I believe the recent decision regarding Cambodia is inadvisable, tragic, and continues to take us further down a barren and destructive path.

1. The decision extends the war. New populations and new geographic areas are now involved directly. New psychological forces have been set in operation and new judgments about our political and moral goals are being made throughout the world. Capturing sanctuaries in the terrain and geography of Southeast Asia may buy some limited time but will not significantly influence long-range results. It will bring an inevitable solidification of the loyalty and dedication of the enemy and there will be determined response backed by growing support of China and Russia. The real issue is to break this tragic and self-defeating cycle.

2. The concept of Vietnamization has little chance of success and more important is morally wrong. Vietnamization is an old idea which the Chinese and French tried in Vietnam for many centuries. The United States assisted the French in their Vietnamization efforts from 1946 to 1954; and since 1954, our Government has been trying desperately through massive economic assistance and military involvement to achieve this impossible objective. The deeper moral issue is that Vietnamization is no solution for the Vietnamese, for it calls for Vietnamese to continue to kill each other with U.S. military support being allocated to the one side of that struggle.

3. The expanded war continues to divert desperately needed resources from being available to meet serious problems here at home and from being allocated to more significant and more important international areas. The continuation of the war has markedly increased the division among Americans and greatly enlarged the feelings of pessimism and discouragement. There appears to be a growing wave of disillusionment and of anger and frustration among the people. The volatile character of this situation cannot be easily overplayed. All this has been accompanied with a growing questioning of the adequacy of the moral leadership in the national administration.

In view of these reasons, my friends and I urge you to put forth new effort to help the Administration modify its policy and to speed up its efforts to bring the war to a close. I believe a definite time schedule should be determined by Congress for the withdrawal of all American forces. I believe that the U.S. should join international agencies in committing substantial resources to help in the massive rebuilding tasks in Indochina. I believe that this will require government and private agency commitments to assist all the people in this area under the broad guidelines set by the people themselves. I believe this matter is of such an urgent character that every effort must be made now to stop the direction we are going. Our survival as a nation and the survival of the world as a livable planet may well be determined by the reassessment of our priorities in this moment in history. May God grant you the vision and the courage to move further in this direction. Rest assured that you will remain in our prayers.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:23 JUNE 9, 1970

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YOU'RE EXPECTED TO ATTEND BUT WHY?

"These are perfect attendance pins . . . Sunday School, Youth Fellowship, Youth Leader Training, Men's Brotherhood, Youth Work Night, Men's Work Night, Youth Missions, Youth Recreation, Vacation School, Bible Camp, Youth Bible Camp, City Youth Camp, County Youth Camp, State Youth Camp, International Youth Camp, and Choir Practice. . . . I haven't been home in three months!"

Copyright, 1961, Warner Press, Inc.

Kathryn M. Sommers

Cartoonist Charles Schultz once drew a tall, skinny boy showing all his perfect-attendance pins on his chest to an interested girl. The caption explains: "These are perfect-attendance pins . . . Sunday school, youth fellowship, youth leader training, men's brotherhood, youth work night, men's work night, youth missions, youth recreation, vacation Bible school, Bible camp, youth Bible camp, city youth camp, county youth camp, state youth camp, international youth camp, and choir practice . . . I haven't been home in three months!"

Yes, the cartoon is funny. The implications are ridiculous: obviously, some of those perfect-attendance buttons overlap—choir practice and all the camps, for instance.

But it makes a point, nevertheless. Evangelical churches have a tendency to keep their members too busy. We're caught by trying to provide fellowship, activities, and involvement for our church family.

As a young mother of three, I've been perplexed by the urging of my pastor to attend church functions three or four nights out of the week. I've downright resented the evening hours demanded of my husband on some church-related project or an-

Evangelical churches have a tendency to keep their members too busy. We're caught by trying to provide fellowship, activities, and involvement for our own church family.

other and I've made not a few enemies by finally saying a firm *no* to pleadings for my time.

Yes, I'm a Christian. Yes, I believe in the work of the church. And, yes, I want to see God's purpose accomplished in the world.

However, God has given me three little people to rear and send out into the world. He's linked me to a man whom I am bound to make happy and successful, and He's placed me in a community where I believe I can serve Him through membership in some groups and committees.

Is there no way to reconcile all these demands?

Recently, a church involved in a building program in a small rural community listed the following activities in three consecutive church bulletins:

First week:

Monday: apply insulation on the walls of the new church being built.

Tuesday: young marrieds' missionary meeting.

Wednesday: midweek prayer service.

Thursday: apply insulation again, meeting of official board, and basketball practice.

Friday: apply insulation again.

Saturday: all-day business meetings for the denomination. Members urged to attend.

Second week:

Monday: girls' basketball practice.

Tuesday: men have a basketball game. Bulletin asks: "Shouldn't we attend and support our men?"

Wednesday: midweek service, followed by church business meeting.

Thursday: choir practice.

Friday: shower for bride-to-be.

Saturday: county youth rally. Bulletin asks: "Shouldn't we furnish transportation for our youth?"

Sunday: Sunday school, morning worship, young people's meeting, and evening evangelistic hour.

Third week:

Monday: Bulletin says: "*Please*, let's remember the insulation." Also basketball practice for both boys and girls.

Tuesday: class meetings for all ages at various homes.

Wednesday: midweek service, followed by committee meeting.

Thursday: finance committee meeting at the church. "Please be prompt."

Friday: shower for baby-to-be.

One of these bulletins had a postscript which asked, "Men and women, are you reading the books on the required list for the mission emphasis this year?"

Oh, sure, I read them to my husband while he's driving me to showers, choir practice, basketball games, and Sunday night worship.

The whole picture is, of course, a bit overdrawn. But it's tragic, too. For, if there's one thing that pleases the God who made us, it's for His children to be effective.

He's sad when we're exhausted, torn apart by divided allegiances, and cross with our families.

He's sad when we're so busy gadding about to various church functions that we haven't time to be friendly with the people next door.

He's sad when a young father misses the growing-up years of the children in his home.

He's sad when a mother gives to a schoolteacher three youngsters with emotional problems, because she was too busy to adequately care for them.

I say churches need to be very prudent when making demands upon members' time. *A major job and one minor job per person are enough.*

This may require some radical changes in our thinking. Maybe we'll have to hire some more jobs done, using our best brains to plan for the financing.

Maybe we'll quit scheduling all-church showers for brides and mothers of babies, leaving these to the appropriate Sunday school classes.

Maybe we'll de-emphasize a total involvement in church athletic events, letting the players supply their own rooters.

Maybe we'll combine some of the committees, thus reducing the number of meetings.

And maybe we'll just quit scheduling some events!

Schedule some non-meetings

If we should dare these things, *then* maybe we'll have time to:

Plan a weekly session with several nonchurched couples to study the Bible and mutually share our problems and solutions.

Schedule a family event—an activity sadly becoming extinct in North America.

Serve on a committee or commission in our community where we could throw our Christian principles on the side of the right.

Read some books and other printed material which fill us to have something to share.

Visit some people with physical, family, or personal problems.

Plan and carry out regular evening devotions with our spouse.

Adequately study our Sunday school lesson for next week.

Sip a cup of coffee with a person on the fringe of our church.

Renew ourselves to serve others.

I'd love it.

Can't we leave the perfect-attendance pins to the people in the cartoons?

Vietnam voice: Go home and leave us alone

Today there are fifty foreign voluntary agencies working in South Vietnam. A young Canadian who directed the program of one of them for two years contends that, without exception, they all do more harm than good.

Superficially, this appears an insensitive, if not stupid, judgment. Between them, these agencies employ hundreds of men and women, most of whom come because they want to serve the people of Vietnam. Some of these volunteers specifically intend to make a personal witness against the sufferings caused by the war, even being willing to share in those sufferings.

Many of these highly motivated volunteers run valuable programs in agriculture, social service, medical, or educational work: some bring considerable competence to specialized tasks, such as the care of amputees or finding homes for orphan children.

In addition, these voluntary agencies import and distribute large quantities of food supplies, as well as smaller quantities of material aid. In 1969, one such agency, Catholic Relief Services, was responsible for the distribution in South Vietnam of more food than the U.S. Government's AID program.

How then is it possible to be other than positive about the effects of all this goodwill allied to such a wealth of material goods and professional competence?

A report prepared for the World Council of Churches suggests that a new and deeper understanding of the needs of the Vietnamese people may lead to a radical reappraisal of the value of all the work done by these agencies.

Written by a young Vietnamese economist, Nguyen-Tang Canh, and an American agriculturalist, Don Luce, this report makes it clear that the deepest need of the Vietnamese people is to be left alone to solve their own problems in their own way.

It is difficult for a foreigner to understand the depth of this feeling. Because most Vietnamese are steeped in a culture which puts a high value on politeness and courtesy, they will not often express it in front of a foreigner.

Yet a Vietnamese economist, knowing full well how appallingly difficult will be the task of rebuilding his country, devastated by years of cruel and senseless war, has said: "Perhaps it will be better for us to tighten our belts and refuse all foreign aid."

This cry to be left alone is familiar to those in other lands who have seen their country exploited by foreign powers. Yet seldom in history has a people suffered as have the Vietnamese from the cynicism and ruthlessness of the so-called Great Powers. After a bloody war against the French, which should have won them freedom and independence, their country has become the battleground for another conflict far more destructive of land and population, the causes of which lie elsewhere, and in the outcome of which few of them have little real interest.

No wonder, then, their mood at this moment is to say to all foreigners, no matter how highly motivated, "Go home and leave us alone."

There are many Vietnamese, however, who realize they cannot do without help when the war is over. The task of reconstruction is so enormous that they must accept aid from their friends. To these friends they say two things.

First, those who want to help should do so in a way that strengthens and rebuilds the fabric of Vietnamese society. By implication, they criticize the work of many voluntary agencies in two ways.

They criticize the emphasis on relief, which is characteristic of so much of the work of the voluntary agencies. Feeding programs leave those who receive the food dependent on the next day's supply, without encouraging them to find a more permanent solution to their problem.

Building permanent homes for people who have only temporary ones does nothing to create a community out of the families housed in them. Yet it is surprising how much emphasis the voluntary agencies place on building the homes, and how little

Miss Tu Quynh of Vietnam Christian Service visits a refugee family: "If yo foreigners want to work with us and help us solve our problems, come, bu work in programs conceived by and directed by Vietnamese."

attention is paid to the need to build a community—a much harder job, but the only one likely to have long-term value.

The second criticism made is that, too often, the solutions offered by foreign voluntary agencies are western solutions. Thus, orphanages are built to house homeless children, creating a community which will remain totally dependent on the charity of someone else. This may work while the voluntary agency remains active, but will certainly not work indefinitely in a country with no tradition of private philanthropy and hardly a trace of a welfare state.

Vietnamese society cares for its dependents whether orphans, widows, amputees, or the aged within the structure of the family, the clan, the village. But these sources of strength are ignored by—probably even unknown to—those who direct the programs of foreign voluntary agencies.

Secondly, the Vietnamese ask that any help given should support programs of work planned and executed by Vietnamese.

Vietnamese society is shaped and molded and directed by forces totally different from those influencing western society. Only one western nation has had any close connection with Vietnamese culture and society and that is France. Yet, no French voluntary agency works in Vietnam today. And few if any people holding positions of responsibility in the foreign voluntary agencies in Vietnam have made any serious attempt to understand the society. Few speak the language with any fluency.

Thus, naturally, the Vietnamese say: if you foreigners want to work with us and help us solve our problems, come, but work in programs conceived by and directed by Vietnamese.

At present, there are not many indigenous voluntary agencies in Vietnam. Partly, this is due to the war, since most of the young men who could give leadership are serving in the army. Some Vietnamese suggest it is also due to the inhibiting effect of the presence of so many foreign voluntary agencies with an apparently unlimited supply of people and money.

However, two voluntary agencies are doing work of great integrity and creativity. One, the Buddhist School of Youth for Social Service, trains people in social work and sends them out into rural areas to work alongside the villagers.

The other, called the New Life Edification Program, is a movement based on the idea of voluntary service of one's neighbor rather than a formal organization. Headed by a lawyer, it has done excellent work in some of Saigon's worst suburbs, encouraging and setting up co-operative enterprises among the people.

Both have styles of work in marked

Training Vietnamese to care for own needs

Paul Longacre, director for Asia for the Mennonite Central Committee comments on the report on these pages.

I share many of the observations of the report. In response to several of the recommendations, I feel Vietnam Christian Service is well ahead of many of the other voluntary agencies in seeking more of an indigenous approach. Much more can be done in this regard, though, so the criticism pertains. Vietnam Christian Service is not engaged in any large feeding programs, except that involving a school-lunch program. Much of our efforts are involved in training of Vietnamese to take care of their own needs. The nursing school at the Nhatrang Hospital, vocational education classes, and scholarships for study are illustrative of this effort.

Vietnam Christian Service is operating no orphanages nor has intentions to do this. We have one Vietnamese social worker working in a maternity hospital counseling with new mothers to guide them away from abandoning their children to orphanages. We are discussing with the social welfare ministry the possibility of setting up a program to help orphanages return some of these children they now have to the care of parents or relatives of the child.

The two institutional programs in which the Mennonite Central Committee and the Vietnam Christian Service are cooperating are hospital clinics. Here the national Protestant church is taking the primary role and we a supporting one.

All of us wish there were many more indigenous social welfare efforts to which we could relate effectively. The national church's medical programs are such, as well as the two Buddhist efforts which the article points out.

The need for having our programs under Vietnamese leadership and reflecting Vietnamese priorities needs much more attention.

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contrast to those of the foreign voluntary agencies. Both accomplish a great deal with surprisingly few resources. The Buddhist School of Youth for Social Service is financed by regular support from individual Vietnamese and by the income of their poultry farms. It fights shy of all but the most informal contacts with most foreigners.

The New Life Edification Program has accepted help from foreign sources, but its ethos remains Vietnamese and all work is planned and carried out by Vietnamese.

The question that must be asked by all foreign voluntary agencies working in Vietnam today, whether church-related or not, is whether they can alter their programs, organization, staffing patterns, and style of work so that the programs enable the Vietnamese people to find their own solutions to those problems we have helped to create. Nothing less will be adequate, either in terms of the actual needs of the Vietnamese or in terms of our stewardship of our own resources. *Ecumenical Press Service.*

When praying doesn't work TV films suggest insights

It used to be said, "The family that prays together, stays together." Nice idea. And it probably works for some families.

But for other famiiles, not even praying together can bridge the gaps of misunderstanding and mistrust. Staying together, for them, begins with hearing each other, talking to each other. And that is the underlying motif of this year's television spots, being released this month throughout Canada and the United States by the Mennonite churches.

How far will the spots be seen? "We are hoping to better last year's excellent distribution," says Bernie Wiebe, who heads up Mennonite Radio and Television in Winnipeg, the new inter-Mennonite group formed to distribute television and radio films and programs in Canada.

"At least, we hope to do better in the United States," says Kenneth Weaver of Mennonite Broadcasts. "Bernie Wiebe did a great job last year—both CBC and CTV networks carried the spots in Canada. Which means that virtually all stations in Canada carried the spots as a public service."

Of the message of this year's spots, Louis Paul Lehman reports: "We want viewers to meet the fact of God in a memorable way." Lehman, who is radio and television director for the Mennonite Brethren Churches also wrote one of the films, *A Fella'd Have to Be God.*

What happens to a child when parents quarrel all the time? In *A Fella'd Have to Be God,* a young boy, in a 60-second playground sequence, tells a friend that he's wrecked his parents' marriage because "when they fight, they always say how happy they were before I came along."

A 30-second film *Marriage Is for Love,* written by David Augsburger of Mennonite Broadcasts, tells in fast-moving sequence how married couples can reach for new understanding in a grown-old-and-tired marriage. Some couples fall into the communications gap through apathy or conflict—yet marriage is for listening to each other, understanding each other, loving each other—with God's resources.

A second 60-second film is *A Childhood to Remember*, by James Fairfield, Mennonite Broadcasts. The spot uses two techniques, modern full color, and black and white in old silent-movie style. In the old days, the adage "children should be seen and not heard" kept children at a safe distance, but today, things have changed—or have they? The film shows how easily parents build communication gaps with children in today's world, and how parents could make childhood a time to remember.

This year's films are a conjoint production of the General Conference Mennonite Church, the Mennonite Church, and Mennonite Brethren Churches (U.S.A.). Production supervisor was Harold Weaver.

Over $5 million in free public-service time was given last year by television stations for these spots.

Girl of Vietnam Friendless and Hungry

M. B. Devadoss, first volunteer from India to serve under Mennonite Central Committee in Vietnam, wrote the following report. (See also The Mennonite, *Nov. 29, 1966, p. 703.)*

I stood watching the moon and the occasional bursts of flares shot against the sky from Hontre Island. Nhatrang's beach was almost silent. I was alone.

"You don't have a friend?"

The question interrupted my musing. I turned around and saw a small girl standing some distance behind me. Her face beamed a smile that showed she was teasing. She had features both Vietnamese and Caucasian: large, dark eyes; tousled hair, almost auburn; her nose, delicate and straighter than most Vietnamese. She wore blue trousers and a blouse, both slightly smudged with dirt. She held her hands behind her back and looked at me with her chin forward. Surprise and curiosity at her presence nearly made me forget she had asked a question.

After a few moments' hesitation, I responded with a brisk "No," shaking my head for emphasis.

"Are you an American?" she asked, judging from the color of my brown skin. I didn't answer.

"Do you speak Vietnamese?" she asked, still smiling.

"A little," I said.

At this point, my response to her was still cold, because I had met many children like this, who make friends with a foreigner for a few moments for the sake of ten piastres. They come around, ask the few questions similar to the ones I had just been asked and then hold out their hands for money. If I give them money, I immediately become "Number One" and "O.K."; if not, I am "Number Ten" and must face their disapproval.

But something about this child was different. She seemed genuinely interested in me. After a while, I stepped over to her and asked her in Vietnamese to sit down and talk with me. Through our conversation, I learned that her name was Lien and that she was seven years old.

A young girl in Vietnam.

"Do you have brothers and sisters, Lien?" I asked her.

"I have no parents," she replied.

Her smile faded and her eyes looked toward the sea. Her face showed a brief expression of pain as if the thought of her parents evoked memories of a deep hurt. Had her parents died when she was an infant before she had any brothers and sisters? Had they deserted her, or separated? I waited for her to speak again.

She changed her position, and, still keeping her eyes on the water, she slipped her small hand into mine. Finally, she began to tell me what she knew about her family. Part of the story had been told to her by her grandmother (now dead) and part of it she remembered herself. Her father, who was an American advisor in Vietnam, left one night and they had heard no more about him. Some years later, soldiers from North Vietnam killed her mother, because she had lived with an American. The murder of her mother, her screams, the loud gunshots in the room, and her mother's blood on the floor were still vivid in Lien's memory.

Then I understood why Lien was on this beach all alone. She did not have a home. As I watched her closely, I sensed she had not eaten for many hours. "When did you eat rice last, Lien?" (In Vietnamese, the expression 'to eat rice' means 'to eat.')

She paused before she spoke. Reluctantly, softly, she answered, "Yesterday afternoon."

"Yesterday afternoon!" I repeated her answer, and in my mind I asked myself, And what did she eat? And how many more Liens are there, hungry, maybe even starving? I felt compelled, as one does sometimes, to do something. I grasped her little hand tighter and led her toward a nearby outdoor restaurant.

It was hearty Vietnamese food and Lien ate hungrily. While we were eating, I told her I was from India, working in a Christian hospital. Knowing she would not understand what a laboratory technician was, I simply explained I examined patients' blood to see what made them sick. As she finished the last mouthful, an uncomfortable feeling started growing in me, for I knew I would soon have to tell her good-bye.

As we stood outside the restaurant, I made myself say the words, "I have to go home now." For what seemed many moments, Lien looked up at me in silence with a sad face. Then, breaking the spell cast by her eyes, I touched her cheek and walked away from her with determined strides. I knew I was leaving her to an uncertain destiny—on the beach or wherever she could find a place to exist. I was leaving her to listen to the whispering waves of the ocean. Perhaps they could tell her about her future.

Now and then in my moments of solitary thought, I can still hear Lien's small voice asking, "Don't you have a friend?" and I am left to wonder if she asked that question for me or for herself.

Margins

Wide spaces
of tranquillity
around the busyness
of living
put activity
into proper
perspective.
Spaces of time
become spaces
for silence,
for love,
for joy,
for peace.
The margins
of life
make all
the difference.

Elizabeth Searle Lamb

Reluctant to study more Central District does act Youth push resister claim

Should a conference spend more time discussing contemporary issues than listening to inspirational messages?

This question was put to the Central District Conference when it met in Illinois in April. Even though the conference delegates found their time limited to discuss a controversial statement on noncooperation with the military draft, they decided that inspiration was more important than issues.

A recommendation to increase time for studying problems facing the church was defeated by a narrow margin.

Even so, the major action taken by the delegates meeting at Hudson, Illinois, April 9-12, was to approve—after lengthy and vigorous discussion—a much-amended resolution recognizing "total noncooperation with the Selective Service System as a meaningful witness to one's belief, and as a witness compatible within the historical traditions of the Mennonite church." (See "A Meaningful Witness" below.)

The resolution was similar in intent, though shorter, to a resolution adopted by the Western District Conference at Wichita, Kansas, last October. (See *The Mennonite,* Oct. 28, p. 646, and Jan. 27, p. 63.)

Youth delegates to the Central District, meeting as the Young People's Union, adopted a longer and more pointed statement of support for the noncoorepator position. They said, "We express admiration of these men in their attempt to annihilate the power of the military. We further realize that we must not let the entire burden of the peace witness rest on their shoulders."

The youth group asked for draft counseling centers, housing of fugitive resisters in Mennonite homes, and financial assistance for the legal defense funds of such persons.

This ministry includes not only Mennonite resisters, but others as well. The youth organization said "Furthermore, in accordance with true Christian principles, our hand of brotherhood and fellowship is extended not only to resisters of the Mennonite faith, but also to our brothers in other (Protestant and Catholic) denominations and our brothers who profess no organized religion, but resist for reasons of their own mora conscience."

President of the Central Distric Conference is Leonard Wiebe, For Wayne, Indiana. Jacob T. Friesen Bluffton, Ohio, serves the group as its conference minister. M.S.

A meaningful witness

Resolved: That we reaffirm our commitment to the doctrine of nonviolenc as exemplified in the life of Jesus Christ, and as proclaimed by the founder of the Anabaptist movement.

That we continue to recognize participation in the established alternativ service program as a worthwhile, constructive, and meaningful alternative t the military service.

That we recognize total noncooperation with the Selective Service System as a meaningful witness to one's beliefs, and as a witness compatible withi the historical traditions of the Mennonite church. For many, the confrontation with the moral decision has given new vitality to their commitment t radical discipleship and to their witness against war.

The church should help them with their decisions, nourish them in thei faith, and minister to them with counsel and encouragement; and declare it willingness to minister to those young men who freely choose this course o action, as well as to those in alternate service and military service.

That we rededicate ourselves to the vigorous education of young Mennonites in the areas of peace and nonresistance. *Central District Conference Hudson, Ill., April 1970.*

BIBLE LESSONS FOR KINDERGARTEN CHILDREN

A CURRICULUM FOR KINDERGARTEN CHILDREN

We give thanks to thee, O God; we give thanks; we call on thy name and recount thy wondrous deeds." Psalm 75:1 That is what the Mennonite Church wants this curriculum to do: tell the little children in our midst, through relationships and by narration, the wonderful things God has done, and help them respond to God's love.

Photo by Rohn

Age Grouping

This kindergarten curriculum follows the nursery course and precedes the primary course of the Mennonite Graded Sunday School Series. It s planned for children four and five years of age.

When congregations have separate classes for four-year-olds and five-year-olds, Year I materials will be used with four-year-olds and Year II materials with five-year-olds. When four- and five-year-old children are together, Year I is used one year and Year II is used the next year.

Curriculum Pieces

The curriculum consists of the following pieces:

God Keeps His Promise, A Bible Story Book for Kindergarten Children, which is used in Year I and Year II.

Bible Lessons for Kindergarten Children, two teachers' manuals, one for Year I and one for Year II. Each manual contains guidance for fifty-two sessions.

Learn, a weekly activity paper for Year I.

Think, a weekly activity paper for Year II.

Teaching Helps, an activity packet designed to help the teacher clarify difficult concepts.

Living with Kindergarten Children, a book to help parents understand the kindergarten child and the kindergarten curriculum.

Songs for Kindergarten Children, a record to help parents, teachers, and children learn the songs suggested in the curriculum.

Themes

The three themes, *Redemption, Church,* and *Discipleship,* around which the Mennonite Graded Sunday School Series for children in grades 1 through 8 is built, also underlie this kindergarten curriculum. The kindergarten curriculum attempts to develop these themes in each session.

The theme of *Redemption* is developed in the class session through the telling of the Bible story.

The theme of *Church* is developed through the encouragement of loving relationships between children and teachers and among the children.

The theme of *Discipleship* is developed as children become aware of appropriate responses to problems of day-to-day living through listening and responding to the Bible stories, through personal interaction, and through creative activities.

The Objective

The lessons in this course are based on the Objective for Christian Education adopted by the Mennonite Church and the General Conference Mennonite Church:

> Through Christian Education the church seeks to help all persons to know God as revealed supremely in Jesus Christ and the Scriptures: to become aware of who they are, of what their situation is, and of their alienation to the end that they may repent of their sin, respond to God's redeeming love in faith, and become members of the body of Christ; to grow in Christ within the community of believers, to walk in the spirit in every relationship, to fulfill the call to discipleship in the world, and to abide in the Christian hope.

The objective is spelled out in each unit and session on the level of kindergarten children. All sessions contribute to the realization of the objective.

ample kit containing the Bible story book, a cher's manual, a quarter of activity papers, l a parent's book along with additional scriptive literature is available for $7.50.

further information, for samples or placent of orders write to Faith and Life Press, x 347, Newton, Kansas 67114.

nted in the United States of America.

God Keeps His Promise, A Bible Story Book for Kindergarten Children, written by Cornelia Lehn and illustrated by Beatrice Darwin. 70 Bible stories (34 from the Old Testament and 36 from the New Testament). 70 color illustrations and 10 black and white illustrations which can be used as teaching pictures.

Order one for each child and each teacher.

Bible Lessons for Kindergarten Children, Year I, written by Mary (Mrs. Dietrich) Rempel. 52 lessons, each based on a story from the Bible story book. Order one for each teacher.

Bible Lessons for Kindergarten Children, Year II, written by Mary (Mrs. Dietrich) Rempel. 52 lessons, each based on a story from the Bible story book. Order one for each teacher.

Learn, Year I
Four-page, two-color weekly activity paper for use in class and at home. Order one for each child and each teacher.

Think, Year II
Four-page, two-color weekly activity paper for use in class and at home. Order one for each child and each teacher.

Teaching Helps, An Activity Packet for Kindergarten Teachers
20 brightly colored figures of people and animals to clarify concepts in stories, drawn by Clifford Johnston.
Palestinian House.
12 pictures.
Order one packet for each class.

Living with Kindergarten Children, written by Paul M. Lederach.
An illustrated book for parents of kindergarten children.
Order one for each teacher and each family.

Songs for Kindergarten Children
A 12-inch record of most of the songs suggested in the curriculum.
Order one for each class.

Your Kindergarten Department. A Guide for the Sunday School Superintendent
A brochure to acquaint the Sunday school superintendent with the curriculum. This will be sent free to each Sunday school.

RECORD

ble meeting still open or July in Winnipeg

gistrations for the All-Mennonite orth American Bible Congress to be ld in Winnipeg, July 16-19, are pposed to have been made by June . Suggested quotas have been sub- tted to each of the Mennonite bod- through their respective confer- ce offices. This is an invitational nference. It is hoped that those at- ding will participate in the entire nference from Thursday evening rough Sunday afternoon.

Most conferences have not yet ar- nged for the sending of their full ota of delegates. We can, there- re, open the meeting to additional erested persons. All persons inter- ed are encouraged to write imme- tely to the chairman of the plan- ng committee, Howard J. Zehr, ennonite Building, Scottdale, Pa. 683, or to the General Confer- ce Office, Box 347, Newton, Kan. 114 and indicate their interest. A gistration form will be sent immedi- ly to be filled out and forwarded the Winnipeg office.

This meeting provides an excellent portunity to become better ac- ainted with the Mennonite family. small amount of travel subsidy is ailable for persons who cannot at- d otherwise. Appropriations will made available through the re- ctive conference offices. A good presentation is anticipated.

Persons who would like to attend conference are urged to write im- diately. *Howard J. Zehr.*

Words and deeds

Nona B. Brown, writing in the New York *Times* for May 24 on "Capital Knee Deep in Mail on Kent and Cambodia," tried to answer the question as to where the 250,000 letters a day received by the White House came from. She said, "On the Cambodian-Kent issues, the letters supporting the President (in fact, often more hawkish than he and tougher on student dissenters) bore postmarks from places like Ritzville, Wash.; Tuba City, Ariz.; Ulysses, Kan.; Pekin, Ill.; Rock Hill, S.C. This is small town and rural America, with the Northeast conspicuously absent."

A new material aid center was opened by the Mennonite Central Committee at Ephrata, Pa., on May 17. Through the contribution of materials and labor, the cost of the building was kept down to $120,000, of which all but about $18,000 has already been raised.

Mennonite artists in the Toronto area displayed their work in an art show in the Toronto Church in May in behalf of the Poverty Fund.

Faces of Age is a television series being produced for older people by Arnold Regier for two Wichita television stations. It will be shown weekly beginning Sunday, June 14, at 1:00 P.M. on KAKE (Channel 10) and Monday, June 15, at 9:30 P.M. on KPTS (Channel 8).

Six California pastors recently completed a course in clinical pastoral education at Kings View Community Health Center, Reedley, Calif. Each man participated in a weekly two-day program for twenty-five weeks. The program was directed by R. M. Evans.

Manitoba churches provided 325 man-days of service in the southern Manitoba town of Carman early in May following severe flooding by the Boyne River. Mennonite Disaster Service directed the work which gave assistance to 110 homes, most of them belonging to older folks, and to over fifteen businesses.

Calendar

June 11-14—Reedley, Calif., Pacific District Conference.

June 18-21 — Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

July 16-19—Winnipeg, All-Mennonite Bible Congress.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

June 16—Saskatoon, First Church, peace seminar.

June 20—Steinbach, Man., relief sale.

Marriages

James Deckert, Salem-Zion Church, Freeman, S.D., and *Barbara Goode,* Saint Johns Lutheran Church, May 16.

O. Leroy Penner, Trinity Church, Hillsboro, Kan., and *Karen Kay Pesaresi,* Manhattan, Kan., on May 23.

Harold Schroeder, Buhler, Kan., and *Phyllis Fahrney*, Bethany Church, Kingman, Kan.

Films

Charlie Churchman and the Clowns is a new and unique Christian film experiment. It is old-fashioned comedy of the silent screen. It is slapstick comedy; it is satire; it is a parable. Charlie Churchman and his fellow church members are too busy to realize that only churchmen come to their church. And then it happens—a whole band of circus clowns go by and Charlie is sent to bring them to church. However, his efforts turn out to be a fiasco. They won't come to church. Charlie continues to pursue the clowns, and he learns three basic elements in evangelism: give your gift; give yourself; give your witness. Here is how the world outside the church can be won to Christ. 16-mm, black and white, twenty minutes; rental, $12.50. Order from Audio Visual Library, Box 347, Newton, Kan. 67114.

Deaths

Carl T. Habegger, First Church, Bluffton, Ohio, was born Jan. 27, 1887, in Berne, Ind., and died May 19.

Henry Hamm, Sr., First Church, Beatrice, Neb., was born Oct. 11, 1892, and died May 2.

Anna Janssen, Bethel Church, Mountain Lake, Minn., was born Sept. 26, 1880, and died Mar. 24.

Rudolph Penner, First Church, Beatrice, Neb., was born in Germany, Nov. 9, 1876, and died Apr. 11.

Emma Plenert, Trinity Church, Hillsboro, Kan., was born Nov. 22, 1899, and died May 11.

Erwin D. Roth, eighty-one, West Swamp Church, Quakertown, Pa., died May 17.

Herbert Unruh, New Hopedale Church, Meno, Okla., was born Mar. 20, 1896, in McPherson County, Kan., and died May 24.

Workers

Garold Burkholder has been promoted to acting director of business affairs at Bethel College. He has been associated with Bethel College since 1963, first as bookkeeper and later as assistant to the director of business affairs. For the last two years, he has been controller. He replaces Hartzel W. Schmidt who resigned earlier this year.

Robert and Barbara Esau of Beatrice, Neb., joined the Minneapolis voluntary service unit on June 8. Robert, a member of the First Church, Beatrice, Neb., is a graduate of Beatrice Senior High School and Bethel College, North Newton, Kan. His parents are Mr. and Mrs. Robert A. Esau. Barbara, a member of First Church, Reedley, Calif., has graduated from the Reedley High School and attended Bethel College. Her parents are Mr. and Mrs. Wilbert E. Penner.

Darrell Fast has resigned as peace and social concerns secretary effective Aug. 1, to become the pastor of the Toronto (Ont.) United Church. "I sense that there is a growing awareness among some congregations to become involved in community issues, at a time when Conferencewide structures are feeling a financial pinch and becoming more cautious," he says. "I think it is much easier to work on social issues in a local setting because you can work through disagreements, and also develop a strategy for follow-through." Fast has served the Conference since 1966, first as director of short-term service, and since 1968 in his present post which currently includes a special draft counseling program.

Kathleen Sullivan Harris has been named instructor in mathematics at Freeman Academy. She will also teach economics and accounting in Freeman Junior College. (See May 5, p. 315.)

Ronald Harris becomes instructor in mathematics at Freeman Junior College after serving as director of admissions since January. (See May 5, p. 315.)

Levi Keidel, who has been manager of the Faith and Life Bookstore in Newton, Kan., for the past two years, will leave that position July 31. He plans to devote the next ten months to writing projects on themes related to his experiences as a missionary to the Congo since 1951. In addition to his writing, he will take some speaking engagements for the Commission on Overseas Mission.

Ernest Neufeld, pastor of the First Church, Allentown, Pa., was elected president of the Eastern District Conference at that group's recent annual meeting.

Olive C. Sanborn, Libby, Mont., becomes an instructor in art at Freeman Junior College next term. (See May 5, p. 316.)

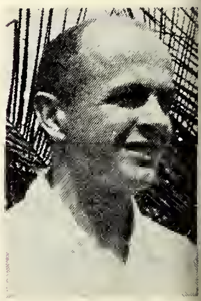
Ralph K. Weber has accepted the position of manager of the Faith and Life Bookstore in Newton, Kan., beginning Aug. 1. He is presently religious life director at Bethel College, North Newton, Kan., a position he has held since March 1968. Prior to that, he served in several pastorates: Beatrice (Neb.) Church from 1955-61; First Church of Christian, Moundridge, Kan., from 1961-65; and the Bradenville-Derry, Pa., charge of the former Evangelical United Brethren Church, 1965-68.

Esau

Fast

K. Harris

R. Harris


Keidel

Sanborn

Weber

inisters

braham Friesen has accepted the osition of minister of promotion and evelopment at Berean Academy, lbing, Kan. A minister of Bethel hurch, Fortuna, Mo., since 1964, he ill leave that position on July 5. le has also served Bethel Church, Volf Point, Mont., for three years, nd Zion Church, Bridgewater, S.D., om 1960-64.

Frank R. Keller was ordained to ne Christian ministry on May 24 in ne Zion Church, Souderton, Pa., here he serves the congregation as ssociate pastor.

Paul Kroeker, pastor of Zion hurch, Arena, N.D., since 1965, has ccepted a call from the Bethesda hurch, Marion, S.D., beginning in ıly.

aptisms

ethany Church, Kingman, Kan., on lay 24: Donald Graber, Carol aufman, Randolph L. Krehbiel, ımes Voran, Timothy Zerger.

Bethel Church, Inman, Kan., on lay 17: Barbara Ediger, Marilyn nns, Jim Flickinger, Chery Friesen, like Kroeker, Marilyn Neufeld, ancy Neufeld, Debbie Regehr, lichael Reed Saunders.

Bethel Church, Mountain Lake, linn., on May 17: Mary Sawatzky, Marlin Dick, Roger Stoesz, Dennis Becker, Allen Schroeder, Arlie Regehr, Myra Klassen, Becky Harder, Lois Fast, Chris Krehbiel, Sharlene Quiring, Beth Franz, John Schultz.

Bethel College Church, North Newton, Kan., on May 17: Daniel Roland Ensz, Keith Michael Funk, Carol Louise Keeney, Larry Dean Koehn, Deborah Fay Loganbill, Andrew Allan Rich, Carolyn Kay Rich, Jonathan Joseph Rich, Rodney Alan Schmidt, Meribeth Anne Schrag, Catherine Ann Schroeder, Timothy Jay Shelly, Paula Jean Unrau, Paul Edward Unruh, Suzanne Kay Wedel, Timothy Kent Wiens.

Eden Church, Moundridge, Kan., on May 17: Sherylene Albrecht, Paul Crabb, Dennis Flickner, Bonnie Gehring, Donald Gehring, Mark Graber, Berneil Juhnke, Lou Ann Lichti, Bonita Schrag, Deborah Schrag, Jane Schrag, Duane Stucky, Max Stucky, Cheryl Thiessen, Constance Wedel, Monte Wedel, Randall Wedel, Bryan Zerger.

First Church, Beatrice, Neb., on May 17: Paul Buller, Shirley Claassen, Anne Esau, Don Esau, Gordon Jantzen, Delbert Penner, Susan Penner, Charlottee Wiebe.

First Church, Mountain Lake, Minn., on May 17: Aganetha Harder, Steven Harder, Leslie Neufeld.

First Church, Saskatoon, on May 17: Karin M. Dyck, Shirley H. Dyck, Henry J. Fehr, Mary A. Fehr, Raymond H. Fehr, Tena Fehr, Peter E. Funk, Jean Krahn, Linda M. Wiebe.

Grace Church, Dallas, Ore., on May 17: Marilyn Balzer, Judy Flaming, Arlene Neufeld, Kathleen L. Quiring, Beverly Schellenberg, Mrs. Gordon Fast, Stephen Dick, Roger Quiring, Roger Morris, Kenneth Quiring, Randy Schmidt, Russell Schmidt.

Olivet Church, Clearbrook, B.C., on May 17: Linda Buhler, Lois Dyck, Kenneth Dyck, Linda Hiebert, Shirley Janzen, Rudi Reimer, Agnes Wiebe, Peter Wiebe.

Rosemary (Alta.) Church, on May 17: Marie Regier, Edward Penner, Ernst Penner, Richard Wiens.

Trinity Church, Hillsboro, Kan., on May 10: Tyler Ewert, Gerald Funk, Rodney Funk, Priscilla Gaede, Janet Pankratz, Carol Unruh.

Zion Church, Souderton, Pa., on May 17: Beverly Blank, Robert Bunton, Brooke Fellman, Dale Gaugler, George Gaugler, Nevin Gehman, Joanne Groff, Bonnie Hallman, Laurie Hartzel, Brent Hedrick, Karen Keller, Bradley Landes, Dorothy Landis, David Moore, Patricia Moore, Joel Moyer, Beverly Murphy, Patrice Musselman, Joan Rice, Leigh Rickert, Mary Jean Strouse, Debra Zendt.

RISIS: Protein

Pilot projects are needed in the Congo to develop understanding of chicken raising techniques to increase dietary protein.

The Poverty Fund

will help meet this crisis!

LETTERS

Wanted: a minor miracle

Dear Christian Friends: I have a student, Vera, who is nineteen years old, retarded, partially sighted, and very deprived in many ways, economically, socially.

She's been talking about wanting to go to church and her mother never takes her. (She doesn't travel alone.) Her aunt took her once, during the past year, and she was just thrilled about it.

I tried to find out if anyone I knew lived near her home, but thus far, I haven't been able to make any contacts that could help her out. I even called up the neighborhood church and got someone to promise to visit the home and make some arrangement to have her picked up on a Sunday morning, but nothing came of it. (I think the mother resents any interference of any kind. She doesn't even like me to call her up on school business. She takes it out on the girl, afterward.) I mention all this because I've really tried everything I could think of. The student lives in another part of the city, so we can't do anything about taking her ourselves.

Also, over the weeks, she's asked me to show her how to pray. Several times when she's had some disturbing problems, I suggest that she can pray about it, or that I will pray about it, and she answers, "I don't know how to do that, will you show me?" and then we proceed to form a simple prayer on the subject. Sometimes I've helped her write a few sample sentences explaining that you can make one sentence about something you are happy about, and thank God for it, and then make a sentence up about your problem. She must have caught on to the idea because, yesterday, at school, she wrote two prayers all by herself. I saw them as I went around the room to check up on the students' written work. Here are the two prayers:

Dear God. Thank you for my health. I am glad for that I am living. Help me so that my mother don't fight with me. Amen.

Dear God. Thank you for my clothes and shoes. I hope that I can go to church on Sunday. In Jesus' name. Amen.

I was reading over her shoulder when she was just finishing the second one. After she finished it, she muttered, "But it won't do no good. I won't be able to go, anyway."

So, please, dear Christian friends and brethren. We request your added prayers on our behalf. We want a minor miracle! *Esther Kressly, 1205 Sherwin Ave., Apt. 509, Chicago 60626.* May 26.

Organized thoughtlessness

Dear Editor: Looking through part of my scrapbook, I found a sheet of a German newspaper with a big red arrow pointing to the title of the article: *"Zu sich selbst zurückfinden"* ("To find back to yourself") by Albert Schweitzer, dated Dec. 11, 1955.

I shall endeavor to have it say in English what it says in German.

Today, there is no discussion anymore between ideas and ideas or between individuals and individuals which was the greatness of the eighteenth century. Then the deference to the opinions of the collectives was not acknowledged. All ideas had to justify themselves before individual reasoning. Today, it is the rule not to deviate from the prevailing views of the organized groups. Today, one takes for granted for himself and the others that so and so many opinions connected with nationality, confession, political party, and other affiliations are the way they are and not to be influenced, that they are excluded from all criticism and conversation. Through this procedure we give up *the quality of thinking beings as if there could be a true conviction without thinking.*

But with the abandoned independence of the thinking we have, it could not be otherwise, lost the faith to the truth. Our spiritual life is disorganized because the over organizations of our public conditions ends up with organizing thoughtlessness. The difficult problems with which we have to do, even those of entirely material and economic nature can only be solved by conviction and by straight thinking and true-heartedness. All through his life, the man of today is exposed to influences appropriate to hinder his independent thinking. The spirit of spiritual dependence to which he is supposed to surrender is in all what he hears and reads, it is in the people he meets, it is in the parties, clubs, and other things that have a hold of him; it is in the condition in which he lives. The truths and convictions he needs for life he is supposed to take ready-made.

To escape the senseless and the thoughtless and get back to good sense, there is no other way than that each one returns to himself and that we all together learn to know that our will to work and progress derives from the meaning and character we give our life and the life around us.

Not the quantity of our activities counts but their quality. *Rudolf Laemmlen, 42031 Road 52, Reedley, Calif. 93654.* Mar. 16.

Invoke a new approach

"The world's a mess," we all agree;
It's such a frightful place to live.
The Blacks demand humanity,
The unjust war consumes our soul,
Our six-year-olds are smoking pot,
Our daughters flirt with pregnancy,
Our students spew out violence,
Our parents worship gold and booze,
Our cities swill in excrement,
Our homes are citadels of fear.
Let's organize and stem this rot!
We'll form a group of WASPish souls,
And Washington will hear our cry,
And legislation will abound.
Smart programs with initials cute
Will surely bring back Eden's calm.
Hold on, my friend, we've tried before,
But MAN kept getting in the way;
The helper and the to-be-helped
Confounded all that was prescribed.
A new approach must be invoked;
One which attacks the state of MAN.
Right now, we need to recognize
This counsel of two thousand years:
"Except a man be born again. . . ."
John H. Bauman, Christian Medical College, Vellore 4, South India. May 25.

Handwriting on the wall

DEAR MENNONITE BROTHERS: I am one who believes that the Scriptures are as relevant in A.D. 1970 as they were in 1970 B.C. I believe this because I believe that people and governments have not changed significantly in four thousand years. Thus, the Old Testament prophesies are applicable today. Recently it struck me that the fifth chapter of Daniel describes, almost verbatim, recent U.S. history. Had God chosen to write the chapter today instead of in Daniel's time, with only a few word changes it might read as follows (get out your KJV Bible and compare):

1. Richard, the king, made a great feast to a thousand of his generals and drank the blood of those killed in Vietnam, Laos, Cambodia, Watts, Newark, and Kent before the thousands.

3. And they brought the golden tax money that had been taken away from the work of God to be used to feed the hungry, heal the sick, and clothe the naked. And King Richard, his Vice-king Spiro, his cabinet, his wife, and Mrs. Mitchell took this money to buy blood.

4. They drank the blood and praised the gods of missiles, of bombers, of machine guns and rifles, and of troopers.

5. In the same hour that King Richard commanded blood be brought from Cambodia, came forth fingers of a mass multitude and wrote upon the wall of the king's White palace: and the king saw and heard the hands that wrote.

6. Then King Richard's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

16. Then did King Richard say unto the mass multitude, if thou canst read the writing, and make known to me the interpretation thereof, the derisive remarks against campus demonstrators will cease.

17. Then a million students answered and said before the king; I will read the writing unto the king, and make known to him the interpretation.

18. O thou King, the most high God gave Lyndon Baines Johnson, thy predecessor, a kingdom and majesty, and glory, and honor.

19. And for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

22. And thou his successor, O Dickie, hast not humbled thine heart, though thou knewest all this;

23. But hast lifted up thyself against the Lord of heaven; and they have brought money from His work before thee and bought thee blood which thou and thy cabinet, thy Vice-king Spiro, thy generals, thy wife, and Mrs. Mitchell have drunk; and thou hast praised the gods of missiles, of bombers, of machine guns and rifles, and of troopers which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways hast thou not glorified (yea, despite Billy Graham):

25. And this is the writing that has been written, MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom and finished it.

27. TEKEL; Thou art weighed in the balances and art found wanting.

28. PERES; Thy kingdom is divided.

30. (This is the only verse in the passage which has not yet come to pass.)

This letter will probably be taken as sacrilege by some, however, it is written in reverence. I happen to believe it. *Keith Reimer, 6144 North Hoyne, Chicago, Ill. 60645.* May 14.

Cover is gift for class

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID WHICH IS JESUS CHRIST
THE MENNONITE
85:19 MAY 12, 1970

DEAR EDITOR: I have been deeply impressed by the cover of *The Mennonite*, May 12; very meaningful. I am giving this copy to our six baptismal candidates of May 17. Congratulations to John Hiebert. *Elisabeth D. Goertz, Parkside Homes, Apt. B-1, Hillsboro, Kan. 67063.* May 20.

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

DISCUSSION

The law that Jesus fulfilled

The letter of Brother Curt Siemens published in the April 21 issue of *The Mennonite* seems to me to call for further discussion of the important issue of the relationship between church and state as seen both from the perspective of the New Testament and of our Anabaptist heritage.

First, it should be pointed out that Jesus Christ was condemned to death by Pontius Pilate who was acting in behalf of the Roman Government, the *legal* authority in Palestine at the time of Christ. Furthermore, Christ's statement that He had come to fulfill the law should not be taken out of its scriptural context. Jesus was not, in that instance, referring to Rome as the legal government of Palestine, but rather to the whole Jewish Law or better, the Torah.

The Torah comprises the first five books of our Bible. To the devout Pharisee of Jesus' time, the Torah was the most sacred part of Holy Scripture. Jesus was often in conflict with the Pharisees because they felt that He ignored the ancient and sacred wisdom of the Torah, with reference to Sabbath observance, for example.

Jesus' insistence that He had come to fulfill both the Law and the prophets was His way of saying that, in Him, these two sections of the ancient Hebrew Scriptures had at last found their true meaning and goal revealed. That remark had no bearing whatever upon His relationship to Roman law, or the legal government of Palestine in His time.

One can draw a more accurate conclusion about Jesus' relationship to that government from His actions during the last week of His life and His journey to Jerusalem prior to that week. That journey was not undertaken in haste nor was it quickly completed. Jesus went to Jerusalem to declare himself openly as Messiah. He can hardly have been unaware that, in the eyes of Rome, such a claim would be tantamount to treason and that He might be regarded as a dangerous revolutionary. Yet Jesus undertook the journey in obedience to the claim of a deeper loyalty than any that He would have been willing to grant to the Roman Government.

It may well be that the present-day Mennonite attitude toward the state tends to be too negative and that we have withdrawn too much from active participation in government. Certainly, our experience with the state is not as negative as was that of our sixteenth-century Anabaptist brethren. However, it would be false to assume that, with the appearance of the modern democratic state, the tension between church and state has virtually disappeared. In any political situation, a certain amount of tension between church and state must always remain, for the ultimate loyalty of the Christian belongs to the one God, rather than to any particular nation-state. A sentence from *The Epistle To Diognetus*, an early second-century Christian writing, sums up that necessary tension rather well, in my judgment. “For them (Christians), any foreign country is a motherland, and any motherland is a foreign country.”

I've done it, Smith! I've created a new biochemical weapon!”

There will, of course, be times when this tension is more secure than at other times. When the state makes demands upon its citizens which Christians because of their prior loyalty to Jesus Christ cannot, in good conscience, obey, the only resource left to them, if they wish to remain faithful to their Lord, is some form of civil disobedience.

What form that civil disobedience may take will have to be decided in the light of the total circumstances in a given situation.

The historical records will indicate the erroneousness of the conclusion that no one benefits from such acts of civil disobedience. From the civil disobedience of the Anabaptists in the sixteenth century has come the concept of liberty of conscience and the separation of church and state. From the civil disobedience of courageous young men who refused to don the uniform of the Armed Forces in World War I came the present Selective Service Law with its built-in provision for conscientious objection to war.

However, that Selective Service Law has now been used by two presidents, one a Democrat and the other a Republican, to draft young men to fight in war which is illegal because it has never been declared by Congress. In the judgment of many who have fought in this war, it is also intolerably inhumane.

Who can tell, then, what the long-term effects of total noncooperation with the present Selective Service System may be? No one who is not blessed with clairvoyance, and I certainly do not claim to be. However, our task as Christians is not to attempt to foresee the consequences of our acts of civil disobedience so long as they arise out of obedience to Jesus Christ. Our task is, rather, to be obedient and faithful disciples. The consequences of that obedience we dare to trust to Him who is the Lord of history. *Alvin J. Beachy, North Newton, Kan. 67117.* May 1.

MEDITATION

A missionary's apology

'M NOT ONE of those pioneers of the faith
rekking through steaming jungles, pith-helmeted; spieling off
he local dialect to awed listeners gathered around my knee;
haven't aspired to be David Livingstone—or his wife.
've never lived in a remote bush outpost,
The only white and Christian family for miles around.
can't claim numbers of heathen souls added to the fold.
Well, what am I, then—how, why am I a missionary?
've heard God's call to "get up and go," pure and simple.
Beyond that, I sometimes wonder myself why I'm here.
wonder, at times, why I've left aging parents back home,
long with good schools and medical facilities.
(Was I not thinking practically?)
wonder why thousands of people seem perfectly happy and
ontent living and dying in their non-Christian belief.
(Is God really on the winning side?)
wonder why the people back home in plush pews don't
get on the stick to get the work done out here.
(Do they honestly care?)
My missionarying appears humdrum, haphazard, and extraneous.
've done things that I had no qualifications whatever to do, like
plan a Sunday school curriculum, edit a Christian student magazine,
while my qualifications in nursing have been virtually untapped.
try to make a home while on the move, whether for a week
r for a mission term of three years.
've fallen in love with African designs: in cloth, blankets,
n gourds, on ceremonial masks.
Tropical heat wears me out, and I long for a frosty autumn
more than I care to admit. By necessity,
've learned to do without an automatic hot-water heater,
aper towels, convenience foods, a telephone, a washing machine.
But I can't fight washing clothes by hand—if my washman
ails to show up, I hit the panic button.
long to know the aspirations of the Ghanaian girls in my
iscussion group, the women in the village, our steward's wife.
spend most of my time looking for food, cleaning it, and
re-preparing everything from scratch.
fidget about what I should be doing as a missionary.
miss pizzas, Sears, somewhere to go *out*.
m tired of being called *buronyi* (white person) wherever I go,
nd being touched by crowds of curious street urchins.
m thankful to have a steward to clean and wash, making up
or lack of appliances and conveniences.
relish learning about Ghana—its peoples and customs,
s *kente* cloth, talking drums, and festivals.
stay behind in correspondence, answering letters like,
"Tell us about your missionary work in Ghana."
With little Christian fellowship around me, or worship services
m used to, I grow lukewarm, at times, and don't care.
n spite of my shortcomings, my longings, my continual adjustments,
know God called me here—I know He can use me
I keep attuned to Him; if I keep my purpose ever before me
ot losing it in the shuffle or sticky days and foreign ways.
or I believe God can work His purpose out
hat all men may be one in Him
hrough little people, in little, unexotic acts of everyday;
hrough, and in spite of, me.

Martha Jane Petersen

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COVER

The Commission on Education wants its Bible Lessons for Kindergarten Children to tell the children in our midst the wonderful things that God has done.

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Yes, there is a silent majority

O. Soto Fontanez

We have to agree that there is a silent majority. It is a majority whose silence can be explained in many ways. Some are silent because they do not know what is happening in the outer world. They are busy with their own self-centered, little universe.

That this should be true in a country where there are more radios than people, great newspapers, magazines, and hundreds of books published every month only shows the capacity of man to shut eyes and ears to anything he does not want to see and hear and go his own way unconcerned, willingly ignorant of the facts of life around him.

Others are silent because speaking out commits one and commitment may be dangerous. They are the prudent of Amos 5:11-13. who keep silence because the times are evil. In the presence of oppression, injustice, and unrighteousness, they timidly keep their own counsel, they play it safe.

Still others are silent because they have become cynics and have given up hope that anything can be done to change conditions. This is the silent majority which votes again and again for venal public officials and congressmen; the same majority whose motto is, "You can't fight City Hall," thus renouncing their part in the life of a democracy.

History tells us that no great change has ever come to humanity as the result of thinking, decision, or action by the mass of the population. On the contrary, it shows that it has been the creative minority, the concerned minority, the committed minority. It is the one sector of the population that has become first the gadfly of the status quo, and then the initiators and promoters of change and progress.

That not all minorities succeed, that many ideas and plans are rejected or discarded after a try only proves that mysterious and marvelous "wisdom of the race" which seems to be able to subject every new idea to a natural process of selection and decides which will better suit its purposes.

We need the vocal, active, dedicated minority. It is an indication of health and not illness in the corporate body of society when certain cells show signs of life. Only dead societies, petrified social orders, degenerate systems have no active, visible, and audible minorities.

Someone has said that Christians are not called to be a majority. On the contrary, the little flock to whom the kingdom is promised will find itself always at odds with the majority to which it has a definite ministry.

This may take many forms: it can be salt that retards utter corruption of the larger society; it can be leaven which permeates the whole mass; and, in a less symbolic way, it can even be a minority which turns the world upside down—an accusation made in Thessalonica centuries ago.

We are called to be the kind of minority that raises its voice and seeks to be heard, the minority that is willing to commit itself and which believes in the power of love to change persons and things. To be a witnessing, untiring, undaunted minority—that is our call.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Robert H. Bolton

Who is Lazarus?

REMEMBER THE STORY Jesus told about the rich man who had the beggar Lazarus at his gate? You, believe it or not, are the rich man.

Statistically, you are a member of the earth's privileged class. As a typical North American, you are fabulously wealthy when compared with the average person in the rest of the world who tries to exist on one fifteenth of your income!

If you are the rich man, who is Lazarus?

For one thing, Lazarus is unemployed. In Asia, for example, only a small proportion of the total population works. In only one country is more than 40 percent of the population gainfully employed. A report from a district in West Africa noted, "Only one man in five or six finds work."

Lazarus is not lazy. The economy in his region is too sluggish to support the population. When a mining company in Zambia posted a notice announcing nine job openings, one thousand men applied. Lazarus wants to work, but forces beyond his control have denied him the opportunity to dignify his life by meaningful labor.

The poverty of Lazarus and his brothers is so terrible that citizens of an affluent society can scarcely comprehend it. An income of less than $3000 or $3500 for an urban family of four is considered below the poverty level in the United States. About a fifth of our nation lives below that level. In Ecuador, however, the 2 percent of the population which the government considers rich have an average annual per-capita income of only $1167.

Most of the people of the world are destitute. They literally do not know where their next cent or meal is coming from. The average Asian earns only seventeen cents a day—far less than we spend for a loaf of bread. Nor is the situation improving; every year, the economic chasm separating the rich nations and poor nations grows wider.

This desperate poverty often forces Lazarus to beg or steal the necessities which his underdeveloped economy prevents him from earning.

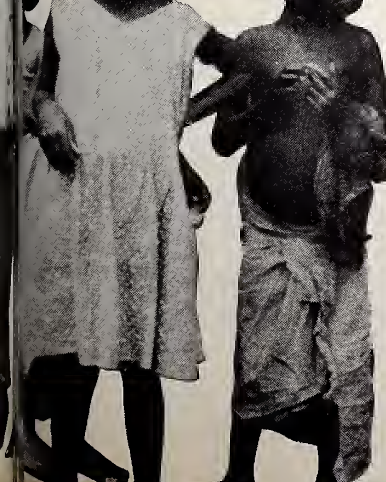
Lazarus lives in a substandard shack or is completely homeless. One half to two thirds of existing housing

Lazarus is sick and unable to secure medical assistance.

You, believe it or not, are the rich man—fabulously wealthy when compared with the average person in the rest of the world.

is substandard in the developing nations. Many urban dwellers of Latin America live in one- or two-room shacks which seldom have heat, sanitation, water, electricity, or convenient access to transportation. In India, seven out of ten urban families live in a single room which averages ten feet long by five feet wide. Crowded into these depressing hovels "the children grow up with all the sounds immediate . . . fights, sleeping, eating, sexual relations, evacuation."

Many of the world's people have absolutely no housing to shelter them from the elements. When I walked through the streets of Calcutta a few years ago, I saw hundreds of people sleeping on the sidewalks, because they had no homes. Calcutta has twice as many homeless people—four hundred and twenty thousand of them—than inhabit my home city of Syracuse, the fourth-largest city in New York State. The World Refugee Organization says that over forty-four million of the world's people are homeless. That's the equivalent of a fifth of the population of the United States.



Lazarus is illiterate and unschooled. This is especially tragic when we realize that the illiterate is almost always a nonparticipant in his society.

Paul Hoffmann, the American industrialist says, "In twenty countries today, only 5 percent of the population can read or write; in one hundred others, literacy is below the 50 percent mark." Less than 10 percent of the population of Africa can read or write. Even more shocking is the fact that the number of illiterates increased by twenty million in a recent twenty-year period.

Only a minority of children in the third world go to school. In Latin America, the child who is fortunate enough to have attended school averaged less than two years of studies. His teacher was usually ill-prepared and lacked a diploma or other certification. Lazarus lives and dies without enjoying any of the intellectual and culutral triumphs of man.

H. G. Wells once said that civilization is a race between education and disaster. Mankind is losing that race.

Lazarus is sick and unable to secure medical assistance. In many areas, only a minority lives to experience adulthood. Infant-mortality rates are unbelievable. I once walked through a Brazilian slum where four out of five children die in their early years. In the highlands of Bolivia, so many children die in their first year of life that many parents do not name their child until his first birthday.

People in developing nations who reach adulthood normally struggle through life with a sick body. Malaria, trachoma, intestinal parasites, diphtheria, typhoid, smallpox are battled, without scientific medicine.

Vast areas of the world have no physicians. In the United States, there is one doctor for about every seven hundred people. In Cambodia, the ratio is one to ninety thousand. Someone has estimated that four out of five people in the world live and die without ever seeing a competent doctor.

Hunger and malnutrition plague Lazarus. His life, as Gandhi put it, consists of "one eternal compulsory fast." Malnutrition, for many Indians, "begins with weaning and lasts through life."

Americans were shocked recently by the revelation that some children in certain poverty belts in the United States receive only eight hundred calories of food a day, which one physician said was not enough to support the internal parasites, let alone the child. Yet 60 percent of the people of Peru average only five hundred calories a day. Two million South Americans live on less than one hundred calories a day—less than one thirtieth of our average consumption.

Fifteen thousand people died of starvation yesterday. Ten thousand of them were children. If the world's hungry people lined up behind each other, the resulting queue would circle the world twenty-five times.

Men and women in the world's most affluent society have a responsibility for those in developing nations, a duty shaped by Lazarus' poverty and degradation.

Five ways to respond

1. We must not abandon hope. At first sight, the problem is insoluable. The dimensions of the task overwhelm us. But despair never achieved anything. It merely immobilizes.

There are signs of hope in the present situation and we need to be cognizant of them. Harvey Cox writes, "For the first time in human history, it is possible to abolish human hunger. The reason hunger and want have not been abolished is not that technology is lacking. It is available. The reason is that the economic and political systems of distribution we now have cannot do the job they are supposed to do. Once again, technology calls man to maturity. He could not be blamed for hungry children when the tools for feeding them were not yet invented. But now these tools have been invented, he is without excuse."

Some of the most knowledgeable observers maintain that most of Lazarus' physical needs could be met in

Who is Lazarus?

the near future. Paul Hoffmann has said we can have a "world without want" by the year two thousand—*if we really want it.*

Our politico-industrial system has already achieved the unbelievable—we landed two men on the moon and returned them safely to earth. If we readjust our priorities, we can achieve even more significant miracles here on earth.

2. A combination of soft-heartedness and hard-headedness is required. We must be wise as serpents and gentle as doves. Genuine sentiment will help us solve our global problems but sentimentality will only complicate our situation.

Sir William Slater reports this incident: "Before malaria was controlled in one area of Africa, only two children out of ten survived to one year. After a campaign to stamp out the disease, the number of survivors had risen to eight. The doctor responsible called on the chief to receive his thanks and praise. Could he, the doctor asked, do anything else for the chief? The old man said, 'Yes, would you tell me who is going to feed all these children?' "

In global terms, public health victories like the one described have increased the population by over 50 million persons each year in those continents least able to cope with an increase, thus further jeopardizing the standard of living. This is not to say that public health measures should be excluded from a program of constructive action, but rather that there must be an overall strategy, and timing is of the utmost importance, and if we merely do the easiest tasks first we may be adding to the problem.

3. We must be tolerant of different ways of doing things. One of the biggest failings of Americans has been our insistence that other cultures follow our patterns. We have expected people in developing nations to use our answers to solve their very different problems. Our goal should not be to make Lazarus over in our image. Heaven forbid that the world should become a vast society of martini sippers living bland lives in suburban tracts! Humility generated by our own failures as well as concern for the individuality of other persons and societies should help us to encourage them to make their own creative response to their particular problems and opportunities.

We have a prejudice, for example, that every nation should have a democratic form of government. But how can you have a real democracy in a land where 95 percent of the people can neither read or write? Probably a stable benevolent dictatorship that diligently endeavored to increase educational opportunities and raise the standard of living would do more to further democracy in the long run than an inefficient and unstable, but popularly elected government.

4. We must convince our political leaders to make sizable increases in our economic-assistance program. Economic assistance by the United States has dropped from $5 billion a year in the early nineteen hundred and fifties to less than $2 billion—or from 2 percent of our gross national product to about 0.3 percent. We sometimes think that the United States is the only nation contributing foreign aid but the fact is that nations like France, Australia, Portugal, the Netherlands, Germany, and Belgium all devote a higher proportion of the nation's wealth to foreign aid than we do.

The British economist, Barbara Ward, has shown that foreign aid is linked to religious obligation. "Why, at the moment when we can incinerate this planet, have we also been given the means to feed the human race and lift it up?

"And if we don't do it, and when we come to see God ultimately . . . and He says, 'Did you feed them, and did you give them drink? Did you clothe them? Did you shelter them?' and we say, 'Sorry, Lord, but we did give 0.3 percent of our gross nationa product,' I don't think it will be enough."

She also observed that if we more than tripled our giving it would mean "just getting richer slower between Christmas and Easter—and this includes Lent, so it isn't much of a sacrifice."

5. We must make a sacrificial financial contribution out of our own pocket.

My wife and I lived in Brazil fo two years and were daily witnesses t Lazarus' misery. We knew it was no enough to feel badly about the situation, and that we had to do somethin about it. We resolved to give 5 percent of our income to overseas mission work for the rest of our lives.

It is surprising how much one ca contribute that way over a period o ten years. Since American dollar purchase far more in most areas over

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eas than they do at home, much can e achieved with what seems to be a rop in the bucket. Our money (and his on a preacher's limited income) aid for the first year's operation of church-sponsored social service cener in South America, provided eduational scholarships for children in ndia, trained writers for new litertes in Africa, and went into the budget of a unique and pioneering Christian college in Japan.

In the parable of the last judgment Jesus said that a central criterion for a man's Christianity is his response to the need of an unknown person. Lazarus is waiting for your help. "Inasmuch as you did it unto one of the least of these my brothers, you did it to me."

We can have a world without want by the year two thousand —if we really want it.

azarus lives in a substandard shack or is completely homeless.

A new nation rises in the Middle East

Ken Reddig, Hillsboro, Kan., is a relief worker in Amman, Jordan. He sent the following report.

PRIOR TO 1948, whenever one looked at a map of the Middle East, the area between the Jordan Valley and the Mediterranean Sea was simply labeled Palestine. This name was derived from the Philistines who lived in the southern coastal sector of the country in the twelfth century B.C.

As far back as fifty thousand years, traces of human habitation are evident in this region. However, it is only as late as the biblical period that one is able to identify these inhabitants—commonly known as Palestinians.

Palestinians are a people of composite ethnic origins. As far back as the inhabitants can be traced they are a mixture of races. Egyptians, Hebrews, Assyrians, Babylonians, Hittites, Persians from all directions mingled with the early indigenous peoples. Some of these foreigners came from Arabia, introducing Arab blood into the Palestinian makeup.

In the seventh century A.D., the proponents of Islam invaded the area. As a result of their influence, the Arabic language and culture grew and developed among a people only a portion of whom were of Arab ethnic background. Though the Arab culture was dominant, the Christian faith also flourished in this period. And it was during the Crusader era that it received impetus when thousands of Europeans settled in the country and mixed into the ethnic compositions of Palestine. In a very true sense, Palestine has been a melting pot of people.

The present-day Palestine problem has its origins with the Balfour declaration of 1917. This declaration, in the form of a letter written by the British Foreign Secretary, Arthur Balfour, expressed sympathy for Jewish Zionist aspirations in establishing a Jewish religious state in Palestine. Before this period of time, Palestine was simply a place where Arabs lived.

However, in 1948, things changed in Palestine. The Jews were granted land to form a separate state in Palestine, according to a United Nations' partition plan. Through military action, this new state increased its borders and, in many ways, excluded those Palestinians within its borders from citizenship. By direct acts of violence, Israel forced hundreds of thousands of the indigenous people to flee for refuge to neighboring states.

Transjordan, an Arab kingdom, during this same year annexed what was left of Palestine under its own jurisdiction. From this time on, the indigenous population of Palestinian Arabs was left without a country. To this day, the bitterness over these events of 1948 remains.

In June 1967, a war (or as Arabs would rather term it, a battle) was fought which has changed the Middle Eastern scene. The territory of Palestine which formerly had been in the hands of Jordan is occupied by Israel. Again, as in 1948, there followed a period of expulsion when from fear of Israeli actions or by direct force people again had to flee their homes.

The June 19567 war changed more than boundaries. A hundred years from today people will point back to this time as the crucial turning point in the history of a people.

Very simply, the June 1967 action brought rebirth to the Palestinians. A people who have been driven from their land and denied rights of citizenship in their homeland now reclaim these rights. These people, the Palestinians, are now coming into focus as a nationality—a nationality in exile.

The world's three million Palestinians include both Christians and Muslims. Today, only 20 percent or four hundred and fifty thousand of this number live in their homeland, while, in 1917, they composed more than 90 percent of the population of Palestine. The rest are scattered in the following areas: seven hundred thousand in Jordan, self-supporting; two hundred and seventy thousand in other Arab countries; one hundred thousand in Europe and America, and one million and three hundred thousand refugees registered with the United Nations and living in camps along the present borders of Israel.

It was after World War I that the Palestinians were beginning to rebuild their country, following a long period of subjection to Turkish rule. Self-rule was a beginning. True, they were directly responsible to Great Britain under a League of Nations mandate, but they were working toward the time when they no longer would have to answer to a foreign government.

Then came the partition plan and the 1948 war. As a result of the loss of territory, the division of the country between Israel and then Transjordan, the Palestinian was again slapped down. His dreams of a democratic Palestine were shattered. He lost confidence in himself, his people, his future. As one Palestinian so aptly termed it, the years following 1948 were, for the Palestinian, the lean years.

But since the 1967 war, the rebirth of a nation is taking place. From the stagnation of sitting back and hoping that the world would see the injustices wrought upon him, the Palestinian has now begun to take notice, reassess, and attempt to pick up where he left off in 1948.

The most evident illustration of the renewal of Palestinians is in the support and popularity which the resistance movements receive. Prior to 1967, there were only three Palestinian resistance organizations: the PLO, created by the Arab states. Al-Fatah, and a small organization called the Heroes of the Return, which later emerged as the PFLP.

Today, in the Unified Command alone, there is a membership of ten functioning resistance organizations. In addition to these ten, there are numerous subgroups, though small in number. Since 1967, these groups have sprung out of the recognized necessity that the Palestinians need to work, to fight back, in order to regain their homeland. It will not come necessarily because of their own right. In no small way, the resistance

Street in Amman, Jordan: Palestinian Arabs, a nation in xile, wait on the borders of a homeland occupied by Israel.

novement has captured the imaginaion of the Palestinian as the future avior of Palestine. And it is on these roups that the broad spectrum of alestinians, from the Ph.D. to the hepherd, pin their hopes.

The rebirth has also taken form in renewed sense of a nationalistic ulture. An example is in a recent ublication of Al-Fatah magazine vhere an entire page illustrates two eautiful hand-sewn Palestinian dresss modeled by young Palestinian girls. he significance of this is that a culure which was being forgotten by he younger generation, if you want, outmoded, now is being revitalized by that same generation. Now, to wear a Palestinian dress, to adhere to the old culture, is in vogue. To be a Palestinian has become a respectable thing in the Arab world.

By modern standards, the Palestinians are a respectable people. In education alone they are among the best educated people in the Arab world, with a total of more than fifty thousand university graduates.

What does this reemergence of a Palestinian identity mean in the Middle East conflict? It means for one thing that a new generation has come into prominence. The Palestinians have emerged with a zealous national conscientiousness that can no longer be disregarded in seeking a solution to the conflict with Israel. Israel cannot avoid nor can anyone else, the Palestinians, if they wish to have peace in the Middle East.

Any settlement unless accepted by the Palestinians will not last. They are a country in exile, they are a people to be reckoned with. Unless the Palestinians are included in the settlement, their bitterness and beligerence will grow.

Indians and whites meet together

Malcolm Wenger, secretary for Indian Ministries for the General Conference Mennonite Church's Commission on Home Ministries wrote the following report.

Ralph Littleraven, who had been a member of Zion Church, Canton, Okla., since 1907, speaking to visitors to his church, said, "I am Arapaho, I try to be faithful. I have my devotions and read my Bible every day and also with my grandchildren. I am glad you came to Canton. I want you to be faithful workers for Christ. He will be the Lord of all."

It was the annual meeting of the Oklahoma Church Workers Conference in April. Since this year marks the ninetieth year of the Mennonite churches among the Cheyenne and Arapaho Indians of Oklahoma, and since Zion Church itself is a largely Indian church, the theme chosen for the conference was "Indian Churches, 1880-1970."

Lawrence Hart, a chief of the Cheyenne tribe and pastor of the two Mennonite churches in Clinton, gave to the crowded church a historical overview of Cheyenne and Arapaho history. He told of the tragic experiences of Black Kettle, a peace chief who tried to trust the white man. At Sand Creek, Colorado, in 1864, while camped under an American flag at a location promised to be safe, his camp was attacked. White Antelope ran toward the soldiers, crying, "Stop, stop." When he realized that it was a deliberate attack, he stopped, folded his arms, and waited until he was shot down. Black Kettle tried again to trust the white man, and two years later was killed in another unprovoked attack on his peaceful camp.

In the decade following 1880, when Mennonite mission work was just beginning, there were two great walks, Hart continued. One group left Oklahoma for Montana, looking for freedom to hunt and roam as they had always done. Though pursued, they escaped and later were permitted a home in the north. Another group was walked from Fort Reno, Oklahoma, to St. Augustine, Florida, to serve time in prison. Some good came from this, however, as American citizens began to demand a new policy toward the Indian.

The Cheyenne and Arapaho have a shrinking land base, Hart pointed out. First, there was the land lost to the white man in early treaties. Then, followed the allotment act and the coming of the Boomers and the Sooners to take the *surplus* land. Allotments now owned by the Cheyenne and Arapaho Indians comprise 97,000 acres, down 8000 acres in the last three years. Distribution of $15 million in judgment funds was one of the significant events of recent years.

Hart pointed to some significant facts of the present. Oklahoma Indians have a life expentancy ten years under the general population. In Blaine County three years ago, a survey showed a median *family* income for Indians of $853 per year. One half of the Indian population is seventeen years of age or under. Both Indian youth and the economic situation of the Indian population have something to say to the church, he said.

Hart continued to address his mostly white audience by saying, "What is the most significant thing for the next ten years? Listen carefully to youth. Let us, as Indians, have more self-determination, but do not do away with the aid you are giving us. I would like to see a greater push for self-support, less paternalism, and more self-determination." But until the economic conditions get better, Indian churches will have difficulty being self-sustaining.

Arthur Sutton, member of the Zion Church, lifted out some of the needs of Indian churches as he saw them. "We need Indian leaders. Men are needed to uphold the faith," he said. "Indian families could do much to encourage their children to prepare for useful positions of leadership in their communities." Mennonites should have worked more at preparing youth for leadership, he felt.

To his white audience he said, "We have had to face cutbacks, but we are so glad that you have supported this work. We are glad you can see what has been done here." He added. "Years ago, my Indian people lay back and said, 'The church can help us.' It is time for them to wake up now and help support the church."

Russell Schnell, former missionary to Congo and now pastor of Bethel Church, Hammon, called for more interaction between the white and Indi-

A street in El Reno, Oklahoma Indian territory in 1890 and a pile of buffalo bones: today, the land base for the Indian still continues to shrink.

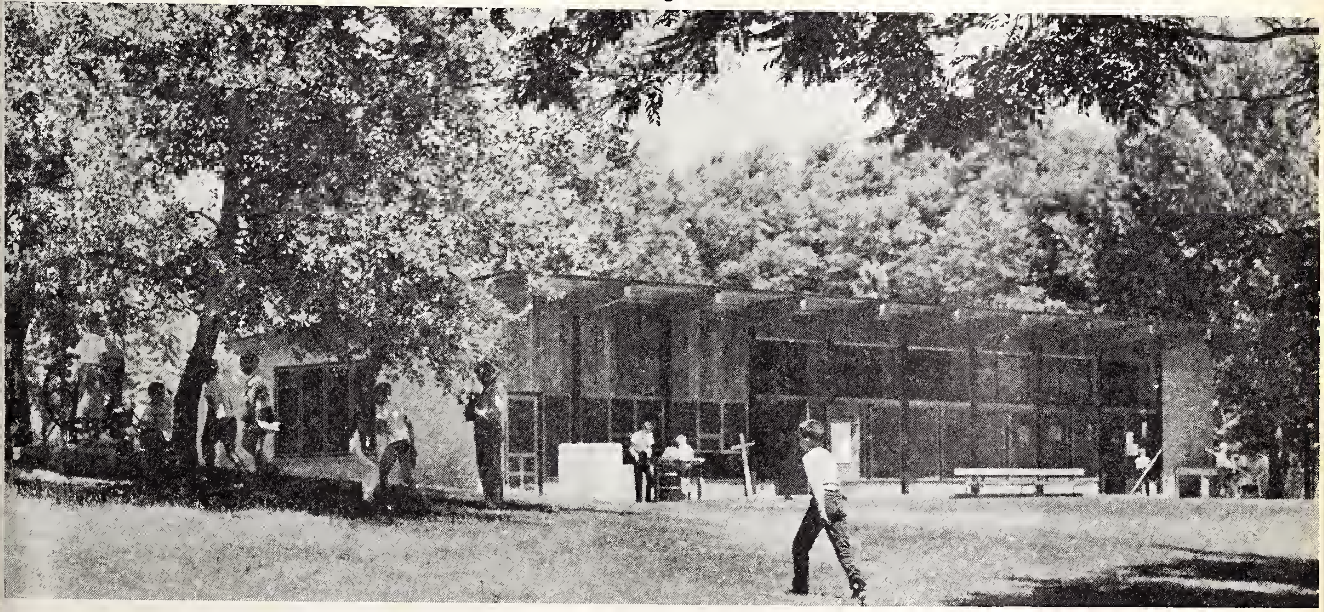
an Mennonite churches of Oklahoma. "We need to work together, to mix together," he said. "Many churches are not informed of the Indian work. Indian churches need your uplift and help." The test of discipleship, he said, is love for one another.

Clifford Koehn, pastor of the Seiling Indian Mennonite Church, spoke with appreciation of the way the Indians had accepted Mennonite Christians, in spite of bad experiences with the white man. He raised the question whether we, as white people, are really ready to welcome the Indian people into our fellowship. Too often, it is the more undesirable white rather than the Christian white who accepts the Indian.

Of late, the balance between self-support and outside aid has shifted. Indian Christians, who have seen other groups close their Indian churches, are wondering whether the cuts in budget for Indian work mean that the church is letting them down.

Words and deeds

James Juhnke, assistant professor of history at Bethel College, announced his candidacy for United States House of Representatives from the Fourth Congressional District of Kansas on June 8. He will be running on the Democratic ticket and opposing the present incumbent, Garner Shriver, a Republican.



Friedenswald's main building: scene of happy moments and meaningful decisions for twenty years.

Friedenswald totes up 20 years

Two decades ago, men and women with vision and determination purchased an undeveloped forty acres on 300-acre Shavehead Lake in southern Michigan. The vision was for a church camp with buildings, landscaping, and development that would provide facilities for church camping. Faith and determination paid off. Camp Friedenswald has been the scene of many happy moments and meaningful decisions for hundreds of persons, young and old.

For this twentieth anniversary, the Camp Committee has planned special features throughout the year.

The main event will be on the weekend of July 3-5. Friends of the camp are invited to send reservations for lodging and meals. Limited facilities may not accommodate all who wish to come, but space will be made available for those who can bring their own campers or tents. Saturday, July 4, will be the day for the homecoming, with a barbecue chicken and ham dinner at noon, and an anniversary program in the chapel at two-thirty in the afternoon, with Robert Haltzler, one of the persons responsible for the development of the camp, and now administrator of Oaklawn Center in Elkhart, Indiana. A buffet dinner will be served in the evening. Music by friends of Friedenswald will be featured, followed by an informal exchange of slides, photos, and stories.

The Friday evening campfire in Shavehead Hollow will feature songs and stories by some of yesterday's Friedenswalders, with Gordon Dyck as the master of ceremonies. A worship service on Sunday morning will conclude the anniversary observance.

All friends of Friedenswald, new and old, are invited to attend this occasion. Bring photos and slides, and brush up a bit on some of the stories you like to share about your experiences at Friedenswald. Send reservations to Camp Friedenswald, Rt. 3, Cassopolis, Michigan 47031.

RECORD

Deaths

Helen Boese (Mrs. J. A.), a charter member of Goessel (Kan.) Church, was born Aug. 15, 1900, and died May 26.

Arthur S. Clemmer, Hereford Church, Bally, Pa., was born Dec. 16, 1901, and died May 27.

Tina Fransen (Mrs. N. N.), wife of the pastor of the United Mennonite Church, Vineland, Ont., was born Aug. 27, 1906, and died May 3.

Elmer Gering, Salem Church, Freeman, S.D., was born May 8, 1904, and died May 10.

John J. Jantze, First Church, Upland, Calif., was born June 20, 1877, in Saskatchewan, and died June 1.

Emma Kitterman Gering, Salem Church, Freeman, S.D., was born in Haxelgreen, Wis., Mar. 9, 1887, and died May 11.

Mrs. Peter Goosen, United Mennonite Church, Vineland, Ont., was born Apr. 6, 1900, and died Apr. 19.

Mrs. Benjamin Preheim, Salem Church, Freeman, S.D., was born Dec. 1, 1880, and died Apr. 23.

Workers

Sara Ann Claassen, who has been teaching at the Seminario Evangelico Menonita de Teologia in Montevideo, Uruguay, since 1964, is returning to the United States in June. She was serving at the seminary under the auspices of the General Conference Mennonite Church's Commission on Overseas Mission.

Hans and Bertha Dyck, Emmaus Church, Wymark, Sask., will return from Paraguay in the fall. They have been working in Paraguay under the General Conference Mennonite Church's Commission on Overseas Mission since 1967. During their three-year term, Hans taught in the Bible school at Loma Plata in the Menno Colony, Paraguay.

Dr. and Mrs. Jacob A. Dick, Saskatoon, offered to go to Taiwan to assist in the Mennonite Christian Hospital, Hwalien, Taiwan, for one month to relieve regular doctors going on vacation. They plan to leave on June 27. Dick received his bachelor of arts degree from the University of Saskatchewan in 1951 and his doctor of medicine degree from the University of Manitoba in 1956. During 1962-63, he took post-graduate training in obstetrics and gynecology in Baltimore.

Gary and Charlene Epp, Fresno, Calif., will join the Minneapolis voluntary service unit on July 1. They will serve under the General Conference Mennonite Church's Commission on Home Ministries. Gary is a member of Community Church, Fresno, and a graduate of Bethel College. Charlene is a member of Eden Church, Moundridge, Kan., and holds an associate in arts degree from Bethel College. They will be unit leaders for the Minneapolis group.

Alvin and Ruby Friesen, missionaries to Taiwan, are returning to Canada for their second furlough. They have served two terms in Taiwan at Mennonite Christian Hospital, Hwalien, under the auspices of the General Conference Mennonite Church's Commission on Overseas Mission. They are members of Immanuel Church, Meadow Lake, Sask.

Kenneth and Ruth Graber returned to the United States from Taiwan in June. They have finished a three-year voluntary service term under the General Conference Mennonite Church's Commission on Overseas Mission. In Taiwan, they assisted with the work at Mennonite Christian Hospital in Hwalien. They also spent some time teaching English classes and participating in services and activities of the Po-Ai Mennonite Church. The Grabers come from Freeman, S.D., churches: he from Salem Mennonite Church, she from the Salem-Zion Church.

Howard Habegger, Berne, Ind., missionary to Colombia, received the degree of doctor of religion from the School of Theology at Claremont, Calif., on June 6.

Justus G. Holsinger, Bethel College, has been appointed secretary for international education services for the Council of Mennonite Colleges. He will carry on this new responsibility in addition to his teaching duties at Bethel and will be responsible for all international programs sponsored by the Council. In this post, he succeeds Bruce Harder, Bluffton College, who is returning to graduate school to work on a degree in urban studies.

Mary Elizabeth Kaufman, Freeman, S.D., has been appointed home economics instructor at Freeman Junior College and Academy. (See Workers, May 26.)

Donald Roy Klassen, Lebanon, Kan., and Goshen, Ind., will become supervisor of Freeman Junior College's cooperative education and work-study program next fall. He will also serve as an instructor in Bible and industrial arts. He is graduated from Mennonite Biblical Seminary this spring with a master of divinity degree. A graduate of Bethel College (1962), he has been a high school instructor in English and industrial arts in Kansas.

Rhoda Jantz, Hillsboro, Kan., joined the staff of the General Conference Mennonite Church's central office in Newton, Kan., on May 27. She will do secretarial work for the personnel office and stewardship and promotion office. She graduated last year from the Hillsboro High School and on May 19 from Salt City Business College in Hutchinson, Kan.

George and Martha Janzen, General Conference Mennonite missionaries under the Commission on Overseas Mission, are returning from Japan in June. The Janzens belong to the United Mennonite Church, Mission City, B.C., and the Zoar Mennonite Church, Waldheim, Sask. They will be in Mission City, B.C., during their furlough. They have finished their second term in Japan where they have been engaged in evangelism, working mainly at the Student Center in Miyazaki City and with the Mennonite church in the southern section of Miyazaki City.

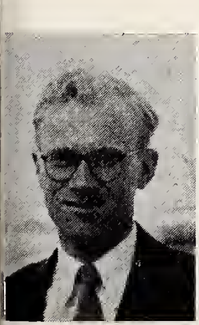
Rudolph and Elvina Martens and family are returning to the Congo in August. They will be stationed in the Tshikapa area at the Kalonda station. Rudolph will teach and guide the work of the Congo pastors. Since their leaving the Congo in 1960, new schools have been opened for pastors and their wives, where they can re-

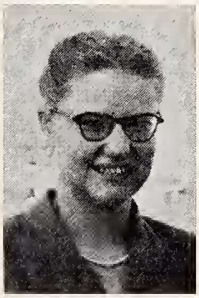
G. Epp

C. Epp

Kaufman

Klassen


R. Martens


E. Martens

Jantz

ceive more Bible training. Elvina, a medical doctor, will work at the Kalonda Medical Center. This will give Dr. James H. Steiner the opportunity to take an overdue furlough. The Martenses first went to the Congo in 1952. They had to leave in 1960 because of the uprising which followed Independence. Now after ten years, they are returning to the Congo. During the last five years of the ten-year interim in the United States, Rudolph was pastor of Eicher Church in Wayland, Iowa, while Elvina practiced medicine from Washington, Iowa, together with several other physicians. Earlier, the family had lived and worked in Fairview, Mich.

Anne Penner, General Conference Mennonite missionary who first went to India in 1946, returns in June to her duties as business manager of the Sewa Bhawan Hospital in Jagdeeshpur, India. A member of the Bergthaler Church at Rosenfeld, Man., she spent her three-months furlough in Winnipeg.

Libby Rumer of Lima, Ohio, has completed a two-year voluntary service term in Taiwan. She is returning to the United States in June. In Taiwan, she spent a short time in language study and then taught at the Hwalien Christian School for missionary children. She is a member of the First Church, Lima, Ohio.

Bernard and Ruby Thiessen and family are scheduled to return to the United States in June, having finished their third term in Japan, where they have been engaged in evangelistic work in Kobe since 1965. It was in Kobe where the first converts of Mennonite mission activity in Japan were made and the church was started. Their home church is the Emmaus Church, Whitewater, Kan.

Baptisms

Beatrice (Neb.) Church, on May 31: Rhoda Claassen.

Bethel Church, Fortuna, Mo., on May 24: Richard Elliott, Bradley Friesen, Jerry Garber, Stanley Garber, Pamela Gerlt.

Boynton Church, Hopedale, Ill., on May 31: Linda Naffziger.

First Church, McPherson, Kan., on Mar. 22: Barton Goering; on May 17: Cameron Kaufman, Steve Kaufman, Debra Kaufman, Eugene Voran, Mark Krehbiel, Beverly Krehbiel, Debra Schmidt, Daniel Sawatzky.

Goessel (Kan.) Church, on May 17: David Linscheid, John Linscheid, Danny Reimer, Gary Unruh, Dianna Freeman Schmidt, Twila Schmidt, Rhonda Schroeder, Annette Unruh.

First Church, Upland, Calif., on May 24: Cynthia Habegger, Kathy Johnson, Carolyn Ruth, Barbara Wilson, Brent Basinger, Remco Nauta.

Lorraine Avenue Church, Wichita, Kan., on May 24: David Buller, Janet Dirks, Sherry Franz, Randy Pankratz, Beth Reimer, Anita Schmidt, Lowell Tieszen, Calvin Wiebe.

Tabor Church, Newton, Kan., on May 17: Stephanie Frey, Delia Guhr, Patty Wiens, Rollin Schmidt, Irene Harris, Sidney Ratzlaff, Marlow Brandt, Teresa Franzen, Myron Voth.

Topeka (Ind.) Church, on May 24: Cheryl Lambright, Brent Lambright, Jerry Zehr, Dennis Sprunger.

Zion Church, Elbing, Kan., on May 17: Margaret Entz, Emily Graber, Lillian Wedel, Bernard Entz, Dennis Andres, Rodney Klassen, Daryl Regier, Gordon Regier.

Calendar

June 18-21 — Mountain Lake, Minn., Northern District Conference.

July 4-8—Winkler, Man., Canadian Conference.

July 16-19—Winnipeg, All-Mennonite Bible Congress.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

June 16—Saskatoon, First Church, peace seminar.

June 20—Steinbach, Man., relief sale.

Western

July 19—McPherson, Kan., First Church, twenty-fifth anniversary.

LETTERS

Prayer

Mrs. C. L. Huey, Bridgeport, Okla. 73013, requests prayer for her daughter, Mrs. Flossie Dick, Hydro, Okla., who is seriously ill.

Sign of biblical progress

DEAR MR. SHELLY, This letter is to express appreciation for the excellent article "Is Noncooperation a Responsible Christian Witness?" written by Wendell Rempel in the May 19 issue of *The Mennonite.* Rempel has given a very clear exposition to the questions and problems facing many Mennonites in this day. Too frequently, many of us write and speak our opinions on an emotional level, without proper understanding of the terms and concepts which we are attempting to use for our convictions and conclusions.

After thirty years of living with the present draft laws providing exemptions, we have become too comfortable in its provisions, without realizing that we have been party to a system and process which makes men warriors and killers. The present reaction of many young men to this system by taking up the more noncooperative approach indicated biblical and spiritual progress in our church. I believe we need to rally behind them and undergird them in every way possible. We need to give a prophetic voice against the evils of the system and a strong witness to the rightness of God's laws, will, and purposes above that of a non-Christian state.

Thanks for sharing this article and the good work you continue to do in producing *The Mennonite. J. J. Hostetler, Stewardship Secretary, Mennonite General Conference, Scottdale, Pa.* June 1.

"Are you sure God feels like hearing from me every night?"

Some skirt issues

TO THE EDITOR: I would also like to add a note of appreciation for *The Mennonite.* In the past years, I have found myself searching religious publications for relevant articles and finding, nearly always, that they skirt issues, bypass serious questions, and, at most, attempt the sensational in order to "get with it." As happens, I gradually stopped reading them altogether. After receiving *The Mennonite* for some six months, I find it thought-provoking and read it virtually from cover to cover. *Mrs. Justina Wiens, Alter Postweg 43, 493 Detmold, W. Germany.* May 29.

Confronted with the gospel

DEAR MAYNARD: Keep up the good work. You've made *The Mennonite* a vital, sometimes uncomfortable, paper—just what it should be. *The Mennonite* has been instrumental in bringing new families into our congregation, folks who had decided that the church was not alive and concerned and had nothing to say to them as individuals or to society in general.

It is exciting to find that the service, social concerns emphasis does bring people into direct confrontation with the gospel. Our newcomers were initially drawn to the church through individuals they met who were active in social outreach programs. Once interested, they discovered that the gospel of Jesus Christ with His concern, love, and warmth toward people was actually the life-changing element that had so attracted them.

Our new members have shown us that a willingness to hear and accept another and his ideas, regardless of how different, unorthodox, or even heretical they may seem on the surface, is extremely important. We in the church must be willing to listen to and respect the doubts of others without feeling threatened. We must be willing to respond in a new religious vocabulary when necessary to get past the religious hang-ups that have sometimes kept people away from the church. Unless we can do so, we cannot expect them to hear what we are saying or to find the gospel relevant. Christ's message has little validity or healing power for the troubled, the doubter, or the disillusioned when we who claim to be Christ's followers do not practice the love and acceptance that He taught. *Joyce Shutt, Rt. 1, Orrtanna, Pa. 17353.* May 19.

Content and style

DEAR MR. SHELLY: Throughout the year, I have been impressed with the content, graphics, and style of *The Mennonite.* I commend you, in particular, for publishing Wendell Rempel's article on noncooperation [May 19]. *Mark F. Stucky, 1600 Willow Rd., Wichita 67208.* May 27.

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

Homes for children without homes

Esther Groves

ACROSS THE TELEVISION screen flashes a close-up of a beautiful brown baby, smiling and waving her hands.

"This child," says a voice, "needs a home."

A blond older child with a brace on his leg appears on the screen. Then, a dark-skinned infant with curly black hair and trusting eyes.

A few years ago, this kind of television appeal for adoptive homes was being made chiefly by agencies in California. Now it is being tried elsewhere, as in Wichita, Kansas, where five agencies take turns presenting children available for adoption.

The reason adoption agencies are turning to television was summed up by Ruth Elsenraat when she served as supervisor of the Kansas Division of Child Welfare Services:

"A very disturbing trend is taking place in adoption programs across the nation . . . there has been a drastic increase in the number of children available for adoption and an alarming decrease [proportionately] in the number of couples expressing an interest in adopting children."

The reasons for the increase in children for adoption are not so difficult to see—population increase, with more young people of childbearing age; earlier marriages, and a higher rate of illegitimate births; more family breakdowns, and fewer parental and community controls.

In addition, adoption agencies, today, place children in homes wherever it is possible. They have learned that children are much better off in good adoptive or foster homes than in orphanages.

Why fewer couples are inquiring about adoption is not so clear, though one important factor undoubtedly is medicine's increased ability to help families grow. Perhaps the option of limiting families via the pill has also decreased interest in adoption; perhaps higher living standards and small families go together today as never before, when the so-called good things of life are within the reach of more and more persons.

Whatever the reasons, babies of mixed racial or national background or of minority-race background, as well as handicapped or older children, are not, for the most part, finding the homes they need, though they are just as intelligent, attractive, sweet, and lovable as other children. While homes are being found for easy-to-place white babies, the mixed-race children are being passed up by parents looking for a child to match their own physical appearance.

Once, adoption agencies strictly matched children and parents. However, through the years, they have learned that a loving, accepting home means a great deal more for a child's adjustment and happiness as he grows up than a physically matched home.

Babies of minority-race background are not, for the most part, finding the homes they need.

Still learning

I preached,
I preached, and
I preached,
Yet no one seemed to hear.

I taught,
I taught, and
I taught,
Still the lessons were never quite clear.

But then
One day
I listened
And a truth began to appear

To preach,
To teach,
And to listen
Use less of the mouth, more the ear.

Helen C. Coon

Love is, after all, the great matcher. Children who feel loved and secure in their adoptive family are far better off, in the long run, than in any orphanage, *no matter what their racial or national backgrounds,* because they know they belong. "Most unpleasantness from outside will trouble them not at all compared with the trauma of not belonging."

Since minority group families able to adopt children are scarce, the trend is for adoption agencies to place, when possible, nonwhite children in white families. Children may have American Indian, Mexican, Negro, or Asian origins, or a mixture of these, or a combination of these with white backgrounds.

One interracial placement project in Toronto placed seventy Negro or part-Negro children in white families in one three-year period. The project has been amazingly successful with few problems, and the community as a whole has accepted the idea of interracial adoption. Various states, for example, Minnesota and Oregon, report many more placements of nonwhite children in white families in recent years. Hawaii has long had interracial adoption.

Time and the future are on the side of interracial families, as attitudes are constantly changing and improving. Placements can be made now that would not have been made ten years ago.

At the same time, the social sciences are helping us to understand more fully the great power of Christian love. We know that God gives every baby the need to love and be loved, and that every baby born has a right to a home of his own and loving parents.

There are no *if's* and *but's* with God, who is no respecter of persons and who calls each of us equally to be His child. Jesus teaches us, "I was a stranger and you received me in your homes. . . . Whenever you did this for one of these poorest brothers of mine, you did it for me!" (Mt. 25: 35*b*, 40*b*).

The most important requirement for adoptive parents is a loving home. It used to be that agencies would not place children in a home which already had children in it; this is no longer true in the case of mixed-race children.

Anyone who would like to know more about adoption and adoption practices in general, can secure this information by writing for Public Affairs Pamphlet No. 173A, "So You Want to Adopt a Child," by Ruth Carson. Send your request, name and address, and twenty-five cents to: Public Affairs Pamphlets, 381 Park Ave. South, New York, New York 10016.

Suppose your family should make the decision to adopt. The next step is to contact a reliable adoption agency. Some persons adopt through their state's Division of Child Welfare Services, some through the local county Welfare Department. Families wanting to adopt American Indian children can do so with the help of the Indian Adoption Project (under the Bureau of Indian Affairs), which works through state and local agencies; for more information about this, write the Child Welfare League of America, 44 East 23rd Street, New York, New York 10010. There are also here and there both church agencies and Christian but nondenominational agencies (for example, Kansas has the Kansas Children's Service League in Wichita and Topeka). For couples interested in Asian-American children born overseas (see "We Chose a Child From Korea" in *The Mennonite*, May 9, 1967), there are the agencis like Welcome House for Pennsylvanians, and the Holt Adoption Program.

One thing is certain: there are more mixed-race children waiting for homes than there have ever been before in the history of this country. Adoption agencies throughout the nation are wondering how to reach couples who can give mixed-race children the homes and love they need.

If, as some say, a two-child family is the answer to a population explosion that threatens to overwhelm our planet, then adoption is a Christian solution for parents who enjoy children and want larger families.

MEDITATION

The gods who failed us

Variations on Psalm 46: a tongue-in-cheek tribute to the gods who ailed us in the sixties.

Gold is our refuge and strength, a very present help in trouble.
Therefore, we will not fear though the earth abounds in poverty
with mountain dwellers in shacks and slum dwellers in squalor
and cities trembling with tumult.
There is a bank whose securities make glad the heart of the goldgod;
each year, our GNP is the most high.
Gold is the measure of everything.
Gold is from everlasting to everlasting;
t will help us in every eventuality.
Systems come and nations go but gold remains.
The god of gold is with us; the god of money is our refuge.
Come behold the works of money how it has brought civilization to
he world.
Gold makes all things possible on the earth.
Money speaks loudly wherever it goes.
Be smart and know that gold is God.
Gold is exalted among the nations, gold is exalted in the earth.
The god of gold is with us; the god of money is our refuge.

Escape is our refuge and strength, a very present help in trouble.
Therefore, we will not fear though we stagger on a reeling earth
hough the mountains and the skies melt into psychedelic unreality
hough tomorrow always hangs over today.
There is a bottle whose contents makes glad the heart of man;
we will find religion as we get most high.
Escape makes meaninglessness bearable; alcohol and drugs keep us
going; Booze and Pot help us in the morning and the evening;
Troubles come, the rat-race is on; we take a shot—and away we go.
The Lord of Alcohol is with us, the god of Drugs is our refuge.
Come see the works of Alcohol and Drugs.
how they bring consolation to the earth.
They provide escape from the world
they break up families and burn up lives.
Drop out and know that Escape is God
Alcohol is exalted in the earth; Drugs are exalted among the nations.
The god of Booze is with us; the god of Pot is our refuge.
Man is our refuge and strength, a very present help in trouble.
Therefore, we will not fear though the earth be polluted
though the skies be full of smog though the waters smell and foam
though the mountains become invisible.
There is a river somewhere whose clear stream
makes glad the City of Man
the holiest habitation of the Most High Man.
Man is the measure of all things
Man will not fail. Man will rise to the occasion as he always has.
Nations are in revolution, powers totter,
Man utters his voice, the earth produces.
The Lord of Man is with us, the god of Humanism is our refuge.
Come, see the works of Man; what he has wrought
Throughout the earth. He makes civilization flourish;
He designs and perfects great machines and searches out new planets.
Relax and know that Man is God. Man is exalted in the earth.
Man is exalted among the nations.
The god of Man is with us; the Man-Come-of-Age is our refuge.

Peter J. Ediger

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Be a mindstretcher

WE'VE MADE IT all the way to the dictionary.

And that's no small achievement. I was looking in the big book to find out about *conference* so I could explain it to some folks. And here I found the dictionary looking out at me for the definition.

Right there on page 475 of *Webster's Third New International Dictionary,* not off to one side, but right there in the middle as entry 5a(2), it said, "a stated meeting of preachers and others in the Methodist and Mennonite churches invested with authority to act on or take cognizance of ecclesiastical affairs."

Yes, that's what it said. Too bad, they had to give the Methodist top billing.

Now, I'm real proud of our church for getting all this swinging publicity in a book that must weigh all of ten pounds if it weighs an ounce. But what a lousy definition. Not that I could write a better one, understand, but I could do just as average.

"Invested with authority" is one of the things we must quibble about. That's enough right there to scare any good Mennonite. Because we have our problems with authority. We want it and we don't want it.

To make it real simple: we want it if we are in on it. If we're not, it's no good.

And if we can make this church business more simple, we can say that some churches have authority on top like popes and bishops and superintendents. But our ancestors didn't want that kind of thing. When they made up a church machine they called it a conference. The power isn't turned over to a man or a group at the top to hold the reins. We think we have a better system.

"Include me in" is the name of what we do. Authority in the church comes from the act of conferring. It is really a process of talking it over, of giving and receiving advice. That is general conference. I suppose it would be fine to change our name once in awhile so that the point would be sharpened anew. How about General Consultation Mennonite Church?

Authority cannot be given to people whether preachers or others than preachers. Authority grows out of people working out ideas and agreeing on what they are going to do. They're not telling others what to do. They're telling themselves. That's when you really get things done.

Now we know this. We've always known this. But we easily make a short circuit in the operation. "Why doesn't someone crack down on that editor?" That's a crossed-wire appeal to the old authority system with a man on the top who sets things right and makes things move—and sometimes makes people move out. As we were saying, this looks fine when we're working it on the other guy. But after they get done with him, what will they do with you? Be a mindstretcher and think about that.

On the other hand, how does the general conference system work? Rather than why-doesn't-someone-crack-and-all-that, try, "If you'll give me some advice, I'll give you some, too." Who could refuse? M.S.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Velma Armstrong

"HERE, JOHNNY. TAKE this last bite for Mama." Sylvia Young pressed the spoon gently against the tip of the broad tongue.

Slowly, with effort, Johnny drew in his tongue and took the proffered oatmeal. Then, on seeing his mother pick up a glass of orange juice, he flung his hand out for it, knocking the glass from her hand.

"Oh, Johnny!" In despair, Sylvia watched the costly liquid splatter over table, chair, and floor. A familiar wave of hopelessness swept over her.

She had nearly drowned in it that night five years ago when John had forced her to look at the slanting eyes and lolling tongue. "You have to see he is a Mongoloid. We can't take him home from the hospital."

"Why not?" She had cuddled her infant son closer. "He is ours."

"He'll be an imbecile all his life. We can't keep him."

She had grasped at the one point that might persuade John. "We can't afford to leave him here."

"There are places for such as he."

The private institutions had been too expensive, and the state hospital for the mentally deficient had had a long waiting list. Johnny had been three when the notice came there was space for him. On a preliminary tour of inspection, Sylvia had pressed a handkerchief to her nose to filter the stench, as she followed an impatient official down scabrous-walled corridors, past overburdened nurses, too busy and too tired to show personal concern for their charges, and into a ward where in row upon row of cribs, freaks of birth vegetated.

During the drive home, she had told John, "I couldn't leave Johnny there."

"You have to. It's the only place we can afford."

"I'll continue to take care of him myself."

"Not if you love me."

"John, I love Johnny because I love you. Can't you see he is part of our love?"

John couldn't—or wouldn't. "Either Johnny leaves, or I do. I'm not going to be saddled with an imbecile."

"*Mm.*" Johnny sucked in his cheeks, a sign of distress he had picked up from John.

"Don't worry, honey. Mama will clean up the mess. And here is a drink of water. You will have to wait for orange juice until Daddy sends us a check."

Johnny stretched to watch her clean the floor. "Mama."

"What?" Sylvia dropped the damp cloth. "Johnny, did you say, Mama?"

Johnny ducked his head. Then, dimpling and squinting mischievously, he drew in his tongue and repeated, "Ma-ma."

"Johnny! Your first word." Sylvia hugged and kissed him until he squealed to be free. "I must tell someone. Surely, your daddy will want to know this."

Hand on the telephone, Sylvia halted, stayed by memory of the announcement of John's engagement in last night's paper. She had stared long at the picture of his fiancee, an elaborate coiffure's distracting attention from length of nose and slightness of chin, seeking evidence of the intelligence that had convinced John this young woman wouldn't bear him a defective child. This had stirred within her the old, futile debate of whether she would have relinquished Johnny if John would have consented to their having another baby.

"*Mmma*—" Johnny sucked in his cheeks.

"Don't worry, honey. Mama is all right." A ray of sunshine caught in one of her tears, shattering into rainbow sparkles. "To celebrate, we'll go for a stroll around the block. Sit still while Mama gets the wagon and your wraps."

After untying the sash that held Johnny in his youth chair, Sylvia eased him down to the wagon, put on him his jacket and cap, and bound his scarf around his eyes until he was past the fright of rolling down the steep incline of planks she had laid over the front porch steps.

Johnny gurgled with delight as a dry leaf skittered on the sidewalk beside him, moaned with disappointment when a beetle retreated from his probing finger back into the crack from which the sun had lured it, and whimpered in alarm as a black spaniel flopped up to him.

"Don't be afraid, Johnny. This is a friendly dog." Sylvia knelt to pat the dog. "See, Mama likes him. Feel his silky ears." She guided his hand over the dog's head.

"Hi, Sylvia. Johnny and you enjoying the spring sunshine?"

Sylvia stood up, her eyes traveling up paisley legs and red sweater to a red bandanna from which protruded yellow curlers on black hair. "Hi, Donna." She refrained from telling her about Johnny's first word. Donna's Kevin, born three months after Johnny, had starred recently in his play school's presentation of "The Three Little Pigs."

"I saw the picture of Kevin in the paper. He made a cute wolf."

"He should have been one of the pigs. Kevin is pure ham." Donna beamed with pride. "How has Johnny been?"

"Fine." Sylvia wished his tongue were in his mouth and his gaze less vague as he watched the spaniel cross the street. "He hasn't had a bad cold this winter."

"You are lucky. At school, Kevin caught colds, flu, and chickenpox and passed them all on to the baby. I got such a bad case of cabin fever from being house-bound with them that Mom's come to relieve me for a week." She hesitated, then continued, "Did you see the announcement in last night's paper?"

"Yes." Sylvia was thankful her voice held steady. "John told me about her when we were getting the divorce."

"I see they both work at the same place. What is her job?"

"File clerk."

"That can't pay much. And John doesn't earn enough to support two families."

To Sylvia's relief, Johnny shivered and sneezed. "We must move on. Johnny is getting chilly. Nice to have seen you, Donna. Drop in, sometime."

As Sylvia approached the brick colonial next to her shabby cottage, a

a small miracle

2 June 1966, for Norma

Today my son
(one, and far too young to understand)
watched the men with machines
come and dig a grave
for your son.

Was your son, just being five,
also too young to understand?

And we are left, you and I,
mothers of sons,
understanding so deeply
yet wanting to know why.

I reach out to you
and you, not certain,
only look back
at me and at my son
and I know about
the longing in your look.

Muriel Stackley

gray-haired woman came out the door. Although she had watched the middle-aged couple move in several days ago and had learned from the mailman that their last name was Winsor, this was her first encounter with either of them. Timidly, she called, "Good morning."

"It is a good morning." Slipping into a pocket of her navy slacks a letter that she had taken from the mailbasket, Mrs. Winsor walked down the flagstones toward them. "I see you have been taking this young gentleman for a ride." She squatted to be on eye level with Johnny. "Hi."

Johnny blinked and drew in his tongue to smile shyly. "Mama."

Sylvia could restrain herself no longer. "That is Johnny's first word. He said it this morning."

"You could shout, couldn't you?" Mrs. Winsor straightened, her face alight with understanding. "Our son Ted waited until he was three to say his first distinguishable word. Now he is a radio announcer. My husband used to say we should be thankful for those three years of quiet."

Mrs. Winsor tweaked the bill of Johnny's cap. "I still remember the words of the specialist to whom we took Ted when we became anxious about his slowness. 'Each child is a small miracle, unique in every way. Accept the disappointments, anxiety, and suffering your son causes you as a small price to pay for the joy, delight, and love he will bring you."

"*Ahchhoo.*"

"Johnny is cold. I must get him home." Sylvia tugged on the wagon handle.

"Let me help you up the steps." Mrs. Winsor steadied the wagon as Sylvia pulled it up the planks. "This is risky for you to do by yourself Call me, after this, when you ar taking Johnny for a ride. And yo should every day the weather permits. The fresh air is good for bot of you."

"Thank you. Will you come in?"

"Not today. I still have curtains t hang and boxes to empty. And a letter from Ted to read." She patted he pocket.

"How about a coffee next Wednesday morning to meet the neighbors?

"How thoughtful of you. That wi be lovely. I must go. Good-bye young fellow." She patted Johnny a she left.

"We are going to have a party. W are going to have a party," Sylvi sang as she took off Johnny's wraps eased him onto the floor, and pu away the wagon. "If the letter in ou box is a check from your daddy, I' bake an apple-nut ring."

The letter was a notice from th electric company that her servic would be cut off if she didn't pa all that was due, within a week. Sh slumped against the door, her eye closed in defeat.

"*Mm.*" Johnny tugged at her le his cheeks sucked in tightly. "Mama?

Sylvia stiffened. "There are miracles. You can say Mama. That's on We have met a friend. That's anothe And we are going to make mo miracles."

The receptionist where John worke was difficult to persuade to summo him to the telephone. When he final answered, crossly, Sylvia had had su ficient silent practice to speak swiftl but distinctly, "John, this is Sylvi After work, bring me all the suppo payments you owe, or tomorrow I report you to the court." She hu up before he could protest.

Then she dialed the newspape "Please place this classified ad: W keep handicapped children in n home by the day. As I have a Mong loid son, I am experienced. Sylv Young, 313 Lincoln Street."

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Take a vacation with poverty

POVERTY IS A world that middle-class North Americans can't imagine. Oscar Lewis calls it a subculture of western society. You and I may at times have financial worries, but we have no realistic idea at all of what it means to be dirt-poor in the South or hard-core poor in the North, no idea at all.

Mennonites, however, have a chance to find out, thanks to the General Conference Mennonite Church's Poverty Fund. Beginning this summer and continuing into 1971, General Conference Mennonites (and other interested Mennonites, if there is room in the study/tour groups) can choose to spend a Poverty Exposure Vacation Week in any one of numerous locations from Toronto to Los Angeles, Winnipeg to Gulfport, or as far south as Haiti and Colombia.

Why should the Poverty Fund arrange Poverty Exposure Vacation Weeks? The answer is simple. Until the affluent really understand the impoverished, there isn't much hope for improvement.

The poverty world that General Conference Mennonites can visit during vacation is, as they say, "something else."

Suppose you are a man with a family and you cannot get work, or a mother with five children to support. If you live in some southern states, you are entitled to a welfare dole of $50 or $60 a month. So when you need carfare to a medical clinic (how could you afford a car?), you must also go to the welfare office and explain why you spent some of your food allowance on carfare. You hope that you'll be reimbursed so that you don't miss still another meal.

A mother in the South was asked how many meals a day she gave her children. "Two if I got it, but if I don't have it, I don't give 'em any."

"Do they ever tell you they're hungry?"

"They tell me they're hungry all the time. Sometimes they cry."

If you live in a northern city, the welfare check will be a little bigger because your bills are bigger. But imagine getting around $7.00 a month for gas and electricity and having to spend twice that much because you must use the stove to heat the room, and must keep a light on at night so that rats won't attack the baby. In the daytime, the little apartment is so dark that anyone who wants to read or study must turn on the light.

This means that every month you must prove to welfare that you spent some food money for gas and electricity, and now there is no more money for food. If you don't pay the utilities, they will be shut off, and the last time it happened you nearly froze, and sickness struck.

What does it do to your personality to have to beg for the necessities of life? What will you do if you don't get more food money?

So even with welfare you can't win; there is no way out of the binding, grinding poverty. With it, go demoralization and all the ways people have found to fight poverty or adapt to it and to its daily hurts and humiliations. We condemn these ways of survival and escape—immorality, drugs, crimes — without understanding what causes them.

Once, Mennonites knew what pov-

Even with welfare, you can't win.

erty was. Persecuted Anabaptists and Mennonites shared what they had with each other in order to survive. Now we've made it into the middle class; and, while we may pay lip service to poverty, we would rather be well off. So we *need* a Poverty Exposure Vacation Week to find out what real life is like for half the people in our world today.

We need to understand a lot of little things, such as why poor people insist on having a television set (it's the only form of entertainment anyone can afford—even middle-class Americans think twice about buying a lot of expensive tickets to things).

We need to learn why it is so difficult to make it out of the ghetto. Why the beautiful Caribbean has children with legs like sticks and bellies swollen with malnutrition.

But we also need to learn why, for the first time in human history, there is a feeling that poverty can be greatly lessened. So far, being born into a poverty culture was like being dropped into a jungle without any tools for survival. Today, new antipoverty tools are being created to deal with food production and distribution, population control, preprimary education, legal aid for minorities, medical needs, and so on.

Suppose you decide that you should consider a Poverty Exposure Vacation Week. What is involved?

For one thing, your expenses for the week count as a contribution to the Poverty Fund. This is because poverty education is one of the things the Poverty Fund was created to do. Education about poverty is basic for a truly Christian response to poverty.

For another thing, you have a choice of places and dates. United States' locations will be Chicago, Los Angeles, Denver, and Gulfport. Canadian cities are Toronto, Hamilton, Winnipeg, and Vancouver. Overseas countries are Haiti and Colombia.

In practice, the schedule varies according to location, projects, and personnel. Chicago's program schedule begins with worship at Woodlawn Mennonite Church on Sunday and includes time in the Cook County

Being born into a poverty culture was like being dropped into a jungle without any tools for survival.

Criminal Courts Building, Police Branch 44, and a traffic court. The program will be led by pastor Curtis Burrell. Two weeks are open. July 12-18 and August 9-15.

Denver's program schedule will include discussions with community people and time to visit attractions in both the city and nearby mountains. Four weeks are open for Denver: August 10-15, August 16-22, September 27-October 3, and October 4-10.

A week centered in Bogota, Colombia, will provide study of the Las Colinas area and other poverty neighborhoods, a visit to the District Asylum for poor, homeless women and girls (830 in a half-block area), a rural visit, home visits, and tours of varied tourist attractions. Colombia weeks are July 26-August 1 and September 6-12.

Haiti, in the Caribbean, offers a melange of teeming markets and malnourished children, lovely mountain valleys and miserable mud huts. Definite dates have not yet been announced for Poverty Weeks there, but will be in the fall.

Dates for Poverty Exposure Vacation Weeks in Hamilton, Ontario, are August 16-22 and September 13-19; for Toronto, Ontario, July 12-18 and July 19-25. You'll hear more about these programs in the near future. Dates for Vancouver are expected to be the last part of September and the first part of October. Dates for Gulfport, Mississippi; Los Angeles, California; and Winnipeg, Manitoba, have not yet been released.

Poverty study-tour groups will be no smaller than three persons, no larger than twelve. All trip lodging and food expenses will be paid by guests, while funds for materials and other special needs will come from the Poverty Fund. (Low-cost accommodations will be recommended.)

Gary Franz, of Newton, Kansas, director of the General Conference Mennonite Poverty Fund, says, "What frequently happens on a tour is that you only tour and see—you don't get personally involved. During the Poverty Exposure Vacation Weeks a great effort will be made to help guests get acquainted with the poor, so that a person can come back and say, 'I know Louis Sanchez and he told me. . . .'

"We would hope that a family from every church could take part in one of these Poverty Weeks, so that on the participants' return they could share their experiences with their home congregation or Sunday school class. We would also hope that young people will plan for these Poverty Weeks. Youth can and should be included."

Emotional involvement does take place as a result of poverty education. Not long ago, nine Methodist teen-agers from Evanston, Illinois, went to Haiti as seventeen-day volunteers. They returned home to raise $5000 for a new hospital wing. This is the kind of enthusiastic response the General Conference hopes will grow out of its efforts.

Think about it. All inquiries and requests for information may be sent to: Poverty Fund, Box 347, Newton, Kansas 67114. You will be sent the information you need.

MCC workers flee Jordan

Six of seven Mennonite relief workers based in Amman left Jordan on June 12 in the face of civil strife which had erupted a few days earlier between the government and Palestinian Arabs. The group is presently in Athens, enroute to Crete.

Director of the Mennonite Central Committee program in Jordan which served the needs of the Arab refugees is Virgil Claassen, North Newton Kansas. Other workers leaving Jordan for Greece were: Kenneth and Willa Reddig, Hillsboro, Kansas; Lorraine Regehr, Winnipeg; Richard Yoder, New Carlisle, Ohio; and Louise Claassen. Also with the group were the Claassens' two children.

Remaining behind in Amman with the International Red Cross is Margrit Schonmann, a nurse and a member of the Evangelical Church of Switzerland.

(For a background on the situation in Jordan, see the report by Reddig which appeared in last weeks' issue, "A New Nation Rises in the Middle East," page 412-13.)

Algeria has four-year plan Farm specialists needed Technicians and scientists

Algeria's new four-year plan (1970-73) for its economic development officially began in January. During the coming four years, various problems and difficulties will be encountered and will have to be resolved.

Among the bottlenecks already evident, the most important is the lack of technicians. In order to assure the plan's success, Algeria needs 4000 engineers, 10,000 technicians, and 30,000 trained workers.

Despite an important effort in the area of technical and professional training, Algeria realizes it will be unable to furnish, alone, the trained personnel necessary for the plan. Therefore, it has decided to recruit the necessary technicians from abroad.

Already, a growing part of the work of the Christian Committee for Service in Algeria, of which the Mennonite Central Committee is a member, is concerned with the recruiting of qualified personnel to work in Algeria. Presently, forty-five persons recruited by the CCSA are working in the areas of teaching, medicine, and agriculture. Moreover, some twenty candidates, already accepted, are or will be, presented to the Algerian authorities; these persons will be placed where their contributions may be the most useful to Algeria.

One of the principal priorities for CCSA during the coming years will be the recruitment of technicians for Algeria. It is important that these technicians be qualified in their profession and capable of contributing to their Algerian colleagues.

Present hopes are to recruit for the Ministry of Agriculture, specialists in cattle, poultry, and honey production, and for the Ministry of National Education, teachers in mathematics, the natural sciences, and technical training. Persons interested in further information should write MCC, Akron, Pa. 17501.

President uses evangelist's platform

Evangelist Billy Graham closed his East Tennessee Crusade at Knoxville, Tennessee, on Memorial Day Sunday after ten days of history making that included a visit by President Nixon.

President and Mrs. Nixon came early Thursday evening for a stop-over at the Crusade while on their way to the Western White House in San Clemente, California. Approximately 100,000 people swelled the stadium area, far past capacity, in what was thought to be the largest crowd for any event in Tennessee history.

In delivering a 13-minute address from Graham's platform, the President received fourteen ovations, one a full minute, from the vast majority in the sympathetic audience.

Evangelist Graham called the President's reception in east Tennessee "one of the greatest receptions I have ever seen given a President anywhere."

President Nixon told the vast sea of humanity that, "I can tell you America would not be what it is today, the greatest nation in the world, if this were not a nation which has made progress under God."

It was youth night at the Crusade and a high percentage of the audience were young people and students who jam-packed the stadium long before starting time. The President exhorted the young people toward spiritual things when he declared: "And if our young people are going to have a fulfillment beyond simply those material things, they must turn to those great spiritual resources that have made America the great country it is."

Mr. Nixon's address here was history making, too, as it was possibly the only time in American history that a President spoke from the platform of an evangelist.

About three hundred anti-war demonstrators, carrying signs which said, "Thou Shalt Not Kill," gathered in the east section of the stadium and shouted slogans throughout much of the service. Several minor incidents were reported, and some arrests were made.

Some 42,000 people paused for sixty seconds of silent prayer the following Saturday afternoon for "the boys in Vietnam and Cambodia" in what was considered the largest Memorial Day ceremony held this year

After Nixon left, Graham prayed that "peace will come soon in this war which has gone on for too long."

in the United States.

Color guards, representing the Army, Air Force, Navy, Marines, and Coast Guard, marched to the center of the field and presented the colors as the huge audience sang the National Anthem and repeated the Pledge of Allegiance, led by Tennessee's head football coach, Bill Battle. American flags waved throughout the observance.

Graham, who said he was "thrilled" by the service, personally called on the throng to pray for "the boys in Vietnam and Cambodia, that peace will come soon in this war which has gone on far too long, pray for the war prisoners, and wives of those men in prison . . . what agony they have gone through."

The evangelist's nightly sermons portrayed various subjects, most of them aimed toward young people. However, as a characteristic of his Crusades, he stuck to basic ideas about Christ and salvation.

Some 12,300 people marched across the green-carpeted field to commit their lives to Jesus Christ. *Crusade Information Service.*

Java hospital opens clinic Once set in sugar factory

The new clinic at Taju Christian Hospital on Java was opened for the first time in March. Prior to the completion of the new building, the hospital's outpatient clinic was located in the nearby village of Pakis in a building owned by the Pakis sugar factory. Nurses, Anne Warkentin and Kay Friesen, and the girls who work in the clinic had lived in another building owned by the factory.

Taju Christian Hospital was originally built in the early nineteen hundred and twenties by Dr. K. P. C. A. Gramburg of the Dutch Mennonite Missionary Society. At that time, Indonesia was a Dutch colony and known as the Dutch East Indies. During the second world war, Japan invaded Java and the Dutch fled. A group of Muslims, who had long resented the efforts of the Christian hospital in their midst, used this opportunity to burn and plunder some of the hospital buildings in 1942, but Gramburg managed to escape. Although none of the Javanese Christians were killed, some were beaten and tortured in various ways in an attempt to make them renounce their faith. All the mission property was taken over by the government.

In 1949, as the war for independence dragged on and many people were suffering, the Mennonite Central Committee came to Java to do emergency relief work and began holding clinics in several locations where there had formerly been Dutch mission clinics. The Javanese Mennonite Church, encouraged by the assistance and concern of their richer fellow Christians from America, decided to establish its own health commission and in 1955 appointed French Dr. Marthe Ropp and German nurse Liesel Hege, who had already served in Java for a term with MCC, to organize the work.

In 1957, the MCC medical work and the local church's medical work merged. They operated several clinics, but needed a hospital. Efforts to get back a mission hospital at Kelet were unsuccessful. Instead, they were permitted to open a small hospital in Pakis, about three kilometers from Taju, in the buildings of a sugar factory which was not in operation.

Not long afterward, however, the sugar factory planned to reopen and asked that their buildings be returned to them. After much negotiation and intervention by the military officer who was to head the factory, permission was granted by the government to use the damaged buildings at Taju. In 1960, eighteen years after its destruction, the Taju Hospital was again operating.

The Taju facilities were not adequate. Furthermore, it had been returned on the condition that the one building which was still in good repair would continue to be used by the government for a clinic. The necessary repairs were made to the buildings and plans drawn up for a building program to include a laboratory, delivery room, pharmacy, operating room, and office, as well as a dormitory for the nurse's aides, and a house for the MCC doctor.

Getting permission to build was difficult because the church did not have a clear title to the property. Funds for the building were another problem and, at one point, the building had to be stopped because there was no money. Eventually, with help from the German organization, Bread for the World, the new buildings were completed and dedicated in September 1964.

There was then the plan for the second phase of new buildings which included storage and garage space, a clinic (the doctors wasted valuable time traveling between the hospital in Taju and the clinic in Pakis, and the sugar factory wanted its buildings back as soon as possible), a second doctor's house and a house for the nurses who had continued to live in a factory house. As the planning progressed, it became clear that a new kitchen and laundry building were also needed. In November 1967, word came from Europe that Bread for the World would again provide money for the new building program.

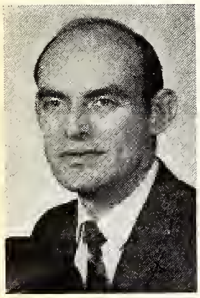
Most Indonesians are poor and the church could not afford to operate a hospital with the high quality of medical care without assistance from Mennonites in Europe and North America. The Mennonite Central Committee has two nurses and a doctor at the hospital and for many years had sent substantial shipments of supplies and medicines. For the last two years, no shipments of medicines have been sent because it has been impossible to get government permission to import the supplies and medicines duty-free. While it is hoped that permission will be granted before too long, one cannot be too optimistic. At present, almost all medicines and supplies are bought locally, which consumes the hospital's meager funds and makes it impossible for the hospital to contribute funds toward its own building program. *Janet Reedy, MCC News Service.*

RECORD

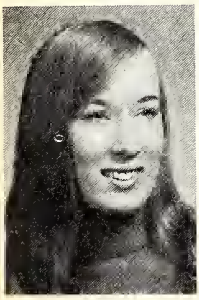
Workers

E. Claassen

L. Claassen


G. Ediger

M. Ediger


Schwartz

Elwin D. and LaVonne Claassen, Fresno, Calif., have been appointed as missionaries to Taiwan under the General Conference Mennonite Church's Commission on Overseas Mission. Their commissioning service was held on June 21 at the First Church, Paso Robles. They plan to leave June 25. Elwin has attended Pacific College in Fresno (AA 1959), California State Polytechnic College in San Luis Obispo (BS 1963), and Fresno State College in Fresno (1966-70). He has been an elementary schoolteacher for seven years, five at Clovis (near Fresno) and two at Cali, Colombia. In Taiwan, he will do administrative work and teach at Morrison Academy in Taichung.

Ellen Dick, Burrton (Kan.) Church, is serving a voluntary service assignment at the Touchstone Day Care Center, Oklahoma City.

George and Margaret Ediger, General Conference Mennonite missionaries to Colombia under the Commission on Overseas Mission, will return to that country this June. The Edigers first arrived in Colombia in August 1965. They went to Anolaima, where George was installed as pastor in February 1966. During their stay in Anolaima, the church has seen extraordinary growth. Work in Anolaima, with a population of five thousand, was initiated almost twenty years ago when missionaries and Colombian Christians were severely persecuted. During their furlough, they lived in Elkhart, Ind., where George attended Mennonite. Biblical Seminary and Margaret completed requirements for a degree in education at Goshen College, Goshen, Ind. Their home churches are Bethel Church in Inman, Kan., and Kelowna (B.C.) Mission.

Carol Schwartz, Monroe, Wash., joined the Philadelphia voluntary service unit on June 10. The unit is part of the Commission on Home Ministries' voluntary service program. She is a member of the Mennonite Country Church, Monroe, Wash., and a 1970 graduate of the Monroe High School.

Deaths

Ursula A. Chapman, First Church, Allentown, Pa., was born July 8, 1899, and died May 14.

A. A. Ediger, Inman (Kan.) Church, was born July 2, 1895, died Apr. 27.

Ben J. Esau, Inman (Kan.) Church, was born May 7, 1920, and died May 4. He was the church chairman.

Gerhard Friesen, Bethel College Church, North Newton, Kan., was born Mar. 22, 1886, and died May 26.

Wilbur Gerber, Salem Church, Kidron, Ohio, was born June 19, 1902, and died May 27.

Mrs. Emil Graber, First Church, Pretty Prairie, Kan., was born Jan. 26, 1889, in Freeman, S.D., and died May 28.

A. J. Kaufman, First Church, Pretty Prairie, Kan., was born Oct. 12, 1887, and died May 23.

Philip A. Langenwalter, First Church, Paso Robles, Calif., was born Apr. 12, 1879, and died May 21.

Hilka Wehmuller, First Church, Upland, Calif., was born June 26, 1890, and died May 8.

Katie Janzen, (Mrs. David D.), Bethesda Church, Henderson, was born Sept. 5, 1894, and died May 30.

Rebah M. Fisher, First Church, Bluffton, Ohio, was born Mar. 14, 1894, and died June 1.

Kristine Ruth Pankratz, First Church, Reedley, Calif., was born Aug. 25, 1964, and died May 31.

Paul R. Shelly, Bluffton, Ohio, was born Mar. 17, 1911, in Pennsburg, Pa., and died June 14. He was professor of Bible and Christian education at Bluffton College since 1944 and a leader in the Christian education program of the General Conference during the last twenty-five years. As a member of the Board of Education and Publication (now the Commission on Education) and the chairman of its editorial committee, he played an important role in the development of Christian education materials and particularly the graded curriculum published in 1959. A graduate of Ursinus College and Hartford Theological Seminary, he received a doctoral degree from Union Theological Seminary in 1950. Previous to his position at Bluffton, he was pastor of a Congregational church at Aberdeen, Wash., and the Mennonite congregation at Fairfield, Pa. He was a member of the Hereford Church, Bally, Pa., and brother of Andrew R. Shelly, Newton, Kan., and Margaret Shelly Weaver, Bluffton.

Shelly

Marriages

Thomas Harvey Ball, Presbyterian Church, Manhattan, Kan., and *Carol D. Pankratz,* Goessel (Kan.) Church, on June 5.

Ronald Brockleman, Wichita, Kan., and *Janice Friesen,* First Church, Newton, Kan., on June 7.

Dale Easton, Fort Wayne, Ind., and *Delores Wingard,* Topeka (Ind.) Church, on June 9.

Lawrence Gray Eliot and *Charlotte Teichroew,* First Church, Mountain Lake, Minn., in Arlington Street Church, Boston, Mass., on May 23.

Robert W. Fraser and *Sandra Lee Schmidt,* First Church, Newton, Kan., on June 5.

Kenneth Lee Friesen, Bethesda Church, Henderson, Neb., and *Peggy Bowman,* Bradshaw, Neb., on May 23.

David William Herrold, Wichita, Kan., and *Ann van der Weg,* First Church, Newton, Kan., on June 6.

John Ray Kennel, New Holland (Pa.) Mennonite Church, and *Jan Elaine Graber,* Salem-Zion Church, S.D., on May 30.

Robert Eugene Krehbiel, First Church, Pretty Prairie, Kan., and *Susan Jeanne Flora,* Leavenworth, Kan., on June 1.

Kenneth Kohlenberg, Pleasant Grove United Methodist Church, and *Doris Wiebe,* First Church, Aberdeen, Idaho, on May 8.

Milton Martin and *Madeline Mierau,* on June 6, in the Pleasant Valley United Methodist Church, Wichita, Kan. Reported by Bethesda Church, Henderson, Neb.

James Meeker and *Anita Smith,* on June 6. Reported by Inman (Kan.) Church.

Dwight Eugene Nickel, Grace Hill Church, Whitewater, Kan., and *Beverly Stull,* First Church of God, Wichita, Kan., on June 7.

Raymond Pasnik, Chicago, Ill., and *Ann Schmidt,* Bergthal Church, Pawnee Rock, Kan., at Bethel College Church on June 6.

Kenneth Showers and *Rosanne Hildebrandt,* on June 7. Reported by Inman (Kan.) Church.

Floyd Steury, Topeka (Ind.) Church, and *Beatrice Plymal,* Syracuse, Ind., on Apr. 18.

Ferd Wiens, Bethesda Church, Henderson, Neb., and *Lurline Preheim,* Burrton (Kan.) Church, on June 5.

Robert Lesher Yeader, Ziegel's United Church of Christ, Breinigsville, Pa., and *Sarah Ann Ahlum,* Flatland Church, Quakertown, Pa., on May 16.

Dick Ysseldyck and *Marlene Dyck,* United Mennonite Church, both of Vineland, Ont., on Apr. 24.

James LeRoy Zook, Grace Hill Church, Whitewater, Kan., and *Evelyn Kay Bitikofer,* Whitestone Mennonite Church, Hesston, Kan., on May 16.

Calendar

July 4-8—Winkler, Man., Canadian Conference.

July 16-19—Winnipeg, All-Mennonite Bible Congress.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Northern

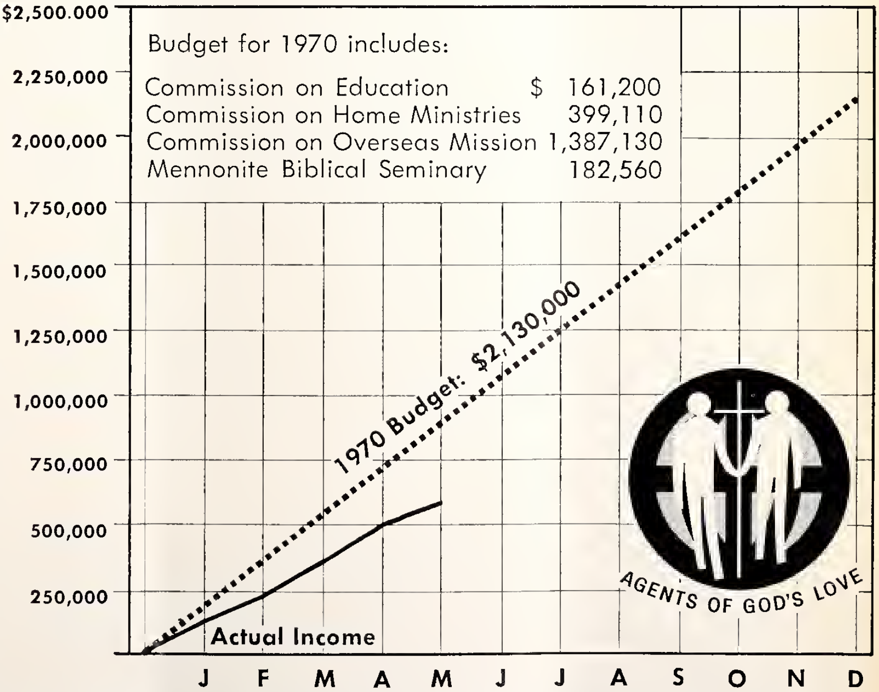
June 28—Henderson, Neb., Bethesda, Gayle Preheim, speaker.

Western

July 19—McPherson, Kan., First Church, twenty-fifth anniversary.

Conference budget

May



May's receipts in support of General Conference programs totaled $89,756. This is about $9000 less than in May 1969. The total for the year is $589,036 as compared with $684,604 in 1969. Needless to say, this reduced giving creates all kinds of problems for us.

I am generally not an alarmist or pessimist, but a continuation of this trend will make it very difficult for us. We have already borrowed heavily, and this, at a relatively high rate of interest. The budget was not raised over that of last year. It would appear now that it should have been lowered.

We all need to take a new look at our charitable giving. There are reasons why some people may need to reduce their giving. Many of us may be able to do more than we are, *Wm. L. Friesen, Conference Treasurer.*

LETTERS

Americans in Vietnam oppose wider war

The following letter was sent to the President of the United States by missionaries and relief workers in Vietnam.

DEAR MR. PRESIDENT: We, the undersigned, wish to present for your consideration the following statements with regard to U.S. intervention in Cambodia and the suppression of the Saigon student movement. We realize that different conclusions are drawn from different information. We live in the Vietnamese communities; it is this experience rather than HES (Hamlet Evaluation System) ratings which shapes our perception of the situation here. Perhaps we achieve only a distorted and fragmentary perspective, yet it is based upon the experience of our everyday lives. We feel a rising revulsion toward Americans on the part of the masses of the Vietnamese people. In order to retain an effective working relationship with the Vietnamese we must identify with their feelings and aspirations. Because of this identification and because of the sentiments we ourselves entertain, we feel it necessary to make our position known to you.

Firstly, we feel that the employment of U.S. troops in Cambodia is another attempt at a military solution to the problems of Vietnam. Our own observation has been that a military solution to what is essentially a political problem is not possible. Therefore, we are deeply opposed to the recent expansion of that war to Cambodia.

We believe that the social, economic, and political issues involved in Vietnam are fundamentally comprehensible and soluble only by Vietnamese. We do not believe that an American military effort has contributed or will contribute to the resolution of this war. Moreover, our perception has been that the American military presence has had a shattering effect on Vietnamese society. Thus, we feel the war can be resolved and Vietnamese society rebuilt only when American soldiers depart. Extending the war to Cambodia does not encourage rapid elimination of the American presence in Vietnam.

Secondly, we are grievously concerned over repression of the student movement in Saigon. We find incontrovertible evidence that numerous actions have been committed which cannot be condoned on any grounds. These include the arrest and torture of student leaders and the repeated violent and brutal dispersion of peaceful protest. The students are the future leaders of Vietnam; if we are not truly concerned with their civil liberties and their essential human rights, we may find in the future that we have left them with a bitter and undying remembrance of our silence in their time of need. Obviously, the material and much of the financial basis of the Vietnamese police and security forces are provided by the United States. Therefore, we must be deeply concerned by the uses to which these resources are put.

The aim which all of us have is an end to the horrors of war and the reconstruction of the shattered economy and society of Vietnam. We are sure that you also hold these objectives, although we may differ from you as to the means to achieve them. We feel, however, that the present policies with regard to the employment of troops in Cambodia and the treatment of the students destroy the possibility of accomplishing these objectives.

To attempt a military solution in Vietnam and Cambodia will only enlarge the tragedies of the past few years. The United States must move toward a political solution, and we believe that the essential first step in this is the immediate withdrawal of American troops from Vietnam and Cambodia.

John Ameroso, IVS (International Voluntary Services), Chau Doc/ *Richard Berliner,* Dispatch News Service Int'l, Saigon/ *Adelaide N. Borton,* AFSC (American Friends Service Com.), Quang Ngai/ *Keith Brinton,* AFSC, Quang Ngai/ *Kevin Byrne,* community development worker, Tam Ky/ *Maurice Byrne,* community development worker, Tam Ky/ *Jacquelyn Chagnon,* IVS, Saigon/ *Susan A. Chaperon,* nurse, Nha Trang/ *Boona Cheema,* teacher, Saigon/ *Henry Colgate,* Saigon/ *Bill Cooper,* AFSC, Quang Ngai/ *July Danielson,* physical therapist, Saigon/ *Leo Dorsey,* Unitarian Service Committee, Saigon/ *Scott Ewbank,* IVS, Bao Loc/ *Yoshitaka Funato,* pastor, Saigon/ *Jean C. Rutshall,* R.N., Di Linh/ *Douglas Graham Hale,* community development worker, Nha Trang/ *Martha Henderson,* nurse, Nha Trang/ *Bill Herod,* community development worker, Saigon/ *Jon Howard,* IVS, Bac Lieu/ *Mechell Jacob,* IVS, Ba Xuyen/ *Brennon Jones,* community development worker, Tra Bong/ *Timothy Jones,* IVS, Da Nang/ *C. E. Kerr,* AFSC, Saigon/ *Grace Kleinbach,* M.D., Pleiku/ *Russ Kleinbach,* hospital coordinator, Pleiku/ *Jerry Kliewer,* ex-IVS-er, Saigon/ *Heinz Kotte,* social worker, Saigon/ *Louis P. Kubicka,* AFSC, Quang Ngai/ *Margaret Lep,* social worker, Saigon/ *Dick Lockwood,* IVS, Long Xuyen/ *Don Luce,* World Council of Churches, Saigon/ *Paul Lukitsch,* IVS, Ba Xuyen/ *Hugh Manke,* IVS, Saigon/ *Dennis Metzger,* community development, Tam Ky/ *James Metzler,* missionary, Saigon/ *Rachel Metzler,* Saigon/ *Robert Minnich,* IVS, Can Tho/ *Ron Moreau,* IVS, Chau Doc/ *Sister Florence Moresca,* NSSP, Saigon/ *Ron Ridge,* ex-IVS-er, Saigon/ *Clarice Roth,* social worker, Saigon/ *Eryl Pearson,* AFSC, Quang Ngai/ *Larry Roth,* voluntary agency busines manager, Saigon/ *Herb Ruhs,* Committee of Responsibility, Saigon/ *Jay Scarborough,* IVS, Phan Rang/ *Donald M Sensenig,* missionary, Saigon/ *Doris J Sensenig,* missionary, Saigon/ *Alexande Shimkin,* IVS, Ba Xuyen/ *Tom Spicher* hospital coordinator, Nha Trang/ *Josep Sprunger,* community development, D Lat/ *Arlene K. Stauffer,* missionary Saigon/ *James K. Stauffer,* missionary Saigon/ Allen Stuckey, M.D., Nha Trang *Ted Studebaker,* agriculturist, Di Linh *Steven Swift,* IVS, Nha Trang/ *Geral Underdal,* IVS, Saigon/ *Betty V. Voge* social worker, Saigon/ *Lynn H. Voge* social worker, Saigon/ *Dot Weller* AFSC, Quang Ngai/ *Peter Woodrew* AFSC, Quang Ngai/ *Eric Wright,* AFSC Quang Ngai. (Organizational affiliatio given for identification only.)

Why draftees go to Canada

The writer of the following letter is on the staff of the National Interreligious Service Board for Conscientious Objectors (formerly the National Service Board for Religious Objectors).

DEAR EDITOR: While *The Mennonite* is to be commended for its concern for the draft refugee situation in Canada, as expressed on the back page of the May 19 issue, the article tends to be misleading. You say that "unless they are members of one of the historic peace churches, that is, Mennonite, Brethren, or Quaker, their chances of securing conscientious objector status are almost nil. . . . The conscientious objector is then left with four options: Enlisting against his conscience, appealing to higher courts (a costly and usually futile procedure), going to jail, or emigrating to Canada or some other country."

You may be doing a grave disservice to those from nonpeace churches or of no religious affiliation who might be discouraged by this article from even making the initial attempt to gain legal recognition of their conscientious objector claim. As far as we know, the National Interreligious Service Board for Conscientious Objectors is the only source of information regarding the religious affiliation of registered conscientious objectors. This is based on responses to a questionnaire sent to all men currently performing alternative service. Our statistics indicate that the number of men who have received their conscientious objector classification who claim no religious affiilation at all constitute at least 20 percent of all conscientious objectors performing their alternative service and may be as high as 40 percent. They are definitely a larger group than either the Church of the Brethren or the Friends, and if not the largest group, at least second only to the Mennonites in number. If you add to the nonreligious conscientious objectors all those who come from nonpeace churches, our figures show that at least half if not a majority of all recognized conscientious objectors have no background in a peace church.

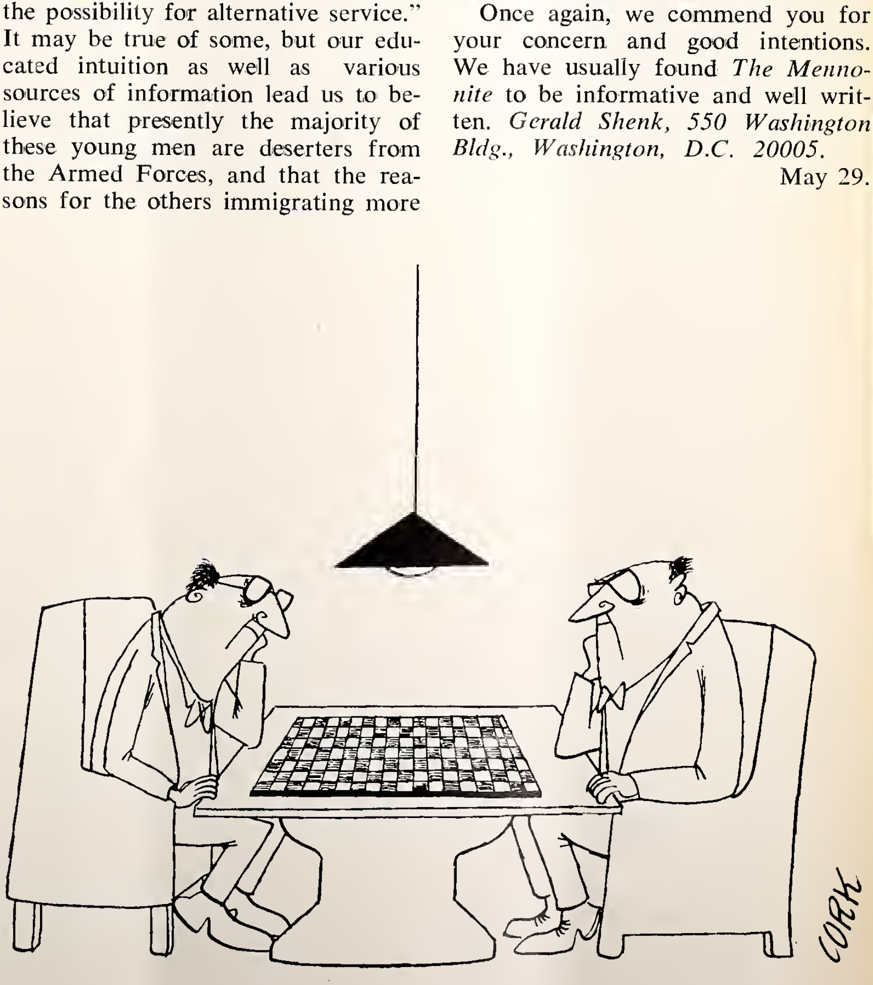
However, this is not to ignore the fact that it takes much less effort on the part of those who may depend on their affiliation with a peace church to gain recognition as conscientious objectors than for those from other religious groups. We also realize that the percentage of conscientious objector claims which are turned down is much greater without the historic peace church heritage than it is within.

But we question your inference that, in general, most draft-age immigrants to Canada have left the United States because they have been unable to obtain conscientious objector status or because they were "unaware of the possibility for alternative service." It may be true of some, but our educated intuition as well as various sources of information lead us to believe that presently the majority of these young men are deserters from the Armed Forces, and that the reasons for the others immigrating more likely involves a fairly educated protest against this country's conscription laws and/or what they feel to be unreasonable militarism. It is hard to imagine that there are many draft refugees in Canada who took this irreversible step which will forever alter the course of their lives without first learning what the alternatives would be if they remained in this country.

Finally, we question the statement that an applicant for Canadian citizenship must have a "certification of his good conduct by a police officer in his home community." None of our sources of information make any mention of this requirement. But we would appreciate if you could supply us with an authoritative confirmation that this is necessary.

Once again, we commend you for your concern and good intentions. We have usually found *The Mennonite* to be informative and well written. *Gerald Shenk, 550 Washington Bldg., Washington, D.C. 20005.*

May 29.



Bertha Harder

Seminary is for women, too

NEXT SEPTEMBER, A variety of persons will take the road to Elkhart, Indiana; their destination, the campus of the Associated Mennonite Biblical Seminaries. Those coming will be mostly men, some just out of college, others who have served in some church ministry and are coming for the purpose of continuing theological education. There will also be those whose life vocation will be enriched by a year or more at the seminary. But among those making the trek to Elkhart will be women who have made the decision to become a part of that community of study and life for at least a year—maybe more.

Why do we consider seminary education mainly a prerogative for men? Possibly because we do not understand the nature or meaning of theological education or its purposes.

Seminary education has for its central purpose the preparation of participants for the ongoing Christian movement in history, especially as this relates to the believer's life and witness in that movement. The seminary aims to prepare persons for a ministry of the church as people of God, wherever they may be found—men *and* women who can stand between God and people, acting as skillful, competent workers for God and helping people to know and love Him. This can be done not only through the best-known church ministries, but also through the less-common ministries, the new and experimental ministries. It is particularly in these newer types of ministries that a larger number of women are discovering a place for their skills and interests—the extension church, the team ministry, ministry in the inner city, the exciting Christian forays into the areas of youth culture, drug abuse, minority group alienation, and other parts of our culture now more or less immune to the claims of the gospel.

Theological education at the seminary is found in the reading and discussion of books that open up new worlds of thought by leaders and followers of the Christian movement in all generations since its beginning. The Bible is the basic book of study as seminary women enter into this partnership of study with men students and with faculty. Through the process of study and dialogue, the community of persons share together the responsibility for a corporate Christian discipline.

Through the years of study in the past, many women have been enrolled at the seminary. Many have graduated. A large number are now located in places of leadership in our Conference and elsewhere. Some are engaged in writing and publications for our denomination; others are providing leadership in Christian education; some are serving as missionaries at home or abroad. There are women, now married, who with their husbands are discovering exciting new ventures in the church's ministry. But the day is at hand when we need women to enter into the yet-to-be discovered ministries of tomorrow.

At the Associated Mennonite Biblical Seminaries, the word ministry includes both professional and nonprofessional forms. The way it is often expressed is in the form of a double negative: *no* Christian is *not* a minister. A new seminary curriculum has been inaugurated this year to train every person for whatever ministry each is qualified. The basic plan undergirding classroom studies is called ECC—"experience in Christian community." Five elements go into the ECC program—weekly campus forum, weekly *koinonia* group, daily worship, field ministry assignments, and year-end commissioning service. It is an attempt to teach and learn the way Jesus did it—in the midst of our life situations.

Why should women attend seminary? One woman now enrolled as a student has this to say, "The introduction to the Bible and our Christian heritage has caused me to take more seriously the claim that I stand in the tradition of faith stretching from Abraham to the present." Also, "The call to follow Jesus becomes increasingly more awesome. . . . I look forward to continuing the process of learning, struggling, and growing within this Christian community next year." Another woman adds, "I have experienced a new acceptance in the seminary community. I find an almost exhilarating freedom to be the person I believe I am," and a girl in her first year out of college claims, "I never previously felt such a sense of well-being, nor did I experience such a sense of love and oneness with others."

Something is happening in Elkhart which is no longer confined to the training of men only for ministry, if this was ever really the case. There are many more things that could be added to this shifting picture, but perhaps the main point of this article has been made: SEMINARY IS FOR WOMEN, TOO!

Material for this page provided by Women's Missionary Association.

MEDITATION

How well do we know ourselves

NONE OF US knows enough or loves enough to judge another person orrectly. In many cases, we can judge an action by the Scriptures. For instance, the extravagant spending of Jackie Onassis seems wrong n a world so plagued by poverty. However, who of us knows how we would spend if we were raised in a wealthy family, subjected to the ragic sudden death of our mate, and then found ourselves with easy ccess to many millions of dollars. Sometimes we can say what we hould do in a given situation, but we never know what we would do ntil we have lived through it. And, even then, what I bring of my ast experiences, training, and God's influence to a situation differs to ome extent from every other person in the world.

If I meet an ornery Christian and a pleasant non-Christian, I do ot know how much worse the ornery Christian would be without hrist nor do I know how much better the pleasant non-Christian would be with Christ. So many things, from poor digestion to in-aws, influence a man's disposition.

If someone would have told David, while watching sheep in the elds or while killing Goliath or while writing hymns of praise to God that some years later he would commit adultery and try to cover p by murder, David might have exclaimed, "Impossible! I know God's laws. I'm not that kind of man. I despise people who do things ke that." But it happened, following years when thousands had heered and respected him as a great king and as a great man of God.

When Jesus predicted that Peter would lie, claiming he did not now Jesus, Peter did not believe it. After three years in seminary nder the world's best teacher, Peter still did not realize how weak nd chicken he really was under pressure. Within twenty-four hours fter Jesus predicted Peter's lying cowardice, Peter found out. Three mes, he chickened out on his best friend, Jesus.

We can sit through fifty years of Sunday school classes and Bible ermons and still not know ourselves.

Unplugged from Christ, I am not one pinch better than any mur- erer, prostitute, gossiper, homosexual, complainer, liar, gutter bum, r religious phony.

The same hate which moves one man to stab with a knife moves ne to stab with my words. The unharnessed tongue is as deadly as ny bomb. What I say against my brother, I really say against God. cannot praise God and enjoy reciting and laughing about my broth- r's failures. I cannot love God and despise my brother—no matter hat he has done.

Below the surface of the ocean lies the larger part of the floating eberg, invisible on the surface. About half of a tree lies beneath the round's surface. And so much of my personality lies submerged om view. In the upper basement, hide certain things about myself. am too embarrassed and afraid to confess to any other human being. nd in the lower basement, hide certain things about myself I am too shamed, embarrassed, and afraid to admit to myself.

But God knows everything about me, more than all the psychi- trists in the world could find out about me, and yet He loves me more than any human being in all the world loves me and He wants me on His team. Thus forgiven and accepted by Him, I can forgive nd accept another. Knowing that the Chief of the universe looks out or me, I am set free from looking out for me, so that now I can ook out for others. As long as I know He accepts me as I am when feel tired and ornery and selfish, and that I cannot and do not have prove myself good by proving another bad, accepting a person just as e is will be more fun than raking him over the coals. *Donald Schrader*

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CONTRIBUTORS

Velma Armstrong, Cameron, Ill. 61423, says of her story, "It came from my observation of a not severely retarded Mongoloid boy, consideration of the natural pride of a parent when a child first speaks, and my own experiences with the frustrations of being handicapped." In addition to her writing, she works as income tax consultant.

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Let's affirm our faith

John Drescher

I SUGGEST THAT we are at the time when we must stop analyzing and criticizing the church and start affirming our faith. For long enough the church has looked at itself, talked against itself, lambasted itself, and stressed what it cannot do and cannot believe. It is passing through what might correctly be called the age of negation. This age started with the development of long lists of *do's* and *don'ts*. Then the church started to criticize this approach. And it seems the church never pulled out of this position of critic.

Now, by all appearances, people are tired, very tired of the negative, critical approach to the church situation. Many members have left already. Others promise to quit unless the climate is changed. Many young people have believed what the church says about itself. They also have left or are nauseated. Louis Cassels sounds right when he writes what he believes is the most important reason why people are drifting away from the church: "They haven't found in the church what they hoped to find—a confident faith in God."

A confident faith can hardly be expected in the presence of a defeatist, antagonistic, and critical spirit. Neither can it be found where there is continual analysis. This only produces the paralysis of analysis.

The Scripture stresses the exodus of sin more than the genesis of sin. It says more about God's forgiveness of sin than man's fall into sin.

Many church leaders can be held responsible for the negative attitude toward the church. During the last decade, the church was scolded much more than shepherded. It was chided much more than cared for. It was moaned about much more than ministered to.

Any other body would have died years ago from such treatment. Name any other work which could have persisted with so high a percentage of its managers and members pointing out its failures while doing so little to present a positive position.

But church leaders also suffered severe handicap in the criticism. Ministers were told of their complete incompetence. They were told that their work is no longer valid, preaching belongs to the past, and their message is irrelevant for today.

Church members were told they come to church for the wrong reasons, give with the wrong motives, and represent the wrong things to the world. For fellowship, the beer hall was, at times, recommended over the church. All these things and many more were said by members of the church with almost nothing said as to what it means to minister, and what a vital Christian life or congregation is. Today is the time to move beyond these morose descriptions of the church. We want to be told what we *can* believe. We want to know what the church can affirm rather than what it can no longer believe. We are tired of hearing leaders with all kinds of reservations. We are seeing that the doubters have little to offer. And the skeptics have spoken their piece without strengthening any cause. As one spiritual leader said years ago, "Any fool can knock props out from under a cripple. It takes some sincere concern and thought to put props under."

And we are all, at least in some sense, cripples. We need each other and the help each can give rather than being told all the time that we are cripples. This means, for one thing, that in the church's concern for the social, the inner city, the racial problems in the world, we dare not forget that each congregation also has real burning needs to be ministered to.

Without a doubt, it's time the church—that is, you and me—must declare what it believes—not in a dogmatic, domineering, and bigoted way, but in a radiant, ready, and buoyant way. Perhaps it is past due for every preacher to again write down what he believes and say it so that his people know. I've wondered, after hearing sermons, what the bearer believes. Perhaps the season is ripe for every Sunday school teacher to say clearly what he affirms. I've heard some teachers raise only doubts. Perhaps the moment is here for every member to write for the record what he will live and die for. Such exercise probably would bring revival. And revival involves not only confession and repentance but also the *affirmation of faith*.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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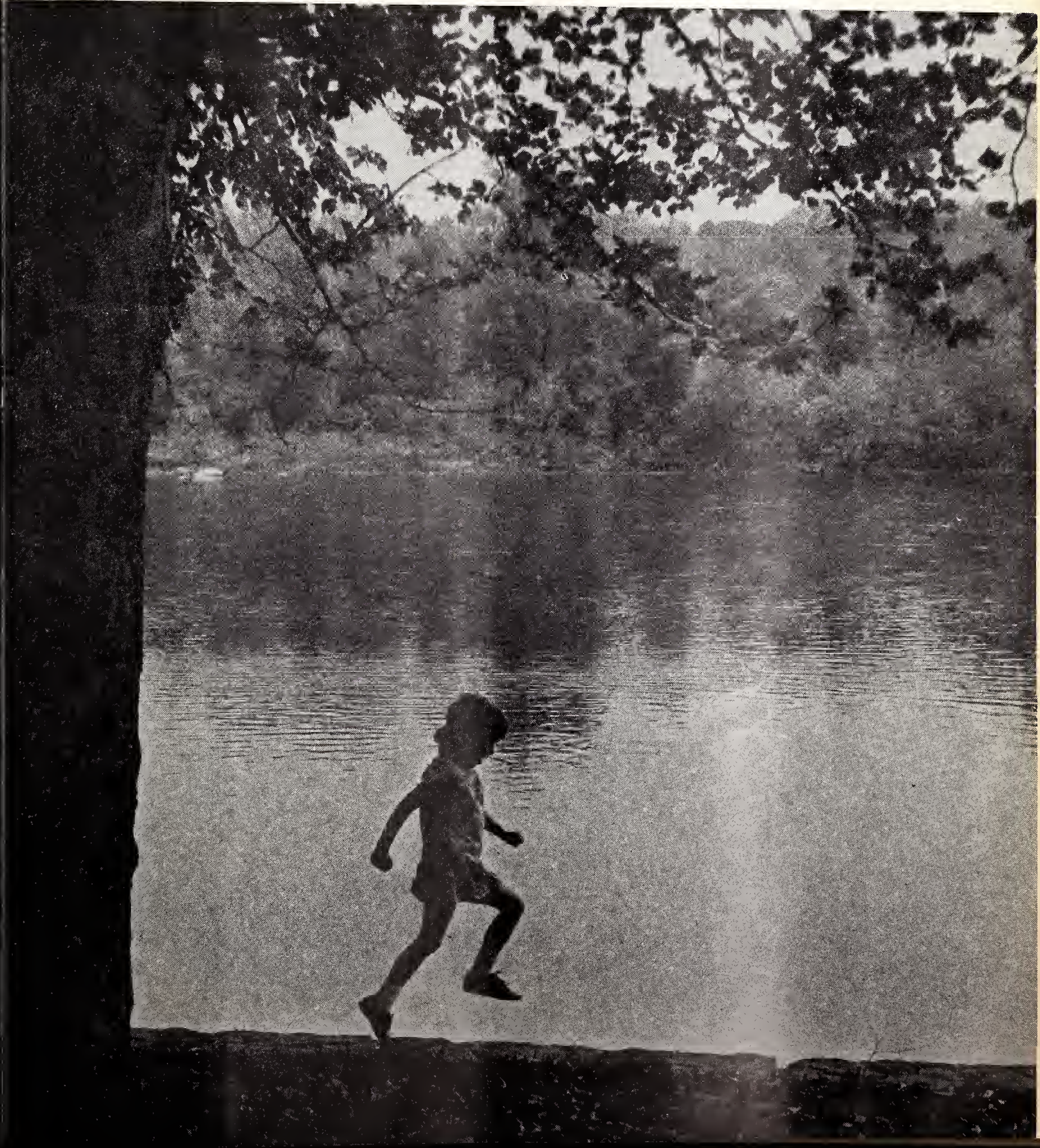

The soul's inner shrine

EVERY CHRISTIAN DESIRES continuing fellowship with God. But many Christians consider this rare, an experience given to only a few outstanding saints Many fail to realize God is much more eager to communicate himself to us than we are for Him to do so. When we understand this, we recognize we have a part to do toward experiencing God's continual presence.

A friend of mine, for years, used self-discipline to be just what God wanted her to be. She fasted. She spent hours alone in prayer. She exercised self-denial and God blessed her for it. He enabled her to grow spiritually and to introduce spiritually-poor persons to himself.

In middle age, the circumstances in my friend's life changed drastically. Her husband, who had always been healthy, became ill and dependent. She was no longer able to get alone for those hours of prayer. Such hard, constant physical labor was required of her, she was afraid to fast, feeling she must keep her energy and health up to maximum. She felt herself losing the wonderful sense of God's presence. She cried out in agony of soul, "My God, what shall I do?"

God answered her prayer. He said to her, "There is another, a better, way. Make a shrine within your soul. Learn to worship and thank and praise Me at that shrine every waking moment. There you can dedicate to Me every chore, every action, as a sacrificial love offering. The most disagreeable task you do for love of Me will be the sweetest offering you can give Me. Learn to constantly will Me to live in you, to work through you. Then regardless of how busy you are, you will have the restful peace which comes only from My presence."

My friend's experience compares with those of outstanding Christians through the centuries. Brother Lawrence, the monk who gave us our term "practice of the presence of God," was given the hated life of constant work in the kitchen. Yet that despised kitchen became a sanctuary where God was so real that Brother Lawrence said it didn't matter to him if he had no opportunities to withdraw for prayer. Brother Lawrence worshiped at his inner shrine.

Frank Laubach said when he typed he willed God to type through his

Pat Kenoyer

ingers, willing, asking God to do ach duty through him.

Thomas Kellly, in his book *A Tesament of Devotion*, declared it is ossible to live life on two planes, he physical and the spiritual, simltaneously. He said it is difficult at irst but when persevered in, a Chrisian can know God's presence living n and working through him continally, without break. Kelly suggested he way to begin this practice is by epeating short ejaculations during ur waking moments. When the mind anders, he said, simply bring it back nd begin again.

A new Christian began this practice. he meaningfully repeated, "I am hine, O Lord," as she washed dishes, ade the beds, and chauffeured the hildren about. For such a new Christian, she amazed people with her spiritual perception. Perhaps it was because of this continual dedication of herself to God.

An older Christian friend told me it is impossible to maintain this constant communion with God while going against His will. Therefore, the problems of self-discipline are solved from the inner shrine. Complaining, self-pity, and selfishness are driven from the Christian's soul because God is dwelling there. When God lives within us He is our love, our power, our joy. When we have Him, we have everything for the spiritual life.

The more I study the lives of outstanding Christians, the more I am impressed with the similarity of their experience. Some of them called it "continual conversation with Christ." Others refer to it simply as "praying without ceasing." Still others call it "placing oneself in the captivity of Christ."

But, in some way, they all testify to this exercise of worshiping at the inner shrine. And they declare its necessity for a life of spiritual power and peace. Without this acknowledgement of God's sovereignty, a Christian is thrown on his own resources, wearied by self-effort. This worshiping at the inner shrine is simply the continual recognition of God's presence and of His being Ruler over, Director of, the Christian's life.

This experience is as real and necessary, today, as ever. It is the normal Christian life. And it is for you if you are willing to train yourself to worship at your inner shrine.

God is much more eager to communicate himself to us than we are for Him to do so. . . . Complaining, self-pity, and selfishness are driven from the Christian's soul because God is dwelling there. . . . This worshiping at the inner shrine is simply the continual recognition of God's presence and of His being Ruler over, Director of, every particle of the Christian's life.

Churches plan aid after Peruvian quake

NINE MENNONITE CENTRAL Committee volunteers in Bolivia will be sent to Peru to join an inter-church emergency relief team for six to twelve weeks. The two nurses and seven Paxmen will be selected from the numerous projects to which MCC personnel are assigned in Bolivia, so as not to disrupt any one program.

The team will serve under the joint leadership of the Evangelical Council of Peru and Church World Service.

Emergency plans do not call for material aid at the present time. It was learned from the American Embassy Peru via AID and CWS offices in New York that, presently, sufficient food and clothing have been offered by other world relief organizations, including the U. S. Red Cross, the Catholic Relief Service, and Peruvian Government services. Blankets, tents, and medicines have been airlifted to Peru; winter clothing is being sent by sea for the winter months ahead in Peru. Even now, with the high altitude of Peru, there are reports of earthquake victims sleeping on frozen ground. United States' AID has allocated 150,000 tons of food to be used during the reconstruction phase in such ways as food-for-work programs.

During the reconstruction phase, planned to follow the emergency relief operation, some MCC personnel might be involved in longer terms. Funds will be needed to support personnel and projects during this reconstruction phase, and should be channeled through conference offices.

Presently, MCC is financially responsible for covering the cost of flying the Bolivian team to Peru and, eventually, returning them to their former assignments.

Other Bolivian churches also have responded to the emergency in Peru. The Bolivian Methodist church has arranged for a medical team.

The emergency arrangements were planned quickly via ham radio mes-

A mother in Chimbote, Peru, cradles her injured child: the greatest natural disaster in the western hemisphere.

ıges between MCC headquarters, Akɔn, Pa., and Paul Wyse, a Mennonite issionary with Wycliffe in Peru. Wyse ·layed messages to Dale Linsenmeyer ı Lima, capital of Peru. Linsenmeyer, ɪcc Bolivia director, has been in eru investigating the disaster area.

he following report on Peru's earthuake was written by Wilson O. Raday, operations director for Church 'orld Service.

There have been worse earthquakes ıan the one which hit Peru on the ıst day of May.

The death toll reached 180,000 ɔllowing an earthquake at Kansu, 'hina, on December 16, 1920; ł3,000 were killed in Tokyo followıg its earthquake on September 1, ɔ23.

However, the two earthquakes in ɛru in May and June represent the ·eatest natural disaster in the west-·n hemisphere. There are at least ɔ,000 known dead; some think the ıll may rise to 50,000 or more. En-·e towns and cities have been wiped ıt. And no one, yet, knows how any people have been made homess—but the wanderers, most of them ck and not even carrying very much ı their backs, number in the thouınds.

I went to Peru to see the damage ·r myself and to see how best the ıurches might respond beyond emer-·ncy shipments. I have seen the 'termath of many disasters; I have ·ver seen anything to match this ıe.

It's sobering and somber to stop a valley in the Andes, seeing dust ıll hovering in the air, the only reıins of mountainside towns which ıce housed people.

Flying into the mountain areas is e very best way to get there, of ıurse. Roads into these areas were, best, barely passable. Now, in most the 300-mile-long area most seriısly affected by the quake, the roads e severely damaged—but repairs are being rushed. Helicopters help—and foreign governments, including the U.S., have provided equipment and pilots—and are now essential.

I went to Cosmo, Buenavista, Yontan, and Pariacota. In Cosmo, a city of 14,000 people, only one building remains standing—the bank. Homes, stores, churches, factories are flat. Church World Service had only just helped complete school buildings in some of these towns. Now only rubble remains.

At Buenavista, we have a base medical camp with a doctor, three nurses, and several support people. Men, women, and children are struggling out of the mountains seeking medical care. Bulldozers work around the clock and hundreds of laborers toil to open roads, closed by massive piles of rocks.

The stories of suffering are sickening. Disembowelment, crushed heads and bodies, mangled arms and legs, already black and swollen from gangrene, is the common sight and story.

How does one describe the massive individual suffering? The dazed, hopeless, haunted looks in the eyes? The almost continual funeral processions?

And, yet, life still goes on. I saw people digging out the pots and pans, hammering them back into usable shapes, or uncovering small stocks of food, picking out beans from the pieces of broken plates, making reed mats to provide walls for a bit of family privacy, or seeking blankets or a bit of clothing—desperately needed to protect the bodies from the bitter cold, made worse by the bone-chilling wet fog that blankets these mountain villages in the winter.

An earthquake is one of nature's worst kinds of disasters. It is physically killing, literally crushing. The survivors are left with damaged homes, or no homes. Water supplies and sanitation facilities, if these exist, are disrupted or destroyed. The survivors may die from exposure, disease, and even fires.

July 26 is birthday Sunday MCC celebrates 50 years

July 26 has been designated as the official Sunday on which the Mennonite and Brethren in Christ churches of North America will be celebrating the fiftieth anniversary of the Mennonite Central Committee.

All congregations belonging to MCC are being urged to name July 26 as a day of thanksgiving and remembrance. Many Mennonites have not only been using MCC as their channel for relief and service, but they were themselves helped by this agency following World War II.

Special church bulletins, giving a brief but readable resume of MCC's development, are being sent to congregations for their July 26 services.

Split-screen at seminary For communication study

A workshop in Christian communication will be held at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, July 6 to 17. The workshop will cover such areas as small - group interaction, current preaching trends, communication and culture, communication theory.

Modern laboratory equipment will be used to evaluate the vocal, visual, and verbal aspects of the communication process. Each workshop participant will have opportunity to experience split-screen video taping, seeing himself and his audience's reaction simultaneously as an interacting process.

LeRoy Kennel, associate professor of communication at Bethany Theological Seminary, Oak Brook, Illinois, will direct the workshop. Two semester hours of graduate credit can be earned. A $45 fee will cover tuition charges and a laboratory fee for the use of audio-visual equipment. Room and board are available on the seminary campus. Registration blanks and more detailed information are available from Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514.

ıE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures
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English class in Taiwan
Foreign teachers popular

Evangelist Adem Liu, pastor of the Po-Ai Mennonite Church, Hwalien, Taiwan, wrote the following report.

Here in Taiwan, people are so anxious to learn English that it is as if they needed to know it to get into heaven!

English classes which are conducted by foreigners, missionaries included, are the most attractive to them. This is a great opportunity for the church to have contact with unbelievers who have never been in the church.

There is a problem, however, and that is how to transfer the students' interest from English to the activity of the church. One method is to arrange to have the English class at the church just before a service. In this way, some may stay to attend the service. However, so far, few have been interested in attending the services unless they already have a Christian background.

For the best results in guiding English students to Christ, it is important that the bridge be very good. Non-Christians want to know what a Christian is like and how he is different, by watching an example. Since everyone likes to be involved in group activities, I felt that we should form an English Club at our church (the Po-Ai Mennonite Church in Hwalien). This would involve any interested Christian and non-Christian people from our English classes and those whom they would introduce.

One young man, who is a member of the Presbyterian Church, is now active in our church through this introduction. Another one is a junior high schoolteacher. Although he is not yet a Christian, he works enthusiastically in the English Club and goes with me to visit club members.

The purposes of our English Club are many: to make friends; to take part in service to others; to guide youth toward a better way of life; to encourage leadership; and, of course, to learn English. Members are expected to be concerned about the personal lives of other members. Many activities are planned, including English speech contests, special guest teachers or speakers, picnics, outings and recreation, social service, and visits to members' homes.

They study English almost as if their hopes of heaven depended on it.

Seminaries graduate 29
Class shuns cap and gown

The Associated Mennonite Biblical Seminaries, Elkhart, Indiana, held its commissioning and graduation ceremonies on May 28 and 29. Thursday evening, May 28, thirty-four members of the seminary community were commissioned as they made plans to leave seminary and begin their work.

The following morning, twenty-nine of those commissioned participated in a graduation ceremony. Eight Mennonite Biblical Seminary graduates received master of divinity degrees; and one, a master of religious education. Seventeen Goshen Biblical Seminary graduates received master of divinity degrees, and three received master of religious education degrees.

John Howard Yoder, president-elect of the Goshen Biblical Seminary, presented the commencement address, "Your Hope Is Too Small." Paul Mininger, president of the Goshen Biblical Seminary for sixteen years, was honored for his years of service.

Seminary graduates, this year, chose not to wear the traditional academic attire. The money that would have been spent for robe rental fees was designated to help the Church Community Services in their housing loan fund for needy families in the Elkhart community.

The class gift, again moving away from tradition, was in the form of monetary contributions for an operation exposure fund to be used next year in bringing to the campus individuals whose philosophies are different from that of the seminary.

Twelve of the twenty-nine graduates will be entering congregational pastorates, seven will be entering the educational ministry, three will be going overseas, six will continue their theological education, and one had not yet made final plans.

Graduates of the Mennonite Biblical Seminary are: Peter Bartel, Rosedale, B.C.; George Roland Ediger, Inman, Kan.; Lauren Friesen, Henderson, Neb.; Verner Friesen, Hague, Sask.; Donald Klassen, Lebanon, Kan.; Barbara Prasse, Kenilworth, Ill.; Daryl Schmidt, Parker, S. D.; Robert Trueblood, Elkhart, Ind.; John Albert Brownsberger, Elkhart, Ind.

Goshen Biblical Seminary graduates include: Moses Beachy, Kalona, Iowa; Terrence Burkhalter, Apple Creek, Ohio; James Derstine, Lansdale, Pa.; Richard Friesen, Dhamtari, India; Paul Gingerich, Landisville, Pa.; Ray Gingerich, Kalona, Iowa; Bruce Harvey, Malvern, Pa.; Noah Hochstetler, Goshen, Ind.; Walter Hochstetler, Goshen, Ind.; Noah Kolb, Spring City, Pa.; Wesley Mast, Elverson, Pa.; S. Paul Miller, Dhamtari, India; Howard Mummau, Iowa City, Iowa; Denny Weaver, Kansas City, Kan.; Elmer Wyse, Wayland, Iowa; Edwin Yoder, Kalona, Iowa; John Yoder, Kalona, Iowa; Kent Bennett, North Liberty, Ind.; Robert McKelvey, Des Moines, Iowa; Boyd Snider, Guernsey, Sask.

aptist support of war
ebated in Denver leaflet

pearheaded by some Denver-area ennonites, a group of persons under e sponsorship of Clergy and Lay- en Concerned About Vietnam leaf- tted thousands of delegates attend- g sessions of the South Baptist Con- ention in Denver on June 11, the day which Billy Graham addressed the onvention.

With "The Hour of Decision" as a tle, the leaflet called Christians to ecide that Christ is indeed "the way, e truth, and the life" and to cease llowing the false ways of warmak- g, blind obedience to the state, vio- nce, and militarism.

Leafletters found themselves en- ged in many conversations in the urse of the witness, with vigorous ebates drawing sustained attention circles of people outside of the onvention Hall. Reactions ranged om "I know you are communists" d "if you knew your Bible, you ouldn't be passing out this stuff" d "if you were truly born again, you uld support the fighting in Vietnam" "I'm sure glad you're doing this" d "it's inconceivable to me how any hristian can support war" and "may please have several more leaflets? led several people to the Lord last ght, and I want to give one to them."

On the previous day, convention legates had expressed their support Nixon's Cambodian invasion, and the morning of the witness, Billy raham gave his usual implicit bless- g on Administration policies, while ying that "we should never have tten involved in a no-win war."

The experience of this witness for sus and peace left many of us with confirmed concern that there is an gent need for Christians, committed the rejection of militarism and war- re, to confront other Christians with e call of Jesus Christ to His way.

One of the recipients of the leaflet ked, "Why are you giving this to ? Why don't you give this to the lost or do you think we are lost?" A fletter replied, "Yes, generally, ristendom is lost. On the whole estion of war and violence, most ristians are lost. Without Christ d His way we are all lost."

MCC cuts overseas budget
As direct gifts are lower
Relief sales doing better

A 10 percent slice from the Mennonite Central Committee's 1970 program budget was approved by its executive committee on May 21. This amounts to a total reduction of $108,500, of which $100,000 is from overseas programs.

Asia programs, especially in Korea and India, which rely heavily on contributed funds, were reduced the most; Latin America and the Middle East programs had $18,000, each, pared from their projects. Programs in Sub-Sahara Africa emerged nearly unscathed with only a $1000 reduction. Budgets for domestice programs were not touched, except for a similar 10 percent cut in Akron administration budgets.

In the treasurer's report to the executive committee, it was further noted that contributions totaling $100,000 were needed to erase the deficits in the MCC Overseas Services and Peace Section funds.

"There does not seem to be any one reason for the lower contributions," William T. Snyder noted. "Some of the reasons include lower conference remittances to Akron, an adjustment in 1969 CROP funds, due to previous incorrect reporting, and, generally, lower direct contributions."

On the other hand, it was noted, the relief sales, to date, had all done better than the year previous.

Mennonite Central Committee hopes to restore these cuts, depending on the response from its constituency during the remainder of the year. In the fall, the needs will be presented to the churches for a strong effort to support these overseas programs, particularly with opportunities coming now for postwar assistance in Nigeria and to war victims in Middle East, and the broader opportunities to work at food problems in Asia, Africa, and Latin America.

Hospital gets new symbol
Sign of Christian caring

Caring is the idea behind a new symbol recently adopted to identify an old institution.

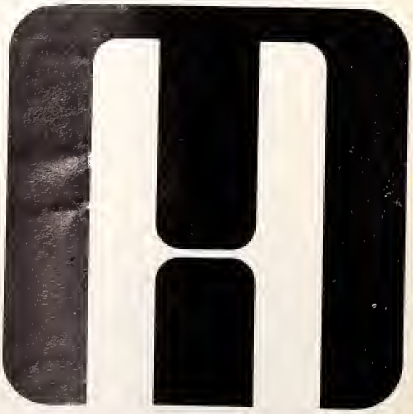
Some symbols seem to explode, moving outward and away from the center. But the symbol of Mennonite Hospital, Bloomington, Illinois, moves inward.

Movement toward the center is a quality claimed by the Mennonite Hospital, an institution centered around the care of its patients.

The Bloomington hospital celebrated its fiftieth anniversary during the past year, a year in which the institution was being remodeled and expanded. (See "Illinois Hospital Now 50," Sept. 2, p. 519.) During 1969, the hospital provided 41,502 days of patient care for an occupancy rate of 87.5 percent.

The designer of the symbol, Robert Regier, explained the relation of the symbol to the hospital's goal of Christian caring. "The large black bars of the *M* and the use of the rounded corners seem to point inward more than outward, and suggest overtones of protection and caring. It's similar to the configuration a person would have if he were standing with his arms extended and around an object in a tender, protective gesture."

Regier is associate professor of art at Bethel College.



RECORD

Calendar

July 4-8—Winkler, Man., Canadian Conference.

July 16-19—Winnipeg, All Mennonite Bible Congress.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Western

July 19—McPherson, Kan., First Church, twenty-fifth anniversary.

Deaths

Gerhard Friesen, Bethel College Church, North Newton, Kan., was born Mar. 22, 1886, near Mountain Lake, Minn., and died May 26. A teacher at Mennonite Educational Institute, Altona, Man., and at Oklahoma Bible Academy, Meno, Okla., he also served as a minister at Turpin, Deer Creek, Carnegie, and Gotebo, Okla.; Lehigh, Udall, and Partridge, Kan.

Pearl Hohman (Mrs. Henry), Deer Creek (Okla.) Church, was born Apr. 3, 1902, and died May 26.

Warrene Rose Loganbill (Mrs. Oscar), Bethel College Church, North Newton, Kan., was born Aug. 1, 1908, at Okawville, Ill., and died May 27.

Meda Sell (Mrs. Aaron), West Swamp Church, Quakertown, Pa., died May 31.

Woldemar J. Wiens, Emmaus Church, Whitewater, Kan., was born in Russia, Dec. 6, 1890, and died June 7.

Reunion

All former Mennonite Central Committee workers in Minnesota are invited to a reunion in the Mountain Lake (Minn.) city park on Sunday, July 5, at 2:00 P.M. to celebrate the fiftieth anniversary of the Mennonite Central Committee. Gayle Preheim, a former worker in Vietnam, will speak. Those attending should bring a picnic supper and tableware; cold drink will be furnished.

Marriages

Bruce Becker, Baptist Church, Kingman, Kan., and *Beverly Jantz*, West Zion Mennonite, Moundridge, Kan., on June 12.

John Allen Busenitz, Emmaus Church, Whitewater, Kan., and *Marabeth Loewens*, Mennonite Brethren Church, Hillsboro, Kan., on June 5.

Doug Elwood, Methodist Church, Windom, Kan., and *Mary Kaufman*, First Church, McPherson, Kan., on June 6.

Larry Fosdyck, Cazenovia, Ill., and *Phyllis Morgan*, Calvary Church, Washington, Ill.

Robert Miller, Bethel Lutheran Church, Bartonville, Ill., and *Cheryl Ingold*, Calvary Church, Washington, Ill., on June 5.

Richard Oberly, First Church, and *Melinda Badgett*, First Presbyterian Church, both of McPherson, Kan., on May 29.

Don Kelton, Bethel Church, Philadelphia, Pa., and *Elva Busenitz*, Emmaus Church, Whitewater, Kan., on May 29.

Robert Schultz, Bethlehem Church, Bloomfield, Mont., and *Kathleen Downey*, Presbyterian Church, Dansville, N.Y., on June 10.

Neal Schwabauer, Chicago, and *Arlys Deckert*, Bethlehem Church, Bloomfield, Mont., at First Church, Hillsboro, Kan., on June 6.

Toby Stucky, First Church, McPherson, Kan., and *Janice Quinley*, Catholic Church, Salina, Kan., June 1.

Baptisms

Bethesda Church, Henderson, Neb., on June 7: Laura Boehr, Kathleen Buller, Lois Buller, Berdon Epp, Kenneth Epp, LaVonne Epp, Ronald Epp, Kathleen Franz, Berdon Friesen, Carolyn Friesen, Cherolyn Friesen, Deborah Friesen, Dorothy Friesen, Emily Friesen, Geraldine Friesen, LaVerne Friesen, Nyla Friesen, Rendell Friesen, Steven Friesen, Dennis Goertzen, Dean Heiser, Arlin Hiebner, Karen Hiebner, Wanda Huebert, Michael Janzen, Donald Kliewer, Grace Kliewer, Cleo Koop, Roy Nunnenkamp, Harris Peters, Keith Peters, Timothy Peters, Janet Quiring, LaVerne Quiring, Eunice Regier, Janice Siebert, Timothy Voth, Lorrain Wall.

Bergthal Church, Pawnee Rock, Kan., on May 17: Brenda Smith, Marla Schultz, Benita Unruh.

Buhler (Kan.) Church, on May 17: Stephen Burkholder, Matthew Duerksen, Charlotte Ediger, Jay Ediger, Jean Hein, Lindy Neufeld, Kathleen Wall, Mrs. Eldon Voth.

Burrton, (Kan.) Church, on May 31: Carol Holzrichter, Mrs. Arlie Hammar.

Ebenezer Church, Bluffton, Ohio, on June 7: Daniel Basinger, David Basinger, David Beck, Dean Bixel, Gary Burkholder, Jared Geiger, Robert Garmatter, Robert Geiger, Kathi Gratz, Sue Hauthorn, Mark Hoffer, Dan Sommers, Mr. and Mrs. Richard Gladwell, Mrs. Marvin Reigle.

Emmaus Church, Whitewater, Kan., on May 17: Dwight Claassen, Diana Harder, Calvin Klassen, Carol Toevs, Nancy Wiebe, Douglas Wiebe, Larry Wiebe, Gail Wiebe, Cecil Wiebe.

First Church, Aberdeen, Idaho: Donald Becker, Arnold Boldt, Randy Gamble, Stanley Harder, John Maisch, Gwen Maisch, Ronald Richard, Audrey Schroeder, Dorothy Wiebe.

First Church, Newton, Kan., on May 10: Mary Voth, Stephanie Bergman.

First Church, Reedley, Calif., on May 17: Ronnie Wayne Doerksen, Walter Wayne Goerzen, Diane Christine Harder, James Robert Harder, Jerry Wayne Janzen, John Alvin Lehrman, Sharon Louise Pankratz, Douglas James Ruth, Robert James Stucky.

Grace Hill Church, Whitewater, Kan., on May 17: Karl John Klaassen, Ronnie Litton.

Inman (Kan.) Church, on May 17: Marilyn Doerksen, Debra Reimer, Jim Voth, Paul Belknap, David Neufeldt, Allen Regehr, Billy Sisson.

Salem-Zion Church, Freeman, S.D. on May 24: Beth Graber, Mary Schrag, Joan Waltner, LaDonna Waltner, Rosalind Waltner, Randy Beckner, Lowayne Goosen, Loren Kaufman.

Ministers

Polidoro Daza was installed as pastor of the Mennonite church in La Mesa, Colombia, on Apr. 5. He succeeds John Wiebe, General Conference Mennonite missionary from Canada, who resigned in order to devote full time to literature ministries. Polidoro is a graduate of the Christian and Missionary Alliance Bible Institute in Armenia, Colombia. He has been a member of the Mennonite church since his baptism and is well known and liked by the people in La Mesa. The church is especially pleased to have him come home, because of his aptitude in personal work and visitation.

Alvin D. Kleinsasser, pastor of First Church, Mountain Lake, Minn., since 1964, has resigned to become pastor of the Zion Church and the Presbyterian Church, Donnellson, Iowa, in the beginning of September.

Melvin D. Schmidt was installed as minister of the Lorraine Avenue Church, Wichita, on June 7.

Workers wanted

A head resident (housemother) for a women's dormitory is being sought by Bluffton College. Apply in writing to Lois Rodabaugh, Dean of Students, Bluffton College, Bluffton, Ohio 45817.

First Church, Edmonton, desires a full- or part-time minister by September. Apply to Paul Paetkau, First Mennonite Church, 11125-76 Avenue, Edmonton, Alberta.

Workers

Sheryl Huebert, Bethesda Church, Henderson, Neb., joined the Philadelphia voluntary service unit for a one-year term as a secretary. The unit s sponsored by the General Conerence Mennonite Church's Commision on Home Ministries. She has received an associate in arts degree from Freeman (S.D.) Junior College in 1970.

Luella Wiens Lohrentz has accepted a part-time position as instructor n shorthand and typing to complete he instructional staff in the buisness department at Freeman Junior College and Academy.

Neal J. Manning, Saint Peters Cathedral Catholic Church, Kansas City, Kan., joined the voluntary service unit in Arvada, Colo., for a two-year term of service. The unit is under the auspices of the General Conference Mennonite Church's Commission on Home Ministries. He graduated from Ward High School in 1967 and attended Donnelly College 1967-68, both institutions are in Kansas City.

Vyron Schmidt was commissioned on May 31 for full-time duty of minister of music and youth at First Church, Newton, Kan.

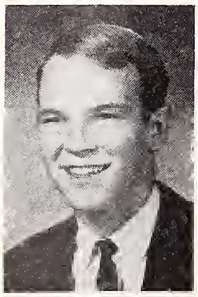
Walter and Ruth Unrau have been appointed to serve on the staff of Woodstock School, Landour via Missoorie, U.P., India, under the auspices of the General Conference Mennonite Church's Commission on Overseas Mission. Walter, who has been business manager for the Commission on Education since 1956 and the major staff person in the Department of Publishing and Finance, will serve as business manager of Woodstock School. Ruth, who has taught at Bethel College, North Newton, Kan., for twenty years, will teach English and business at Woodstock. They plan to leave June 27. A commissioning service was held June 21 at the Bethel College Church, North Newton, Kan. The Unraus were in Woodstock previously during 1965-66.

Anne Warkentin, Superb, Sask., was appointed as interim director of the Mennonite Central Committee's Indonesia program, beginning in July. She is replacing Adolf Ens who is leaving Indonesia for graduate studies and becomes the first woman to be appointed by MCC as a country director. Presently, she is serving as a nurse in an administrative role at the Taju Christian Hospital, Java, and will continue in that capacity. As country director for MCC's programs, she will relate to both the Javanese and Chinese Mennonite Synods, serving on the seminary and hospital boards. With her fluency in the Indonesian language, she receives many invitations for speaking in the national churches.

Kleinsasser

Huebert

Lohrentz


Manning

W. Unrau

R. Unrau

Esther Jantzen

DISCUSSION

Women—the revolution brewing now

DID YOU HEAR *the news about God?*
No, what?
She's black.

Some white Americans, by now, acknowledge the fact that our white-supremacist establishment systematically oppresses colored peoples. We are beginning to understand how racism was structured into our laws, social customs, economy and labor, educational system, and religious practice in the founding of this country.

We know something of white-skin privilege and the necessity for compensation and reparations. We know a little about what happens to the psychology of an oppressed people; we are beginning to taste black rage and revolution. And we are discovering the fascist, murderous power of the state which is being used to exterminate groups who fight this oppression, for example, the Black Panthers.

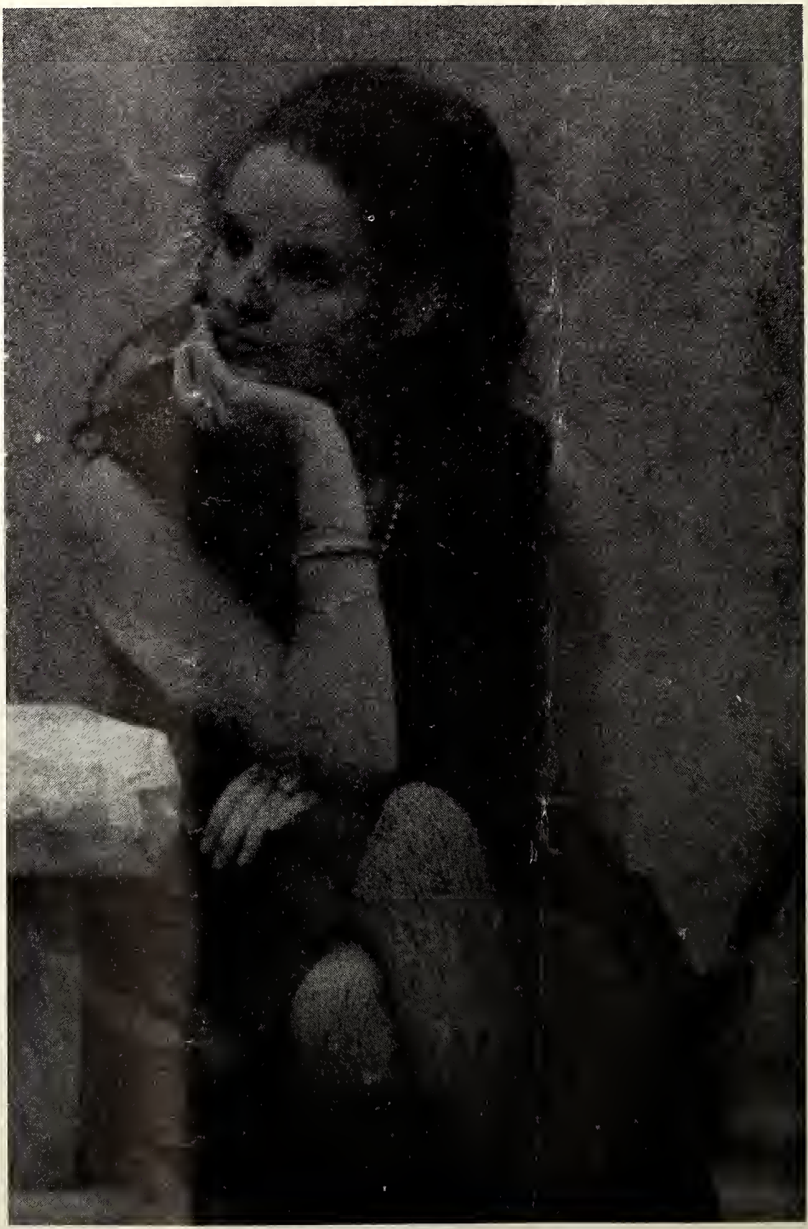
But a more fundamental revolution than the revolution against white supremacy is brewing now. This revolution will affect all people; it demands unparalleled changes in the way people coexist and in the structure of society. It is the revolution against sexism and male supremacy—led by the women's Liberation movement.

Sexism is the term which describes the exploitative way in which men relate to women in social, economic, and sexual contexts. Sexism is perpetuated by men because of the real benefits they receive from keeping women in a servile position. They use all means—media, education, religion, laws, customs, and the economy—to brainwash women into believing that their secondary position is natural and fulfilling to them.

Male supremacy, and its result, female oppression, is found in all existing societies. It dates back to prehistory, to the age of the club and wild beast when, because of the importance of the male's superior physical strength and because of the bondage of the female's profusely reproductive body—woman was prevented from functioning in a capacity as strategic (finding food, providing protection) to society as a man's. Children, more mouths to feed, were not prized; woman's function was despised.

With the transition from a nomadic to an agrarian society, and with the origin of private property and the nuclear family (parents as nucleus), a female child was seen as the property of her parents, to be given away along with a dowry when she was of a marriageable age to the man of her parents' choice. Then she became the young man's property and she bore his children and tended his house.

All the major religions reinforced this secondary, to-be-possessed-by-



man, less-than-fully-human concept of woman. The orthodox Jewish male, in his morning prayer, thanks God that he was not born a woman. Christianity made no major improvements with regard to woman's status, though Christ himself seems to have been a good deal more revolutionary in the way He related to the second sex than was the church which followed Him. This was probably because that neurotic chauvinist, Paul, zealously assumed that most important leadership position and wrote most of the guidelines for the church, making certain the progressive attitudes of Christ did not get structured into the administrative setup.

But fortunately for women, the scientific revolution has brought about a basis for a change in woman's position which moral/humanist/religious considerations did not. Because of technology, a person's function in society today need not be dependent on physiology or strength; because of improved contraceptive methods, there are no remaining biological or pragmatic reasons for the division of labor or roles to be along sexual lines. Because of technology, human society is free to allow for the varied and individualistic developments of all its members, female as well as male.

The barriers which do remain to the liberation of women are remnants of past eras: destructive myths about female sexuality; demeaning and dehumanizing customs which define how women should relate to men, her children, and other women; laws of questionable constitutionality about marriage, abortion, and property ownership in some states; highly discriminatory employment procedures and educational practices; and most important, unchallenged male supremacy in almost all relationships—personal, business, and otherwise. These things must be exposed and fought against.

The question of what a woman's nature is as a result of her physical capacity to produce children has been grossly misinterpreted by the psychological sciences that have roots in Freudian thinking. A woman's body has the capacity to conceive and bear children (a process unquestionably dangerous to the life of the mother), but by no stretch of the imagination can this capacity ultimately define or limit her interests or capabilities, just as, normally, the physical makeup of a male does not define or limit him. Her biological apparatus does not make her love children and washing dishes; it does not make her more tender, gentle, or humane; it does not qualify her for any particular tasks.

Yet she has been disqualified from opportunities to function as completely as a man in our world. Forty percent of all working-age women work and they make up more than a third of the work force. Yet, one fifth of all women with four years of college are in clerical, sales, service, or semiskilled blue-collar jobs. A recent study showed that in ten of fourteen clerical and office jobs, men got higher pay for identical work.

Not only is she paid less for equal work, but frequently she carries the burden of two jobs. Almost 40 percent of all women who work are mothers, and 40 million of these have children under six. Two million of these have children under the age of three. One woman in eight in metropolitan New York is the head of a household. But myths about absenteeism and turnover rate justify discrimination in the minds of employers. (The Public Health Service shows men lose more days from work each year because of disability than women —including days lost for pregnancy and childbirth; the 1966 average was 5.9 days for men and 5.6 days for women.)

At home, a woman, by virtue of her sex, is usually placed in a role which is an outrage to humanity. Generally, women are expected to be responsible for the total homemaking —cooking, shopping, cleaning, childcare, plus, we are told by the media, we are expected to be completely supportive companions to our husbands. Because woman is defined as supplementary to man, she assumes his name when she marries, and society relates to her, not as an individual, but as part of someone else. Under law, husband and wife are one, and "the one is the husband."

As if this burden is not enough, a woman is also prohibited by law from control over her reproductive processes. Abortion laws make her face the alternatives of either unsafe contraceptives, or resorting to dangerous, illegal abortions if she should become pregnant with an unwanted child.

A total reexamination of the position of woman in society is imperative. Much of this reexamination will have to be done by women, as we try to uncover the ways in which our minds and lives have been limited and cheated because of sexism. But I believe the church—being greatly responsible for perpetuating this oppression—has an unquestionable duty to grapple with the immorality of its own behavior.

Within Mennonite circles, women are perhaps more oppressed than in some other circles—for a number of Mennonite groups still make their women wear coverings to indicate humility before God and men. Well-defined sex roles are inculcated from infancy. The church does not examine its complicity, just as it did not confront itself with the issue of white supremacy until after the black revolt began.

The sooner Mennonite conferences can start adopting resolutions about having equal numbers of men and women on committees; the sooner the central office is reorganized to take control out of the hands of men and to share secretarial, menial work; the sooner churches quit drafting women to be Sunday school teachers and elect men to be deacons; the sooner our colleges can stop offering home ec courses for women and industrial arts for men; the sooner *The Mennonite* can start carrying articles about how families should restructure themselves to eliminate male supremacy and become conscious of the discrepancy in the ways they raise their girls and their boys—the sooner the church will gain credibility as an institution honestly concerned about the plight of humanity.

Responses to the women's revolution

My immediate reaction is that this article should never be printed. It is far too unreal and untrue and radical and would only serve to perpetuate the depraved ideas contained within it.

I see no similarity between what she calls white supremacy and male supremacy which is the main thrust of this article. These two are entirely different basic fundamentals and really have no similarity or relationship.

In her reference to the secondary position of women, she feels that because of a difference of her role as a woman, society has made her something less than man and refers to this as being less than fully human concept of woman. If, in fact, this revolution against what she calls male supremacy is successfully launched, it will effect all people and the way people coexist and the whole structure of society. This would be, in my opinion, the greatest tragedy that ever happened to human society and would be the downfall of society. She says that this exploitation of men against women is seen in all areas of life, education, religion, law, customs, economy and that it is found in all existing societies. Now, suddenly, she, with a few other women, have discovered that all history has been wrong and that there should be no distinction between man and woman either in role or responsibility. I would totally disagree that woman has a secondary position to man but rather that she has a complimentary position to her husband. The Bible puts it in Good News For Modern Man, "But I want you to understand that Christ is supreme over every man. The husband is supreme over his wife and God is supreme over Christ" (1 Cor. 11:3); and, "Nor was man created for woman's sake but woman was created for man's sake" (v. 9). And this New Testament passage certainly agrees with the Genesis account of the creation of Adam and Eve. Only when a woman in marriage discovers this right relationship, can she be completely happy and find full satisfaction.

Her whole concept of the historic background of this supposedly male supremacy is completely different from the revelation of God's word. "So God created man in His own image. In the image of God, created he him. Male and female created he them" (Gen. 1:27). "And the Lord God said it is not good that man should be alone. I will make him a helper fit for him" (Gen. 2:18). "And the rib which the Lord God had taken from the man he made into a woman and brought her to the man" (Gen. 2:22). "Then the man said, this is now bone of my bone, and flesh of my flesh. She shall be called woman because she was taken out of man."

She has put Christianity on the same level with all other religions of the world and says that it has made no major improvements with regard to woman's status. She is either completely ignorant of the facts of history or never visited other cultures or is blindly following an idea against better knowledge. I would say that only in biblical Christianity do we find the man-woman relationship in its proper perspective.

Her statement about the Apostle Paul being a neurotic male chauvinist indicates that she does not accept the inspiration of the New Testament scriptures. Paul did not assume for himself the most important position of leadership and then maneuver the guidelines of the church in his writings. Rather, he carefully taught those things which were taught by Jesus Christ himself. He gave down-to-earth examples of the life of Christ. He said, "Walk in love as Christ also has loved us and hath given himself" (Eph. 5:2). He illustrated unselfishness, "Let each of us please his neighbor for his good to edify him. For Christ did not please himself" (Rom. 15:2, 3). He clarified the meaning of humility by speaking of Christ, "that this might be in you which was also in Christ Jesus" and in Ephesians 5, he very carefully compared relationship between the husband and wife as the relationship between Christ and the church.

She seems to be propagating the unisex idea that aperson's relationship to another person should be exactly the same, no matter whether that person is a man, woman, or child. She doesn't feel that, because of a woman's physical capacity to produce children, this, in any way, qualifies her to be a mother, or that because of this, she should be afflicted with the task of raising the children, washing dishes, or that this, in any way, qualifies for any particular task. I have just returned from South America where I visited several very primitive cultures. Even here, it was obvious that the woman accepts her position as mother to care for children and take care of certain things while the father's role was quite different.

She attacks the church as being responsible for her doctrine of male supremacy, when it is the church which is the only institution that lifts the woman to her rightful position alongside of man.

It is very obvious that there is a general breakdown of the home taking place. There are, of course, many factors that contribute to this tendency of homes becoming unstable and often disintegrating and these factors by no means include male supremacy or female oppression. As I put together many problems that come to my attention, there seem to be two things that stand out as predominant reasons for this deterioration and from these result many ramifications and symptoms expressing themselves in a thousand ways. First, the lack of leadership. Often, a woman would prefer a strong man to a good man. She wants someone to lean on and he doesn't seem to be there when she needs to lean. He doesn't seem to want to make basic decisions that finally have to be made by one person in the home. Secondly, the reason for breakdown in the home as I see it, is for the demand for independence on the part of the woman. She wants to have her own way, her own social life, her own banking account, her own car, and be her own boss. When you put these two people under one roof you produce chaos instead of order; hate instead of love, and confusion instead of rest. I would make a strong plea for a home which finds its directions in the Scriptures of the

New Testament, where the father is the head of the house, the bread earner, the spiritual and physical leader, one who loves his wife even as Christ loved the church and one who sets a good example for his children, where the mother loves and submits herself to her own husband and cares for the children; where she spends time at home preparing food, mending clothing, and enjoying her God-given responsibility; where Christ is central in the home and where the church is an important part of the life of every member of the family—in such a home, there can be real peace and complete fulfillment, even in the midst of a fast-moving twentieth-century society. *Norman J. Schmidt, 25 East Swamp Road, Quakertown, Pa. 18951.*

Struggle to find identity

MAN WAS CREATED male and female; and whether we like it or not, there are differences. The issue does not appear to be whether women are equal to men, but whether the person is recognized and accepted as a human being regardless of sex, race, or age. Who is to say which sex is superior or which is secondary?

As pointed out in the above article, male supremacy is a fact of history, and probably all women can identify with some aspects of the women's liberation movement. Not all of us can identify with the revolutionary, hostile nature of the movement as portrayed by the more-radical elements. It is unfortunate that, often, people become aware of injustice only because of extremists as seen in the leaders of the national movement. (See *Newsweek,* Mar. 23.)

At the heart of the women's liberation movement is really the struggle to find an identity. It is not so much a liberation from male supremacy as a search for meaning and worth in a complex and frustrating society. While, in a sense, it is a power struggle, hopefully, the elimination of the oppression of women will not result in the suppression of men! *Delphine Martens, 779 N. McComas, Wichita.*

Easy to love the enemy

I SEE THAT the battle between the sexes is on and I welcome it. I am not a conscientious objector to this war. It is not always this easy to love the enemy.

Are women oppressed? Especially Mennonite women? Whether by design or default, there seems to be evidence that we have been more timid in taking an aggressive part in the church's work in the world.

In addition to being completely supportive of her husband (and I have no problem with this concept), a woman has a calling of her own—unique and distinct—which she is obligated to pursue. Her husband has the responsibility of being completely supportive in helping *her* to evaluate her gifts, define what her calling is, and search with her for the means and the time to carry it out. No apology need be made for the important task of giving time to children. It should be given status and made more creative. But couples should plan together for the time when those short years of having small children in the home are over.

American women are unique. Never before in the history of the world has there been a group of people with as much *time* as American women. (In other countries, women must slave from early till late to try to scrape together enough food.) Time is life's most precious commodity and carries with it a great responsibility. We who have been too female to be drafted, too Mennonite to experience personally the losses of war, and too affluent to feel oppression, must sharpen our sensitivities, become informed, and take initiatives for creative service.

Efforts need to be made within the church to rectify the false and artificial divisions it has made . . . one such is in the teaching of children which gives to girls and boys the impression that our Christian faith is not manly unless you can make your living by it. Sex does not innately qualify or disqualify persons for significant service. The church needs to examine its policies and utilize all its potential power heretofore unused, so that it can become a more effective institution. *Marian Claassen Franz, 6151 31 St., N.W., Washington, D.C.*

Paul had personal opinions

CHRISTIANITY DOES NOT reinforce a secondary, to-be-possessed-by-man, less-than-human concept of woman. In the very first chapter of Genesis, we read, "So God created man in his own image . . . male and female created he them." Even that "neurotic, male chauvinist" Paul, in his letter to the Galatians, said, "There is neither . . . male nor female, for ye are all one in Christ Jesus" (Gal. 3:28).

I'm aware that Paul said many things that seem to contradict this declaration of equality in Christ. However, Paul also admits in 1 Corinthians 7, that some of these statements are personal opinion. This does not make Paul a cheat or a liar. For me, this only proves that he was human and that God can use all of us, in spite of our humanity, if we are committed to Him.

Oppression is evil. Equality is not all good. Equality is probably the best women can hope for in a secular society. Christianity offers much more. It offers fulfillment by submission in an atmosphere of unselfish love. Paul said, "Wives submit . . ." He went on to say, "Husbands love your wives in the same way that Christ loved the church and gave his life for it." I hate to wash dishes, I'm a poor housekeeper, and I'm not always a supportive companion to my husband, but because God loves him as he is, my husband loves me as I am.

I must admit that most Mennonite men are not consistent in their attitude toward women. Even though they are confident of a wife's ability to manage a home, train the children, and in some cases, to handle family finances, they are just as sure that only men can successfully coordinate the activities of the church. Women don't object too much because they know that their role as teachers of children and wives of deacons exerts more influence than the role of deacon itself. *Viola Weidner, 1437 Webster St., Allentown, Pa.*

Some good and bad ideas

As SOMEONE ONCE said, "There is some bad in the best of us and some good in the worst of us." So in this article, I find some good and some bad ideas.

The good. Esther is making us aware that there are women in revolution. It is real. It exists. And we better believe it exists.

Women should be paid equal wages as men for similar jobs, women should be promoted if they have earned the right, women should be hired for jobs that they are qualified for. The business world does need to make some changes. It is very wrong for *Playboy,* advertising, and show business to take the body of women that God created and use it to make money for themselves.

I also agree that women should have more representation on essential committees within the life of the Mennonite church. It is true that more men should serve as missionaries and Sunday school teachers to relieve the women who have, for years, shouldered an unfair load.

The bad. The statement, "Sexism is perpetuated by men because of the real benefits they receive from keeping women in servile positions," is not totally correct. It would be better to say, "a small minority of men." The statement, "Children, more mouths to feed, were not prized; women's function was despised," is false. Babies, generally, have brought happiness into human relationships from the beginning of time.

The statement, "That neurotic male chauvinist, Paul," comes from a lack of biblical study. As so often happens, people who want to find half-truths in the Bible can do so when they only study half the truth. Ephesians 5:19-33 does speak of woman submitting herself to man. But it also says man is to have deep respect for his wife and love as Christ loved the church.

Esther says, "At home, a woman, by virtue of her sex, is usually placed in a role which is an outrage to humanity"; but if this were true, humanity would have changed the role, long ago.

She uses the familiar far-left tactic of blaming the church for all the problems of the world. I would suggest that Esther live in a non-Christian Indian home or a non-Christian African home for awhile and then decide if the church has helped or cheated women.

I am sorry that Esther says, "Christian families should restructure themselves to eliminate male supremacy." To me, this is the same as saying, "I don't believe God said what He did in the Bible about the role of man and woman." *Donavin Diller, 2102 W. Glenn Dr., Phoenix, Ariz.*

Infuriation for feminists

MY KIND OF reply would infuriate a feminist, for I don't think I have suffered much from discrimination just because I am a woman. What discrimination I have experienced has usually been due to physical limitations and other dependencies that were as much my own fault as anyone else's. I know that unfair discrimination does exist, but I think I can say, without playing Pollyanna, that society is making real progress in the *recognition* (at least) of the fact that individuals—children of God, if you please—have certain basic ghts as human beings, be they male r female, black or white, rich or oor.

I agree that there are areas in Mennonite church life where women have een exploited and repressed. probably because our people did not wake p to Christian implications soon nough to know any better; but it's lso true that in my committee work mong the young conference leaders, r instance, I have found no grounds r complaint. Those people who are ill narrowminded about women's *uman* rights will hardly be won over y our tearing our hair, burning bras, dvocating easy abortion, or telling f Saint Paul.

On the other hand, I have an un-omfortable feeling that we complac-nt people will not be responsive nough even to legitimate criticism ntil the vanguard of protesters threat-ns us in some way or another in heir overstating of the case. *Rachel V. Kreider, 408 Highland, Wads-orth, Ohio.*

Male role has problems too

BELIEVE THIS is strictly a matter of ducation. The areas in which extreme nale supremacy is seen are in un-nlightened circles. Observe sometime, r instance, where you hear remarks uch as, "Boys don't cry; now be a ig boy," and other ways of implying hat boy babies are showing signs of veakness if they cry, show empathy, ympathy, or tenderness, or act with entleness. Result: suppressed emo-ions and ulcers. If there *are* some enefits for males in this type of role-efining, there are, most certainly, lso these built-in disadvantages.

I do see some strides, however, in vomen's achieving their rights in qual remuneration for effort. For nstance, this year in Kansas, the egislature has passed a law making t mandatory that school districts liminate the sex differential in pay cales. In these areas, women wish to lo and think for themselves and this s the beginning of the solution to the roblem. *Ellen Groves, Route 2, McPherson, Kan.*

Are we mature enough?

ESTHER JANTZEN HAS made a rapid survey of facts supporting the women's liberation movement. Her brash style may tend to turn off readers. But is it our concern that in the movement are women seriously handicapped and hurt in our overcompetitive society? Can we empathize with women expressing a healthy rebellion to overmoralistic, stiffly pious patterns? Can we join hands with struggling, frustrated sisters?

It seems to me, moreover, that the whole problem of the relationship between the sexes is basic to most of our perplexing problems today. Why is a white man ever anxious to preserve the system of Negro prostitution? Why are men driven to dog-eat-dog competition so that wives can live in luxury? Why do men want to escape boring or oppressive home life by going into foreign military service? Are not these problems related to struggles between the sexes? Our attitudes and our value systems are in question. It takes more creativity, more maturity to meet the problems of this age. Technology may be a boon but with it has come a flood of problems. Science and technology alone can never find adequate solutions.

Miss Jantzen says, "Christ himself seems to have been a good deal more revolutionary in the way He related to the second sex." Why second sex? Even the socially despised Samaritan woman was no nigger in His sight. Infamous Mary Magdalene was a respected sister for whom He had loving concern; no trace of manipulation or exploitation. It seems Jesus saw no intellectual or emotional inferiority in Mary of Bethany, who shared with Him soul insights and affectual strength. Her sister Martha assumed the more usual superficial role and Jesus did not respond in joy to her feminine inferiority and servility.

I wonder, are we, in this materialistic age, mature enough, or can we become mature enough, to work out with each other flexible, creative solutions for individual and mass salvation? *Selma Johnson, Box 247, North Newton, Kan.*

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Prepare for urban life

Jakob Letkemann

George, will I see you at choir rehearsal next Friday?

We are happy, Joyce, that you are continuing with your Sunday school class.

Fred, why did you not come yesterday? We were all expecting you!

The questions are understandable. The concerns are warranted. The attitude conveyed is natural, because George, Joyce, and Fred are slipping from rural community *x* to urban community *y*.

Community *x* loves its sons and daughters. It has given them an education. It has imparted to them a philosophy of life. It seeks their continuing welfare and feels it needs their maturing service.

The expressed concern is quite natural, but not quite Christian. Didn't Jesus say something about losing one's life in the process of trying to preserve it? Perhaps *x* can only preserve itself as it is prepared to give up its life for the sake of *y*.

It needs to *send* its people to the city with a sense of mission, rather than to force them to slip away quietly. Community *x* could have a comissioning service for young people of college age and for families in search of employment elsewhere. In fact, a major mission of the rural church could be the preparation of prospective *migrants* for urban life. This sense of mission could give the church a new surge of life blood, rather than a weary anemia as it watches its potential strength fade away.

We need preparation for urban life. Students need to see their responsibility as a witnessing community on campus. They serve little purpose by nestling into a comfortable urban congregation. Families need to feel a responsibility to build the city. They should not contribute to the decay of the inner city by fleeing it while adding to the suburban sprawl, hungry eyes feeding on even more open space. We need to hear the counsel of Albert Rose, namely, to limit the boundary of a city and to rebuild it from within. We need to hear the theology of a Jeremiah, namely, "Build ye houses, and dwell in them . . . and seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace" (Jer. 29:5).

Didn't Jesus also refer to the impossibility of being true to two masters? The migrant persons cannot be true to both community *x* and community *y*. By urging them to remain part of *x*, they are encouraged not to become a dynamic part of *y*. George, Joyce, and Fred, however, will also vote to retain their allegiance to *x*. Yes, they can be induced to remain in the choir for a while (attending increasingly less regularly), to teach a class for several months (increasing the emotional distance between teacher and pupil), and to seek security where it no longer exists for them.

The rural church has a mission, a challenging mission.

Following our summer biweekly schedule, our next issue will be dated July 14.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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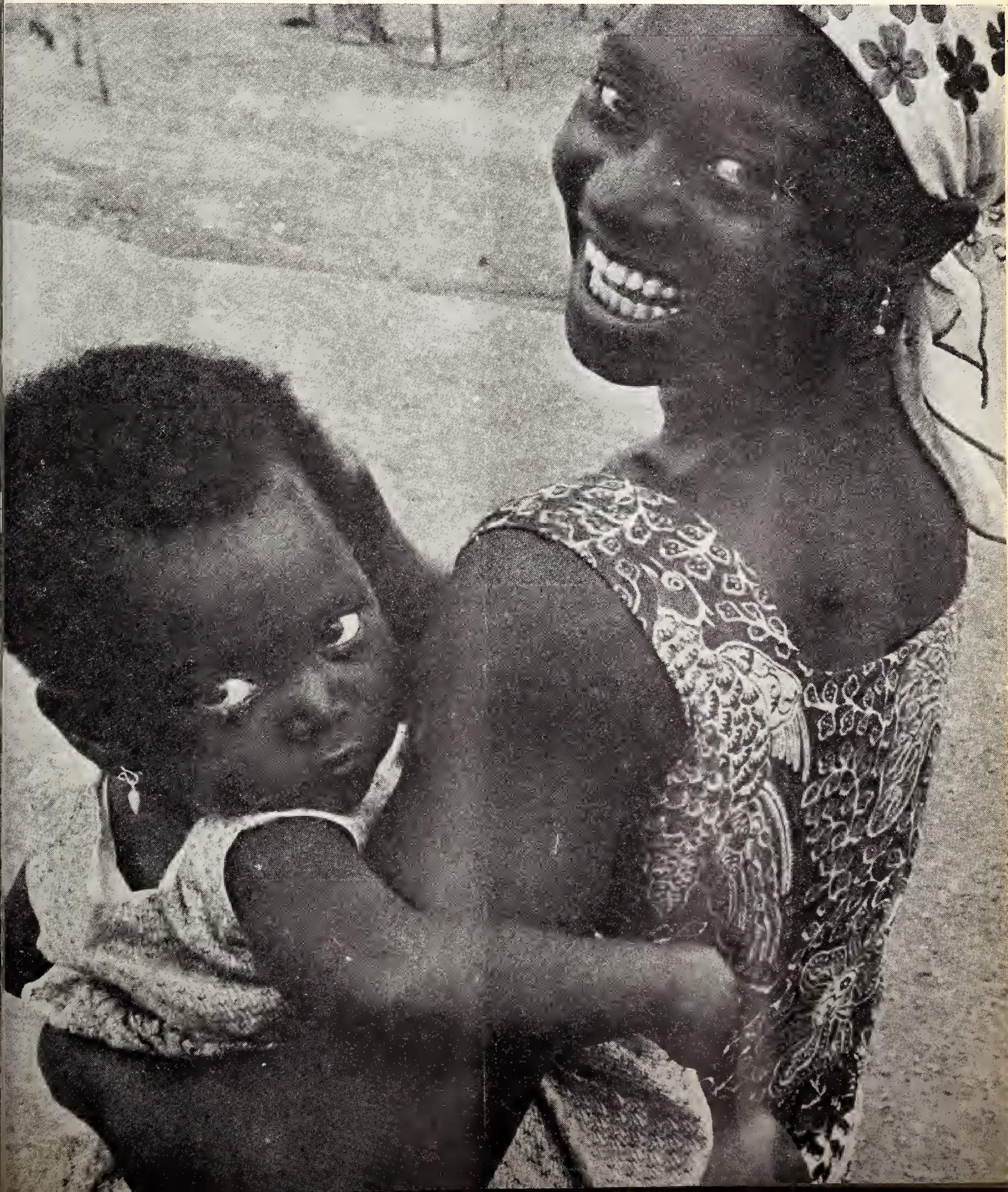

The etiquette of giving and receiving

John M. Janzen

Too often, our charity only aids our own self-righteousness and does not improve the phychological, moral, and cultural worth of the receiver.

LAST SUMMER, A dozen Pax, TAP, and student volunteers working in the Congo with Mennonite Central Committee met in Kinshasa for the Service Education Abroad course in African culture sponsored by the Council of Mennonite Colleges. Most of the participants had already spent a full year on a project such as teaching, agricultural extension, or general maintenance, and had many tales to recall, frustrations to vent, and new ideas to test.

DON: *What does it mean when someone gives you a couple of bananas and few peanuts? Social relations are defined by gifts. I wasn' aware of that before. It makes more sense, now.*

SUZANNE: *After this year of trying to understand my students and their relationships to me, I feel a lack of contact with them.*

SANFORD: *When we talk about gift exchange, I think back on some of the experiences with the workmen and the church leaders, and understand better some of the things we went through. Back in college, I lived with an African and now I can understand some of the things we talked about: race relations and colonialism*

HARLAN: *I saw this gift exchang happening, but I didn't know why and under what circumstances.*

HENRY: *Some of you remember th 1964 rebellion at Mukedi where on Paxman was driven out, completel disillusioned because he had place complete trust in his workmen.*

As our discussions went along, w identified the *principle of the gift.* I our own experience, the giving of Christmas gift includes the gift itsel and a sentiment created by the givin of the gift. This union of feeling tha grows up around a material objec and the sentiment created in th mind and soul of two persons is th bedrock of society itself.

Persons working in a country lik the Congo should be aware of thi meaning of the gift exchange.

But one need not go to Centra Africa to discover the principle o

the gift at work. The Judaeo-Christian tradition uses the gift as a grammar of redemptiveness. When the issue was the atonement of souls, Moses placed all persons on the same plane: "The rich shall not give more, and the poor shall not give less, than the half shekel, when you give the Lord's offering to make atonement for yourselves" (Ex. 30:15).

Christ's central teaching in this regard was, "It is more blessed to give than to receive" (Acts 20:35), thereby, clearly raising the status of giver over that of receiver. Paul lavished praise upon the Philippians for their generous material support at the beginning of his ministry (Phil. 4:15-19). Appearing almost to be ill at ease over the excess generosity of the Philippian brethren on his behalf, Paul discharges his return obligation to them by assuring them that their account in heaven is "in the black" and that the Lord will provide their every need.

From these biblical passages, we already see that giving and receiving are linked to status of giver and receiver, and that gifts create bonds between people, bonds of identity and obligation.

Marcel Mauss, the French student of human culture, wrote *Essay on the Gift* in 1923. He showed how a gift exchange could either leave one man in another's debt, disgraced and humiliated like a bond slave, or raise him to equal advantage as the Apostle Paul honored the Philippians by comparing their generosity to "fragrant perfume, the sort of sacrifice that God approves and welcomes" (Phil. 4:18).

Mauss said, "Giving puts in motion a rule by which the thing received is obligatorily returned in kind or intention."

He took his illustrations from such societies as dot Africa in which face-to-face situations dominate, where kinship relations are reaffirmed at every wedding, funeral, and public ceremony through required attendance, honor, and gift exchanges.

We find the same system prevalent in our own American Mennonite societies. Although the horsepowered agricultural society with its threshing rings, clan birthday celebrations, home funerals, and exchange visits has largely passed from the scene, the spirit of the gift exchange continues in Christmas, wedding shower, and graduation gifts or cards, charity for the needy, missions, and the like.

The basic rule in human giving is that one returns that which one has received.

If such rules govern marriage, as was the case in many societies in the past, then two families or clans are bound, in this way, through mutual obligations. The same principle operates in my sending Christmas greetings to those from whom I received greetings, or, wishing to enter a relationship, to expect a greeting from another by sending him one, first.

Not everywhere are people able or willing to return the gift received. From children, the aged, and the infirm, as well as occasional guests and strangers in need, we do not expect the return of gifts or generosities. Our giving to such persons is supposedly unconditional. But, in fact, we expect the receiver of such gifts to return gratitude and appreciation, and in turn, extend the charity further when he is able. This extends the circle of obligations almost out to infinity, implying, as Paul did to the Philippians, that eventually, somewhere, somehow, the generous giver will be rewarded by a gift when he is in need.

Gifts to those unwilling to return the generosity, or even less, those who take others' property to their own uses, is the opposite of the gift exchange. Shades of bargaining, exacting of fees, or what some regard as outright blackmail, extortion, and fraud is mutual exploitation that occurs across the chasms of impersonal and social distance.

What has happened to our service programs in the Congo, whether of old-style mission variety or of more flexible programs? Our relationship with the Congolese is, for the most part, one in which we have given expecting nothing in return. Our giving, teaching, and helping have been of an unconditional character, exacting no obligation. In such a gift exchange, the receiver begins to see himself as inferior to the giver.

This type of giving, which expects no immediate return except gratitude, helps the receiver, only in the case of the child who receives instruction and physical sustenance from his parents and the seriously disabled, sick, or in the case of the unfortunate who, for the moment, benefits from society at large. But the child redeems himself later in life by honoring his parents through his own adult life and by caring for his parents in their old age. The disabled, sick, and unfortunate, if capable, generally return some kind of gratitude when they are back on their feet. Inability to return the *gift*, or thing given, results in a downgrading of the sense of worth of the receiver.

Thus, when in the context of the service program in the Congo (or elsewhere), the receiver is given to understand that he cannot return the thing given, the situation that should result in his gratitude results in his bitterness. It is the famous biting-the-hand-that-feeds-you complex of circumstances, as in the case of the refugees who strike because they are not receiving good enough relief food.

Too often, this effect of our charity is poorly understood or not even recognized, because we do not see our charity as it appears to the receiver. Too often, our charity only aids our own self-righteousness and does not improve the logical, moral, and cultural worth of the receiver.

But if Christ said, "It is more blessed to give than to receive," then He surely also meant that it is *less* blessed to receive than to give.

Our relationship with the Congolese is one in which we have given expecting nothing in return. In such a gift exchange, the receiver begins to see himself as inferior to the giver.

The gifts we exchange include words, assumptions, and dogmas, as well as material things. When the exchange partners are no longe neighbors or kinsmen in a Cong lese village or a rural Mennonite com munity, but American missionary an Congolese, the very assumptions w carry, our tacit dogmas towards Afr ca and Africans, naturally, gover our involvement in gift exchange with Africans. Our understanding o our own culture becomes essenti to our acting correctly in anoth culture: too often, our actions an assumptions contradict our expresse

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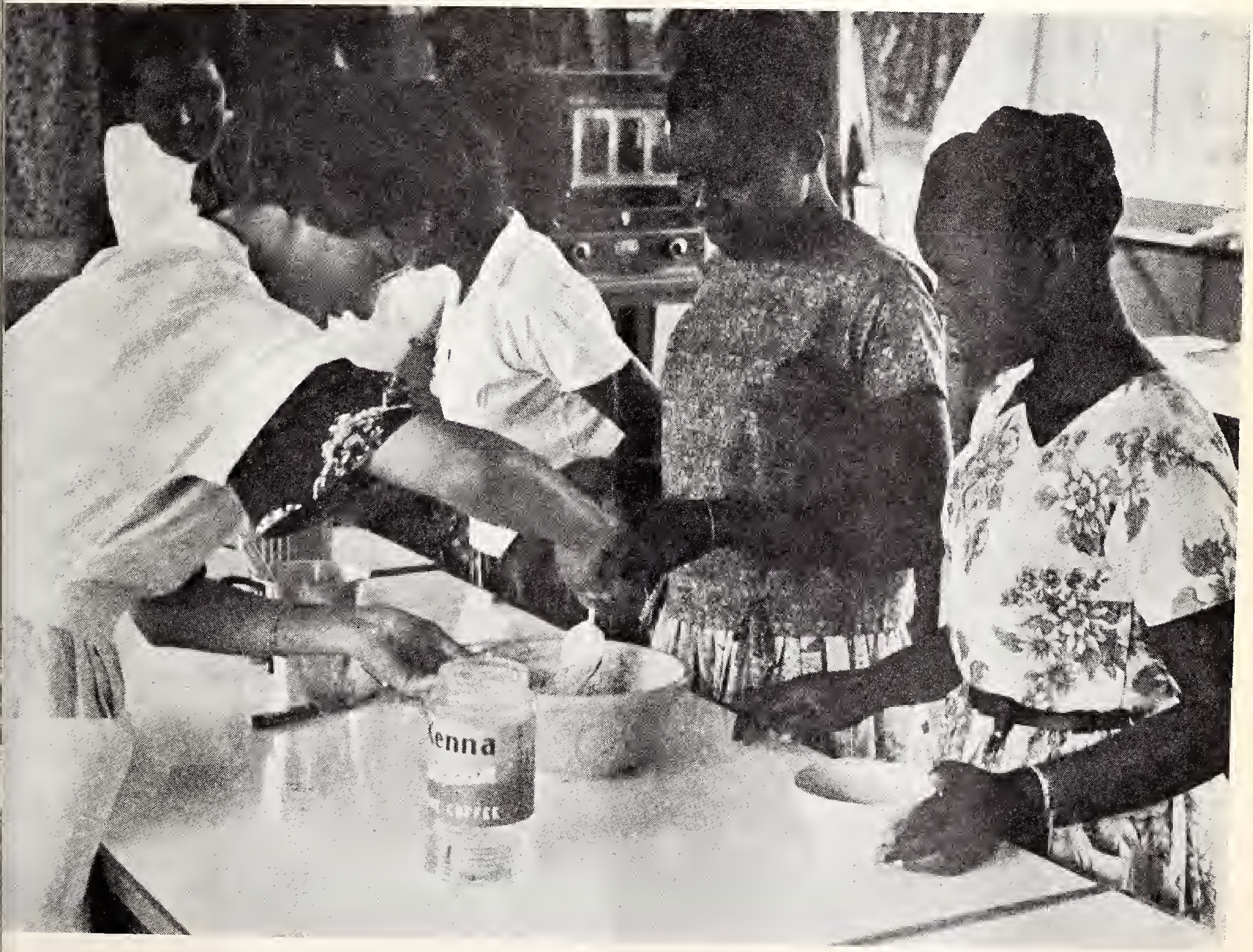


d intentions and the worth of the ple with whom we deal.

TAN: *We were talking to a United ions' man who works with refu- s. We had just come back from ation and we told him we were ng a course in African culture. said, "I haven't found it [African ure] here, yet, and I've been look- for two years."*

OHN: *What is his concept of cul- ?*

TAN: *The classroom concept, per- s that of literature and art, a sical concept, which for him, of rse, means that European literature and art is culture.*

This man worked with political refugees but considered them, also, cultural refugees, or worse, lacking in culture with a capital *C*. His giving of his time, his talents, and his charity is no doubt colored by his colonial-like assumptions regarding the material and intellectual *need* of Africans. His is still the colonial view of the depraved native, still prevalent in many formerly colonized societies, the guiding assumption of which is that Africans (or any colonized people) need to be given Culture because they have none.

Our understanding of our own culture becomes essential to our acting correctly in another culture; too often, our actions and assumptions contradict our expressed good intentions and the worth of the people with whom we deal.

Church visit hailed as good venture

EVERYWHERE THERE ARE divisions: in the world, in the country, in the church. The General Conference Mennonite Church also has suffered from division, misunderstanding, and distrust within its ranks.

But during the first half of 1970. an effort has been made to bridge the understanding gap within the Conference. From January to May, staff people from the Newton central office, accompanied by commission members whenever possible, visited 133 churches—the goal for this year is 165. Heinz Janzen, the General Conference's general secretary, coordinates the two-year program to visit all 327 churches.

"Operation Understanding is a good venture!" That catches the reaction of most people involved in the program, either as visitors or local church people.

Many expressed appreciation. One congregation's chairman said, "Visiting all the congregations is, of course, a very tall order, but I feel this is one way we could make our Conference programs more effective and more successful. For the first time, I feel the Conference is listening and really cares what I think."

A church trustee said, "I think all of us did appreciate the fact that the central office, for the first time in my memory (I'm fifty-three), has seen fit to send out a team to try to determine church-level thinking. I consider that significant."

Though most felt Operation Understanding was a success, there was also criticism: often, there was not time enough to enter into real dialogue; churches felt that if attendance had been better, the visits could have been more helpful.

Meetings were characterized by an atmosphere of openness. Many church people and visitors said they felt very free to express themselves. And many questions were raised. A tabulation of the questions shows that certain ones recurred again and again.

Poverty Fund (fifty-four times). People wanted to know what the Poverty Fund is, how it operates, why it is set up separate from Mennonite Central Committee, what the money will go for, and who will benefit.

Draft, voluntary service, I-W (fifty-three times). Church members asked whether voluntary service is strictly for Mennonites, what General Conference attitude is toward draft dodgers (this question came mostly from Canadians), whether I-W men represent the Mennonite church, and what the qualifications are for entering alternative service.

Sunday school material (forty-six times). Questioners wanted to know whether the Sunday school curriculum is adequate, whether Sunday school material is subsidized, how many of the churches use the material, what direction changes in Sunday school material are taking, and whether there are going to be changes for the adult material.

Finances (thirty-seven times). People wondered whether the General Conference is meeting its budget, whether it supports colleges, why each year, there is a financial crisis in the commissions, and how much it takes to run the Conference office.

Overseas mission work (twenty-nine times). Churches asked whether missionaries are paid on time, who determines the amount of education a missionary must have, how the Commission on Overseas Mission cooperates with other conferences of similar faith, whether there are many missionary candidates who cannot be sent out because of lack of funds, and how many people serving overseas are really missionaries.

Other questions which arose repeatedly had to do with the Commission on Home Ministries budget (twenty-three times), *The Mennonite* (twenty-one times), Mennonite Biblical Seminary (twenty times), the Committee of Christian Concerns (seventeen times), and the relation of the General Conference to Mennonite Central Committee (fourteen times).

Local church people, asked to express their feelings about the Conference, voiced strong support for, as well as misgivings about, General Conference programs.

"I feel we have a leadership at Conference, second to none."

"We have full confidence in all Conference personnel."

"Keep up the good work." These were expressions of confidence.

"I, personally, feel that the General Conference has misled the Mennonite members in the past few years."

Some felt the need to continue present programs for the "strengthening of the evangelical stance," to "stress evangelism more," to be more "Christ centered," rather than to stress "political promotion."

Asked to make suggestions for th future, the most common suggestio given was that leaders and pastor and publications be more evangelistic more vigorously emphasizing Chris as Lord and Savior.

Some wished for an authoritativ voice in Sunday school quarterlie Others called for a balance betwee social action and evangelism whic treats man's total need "more clearl from a biblical perspective." Som opposed all kinds of peace marche and demonstrations. Several churche rural and urban, issued a call for hel from Conference staff. Others en couraged the central office to us more audio-visual aids for commun cations with churches, rather tha relying mostly on printed materia There was a call from some for c operation with other Mennoni groups, even pressure for immedia merger. United States-Canada rel tions, it appeared, will need attentio in the future. *G. C. News Servic*

ife devoted to teaching n India and in Ethiopia

ewa S. Mandrelle died at his home ı Korba, M.P., India, on June 8. 'e first came to serve in the Mennoite Mission field in 1942 as a teacher ι the Janzen Memorial High School ı Jagdeeshpur. In 1950, he and his ımily went to Ethiopia where he ught English and witnessed to his hristian faith in a government hool, for some years.

In 1965, he and his family establshed their home in Jagdeeshpur. here, he taught language to new issionaries. He also did some transtion and literature work, for he was ıent in both Hindi and English.

In 1966, he was employed to teach the newly opened Mission English hool in the industrial area of Korba. lthough he had never taught small ildren, he adapted himself well and on became a favorite among the ildren. After his retirement at the d of 1968, his services were in deıand in the community for tutoring ork, and at the time of his death, was teaching English to the stenogphy class at the Indian Technical stitute in Korba.

His life was devoted to teaching— was his call and he gave himself eely in the fulfillment of this call. andrelle was also a musician, not ly a singer, but a violinist and a mposer of music. Many of the songs composed, while a teacher at gdeeshpur, are still being sung roughout the Hindi-speaking area India. *Ruth Ratzlaff, G. C. News rvice.*

Mandrelle teaching reading in India.

Act against racism in southern Africa

"IN A TEN-year period, I foresee two hundred Mennonites at work in southern Africa," Don Jacobs, back from a nineteen-day tour of southern African states, told a joint session of the Council of Mission Board Secretaries and the Mennonite Central Committee at a Chicago meeting in May.

"This report (of the southern Africa study-tour) recommends involvement," Jacobs said. "We finished the investigation, analysis, and report with the clear conviction that we must begin to participate in life south of the Zambesi River."

Jacobs was speaking for himself, and James Bertsche of the Congo Inland Mission, who had been asked to survey and analyze the present mission and church situation in southern Africa. Specifically, they were asked "to project potential strategy and program opportunities for consideration by Mennonite agencies." The Jacobs-Bertsche report suggested a strategy for Mennonite involvement in southern Africa.

The team visited South Africa, Botswana, Rhodesia, and Lesotho and Swaziland, two black independent mini-nations landlocked inside of white South Africa.

The Mennonite Central Committee and the Brethren in Christ church have worked in southern Africa. The Brethren in Christ have been in Rhodesia since 1898, presently, with about fifty missionaries at a half dozen stations, working at hospitals, schools, Bible institutes, and bookstores, in addition to evangelism. Mennonite Central Committee has eighteen TAP teachers and two Paxmen in Botswana.

For the other south African countries visited, Jacobs and Bertsche call for a Mennonite presence which might include agriculturists, general Paxmen, TAP teachers, a modest junior year abroad, and a Menno Travel Service facility offering specialized tours. In addition, it was noted that job opportunities in industry and commerce are abundant in South Africa.

Touching on the philosophy of a Mennonite involvement in southern Africa, the report notes the evils of apartheid, the political scheme of separate development of the races, but also observes that the authentic goal for Mennonites "is the growth and nurture of the kingdom of heaven within the situation" and not political revolution.

"It is, therefore, not enough to be in southern Africa simply as an expression of American or European Mennonite interest in a crucial area of the world," the report states. "We are and ever will be interested in the development of fellowships of believers who will, together, seek God's way from within a situation.

"We may be tempted to *do good* in southern Africa for the next twenty years, but the *do gooding* would simply be an extension of affluent white concern. We must do good, of course, but only in conjunction with an enlightened program for the encouragement of the fellowship of disciples."

The Jacobs-Bertsche team saw, clearly, that the problems of southern Africa are of such a nature that anyone living there will get caught in the tensions sooner or later. While they expressed appreciation for those people who feel that it is a compromise to the Christian conscience to as much as visit the Republic of South Africa, for example, Jacobs and Bertsche felt strongly in recommending programs, saying that the only way to get local and international opinion aroused is to be where the action is.

"Choose any acute human problem threatening international peace and you can find it in southern Africa," they wrote. "Our Lord must look upon this system with great dismay, especially inasmuch as its protectors plead the name of Christ and His church to defend itself. He must be distressed by the violence to human dignity being experienced in every sector of the society. For the blacks have allowed themselves to accept the system and, while working in it, try to forget it. And the whites have declared that their vehicle has no reverse nor rearview mirror; they've set a course which they are unable to alter.

"This is the size of the problem. Anything the Mennonite and Brethren in Christ churches do in southern Africa must partake of Jesus' attitude and methodology, for truly, the faith is no less than the way."

Poverty Fund sets dates Asks discussion and action

The steering committee of the Poverty Fund has announced an educational program for the next twelve months.

The program proposes that four Sundays within the next year (one Sunday a quarter) be set aside to emphasize the study of poverty and the Poverty Fund. The whole problem of poverty will be looked at from a different perspective each quarter:

A Sunday in August 1970: "Why a Poverty Fund?" Discussion will center on the reasons that Christians want to help the poor, the need to begin the program *now*, and the problems the third world faces.

A Sunday in November 1970: "Looking for a New Solution to an Old Problem." Emphasis will be on what is being done today about poverty, new ideas to fight poverty, and actions to be taken in the future.

A Sunday in March 1971: "Projects of the Poverty Fund." For this Sunday, a filmstrip will show high-priority and innovative poverty projects, as well as a booklet describing all approved projects of the Poverty Fund.

June 20, 1971: "Sharing Our Resources." This Sunday is set aside as special emphasis on giving time, talents, and money.

A wide variety of materials will be made available for the study of povery. These may include facts about poverty for use in sermons, suggested books for reading, filmstrips about poverty, a morning worship service litany, a drama about poverty, a poster, poverty simulation games, a guidebook for the study of *Let My People Choose*, a special bulletin, a brochure selling of approved projects of the Poverty Fund, special speakers, and other publicity materials (buttons, tickers, banners).

Plans for the remainder of 1970 all for exposure tours to poverty reas, itineration of missionaries and oluntary service workers, a three-week seminar on poverty, a special issue of *The Mennonite* on poverty, nd focus on poverty for college and niversity students.

Currently, an effort is being made o get a Poverty Fund contact person or each congregation.

Missions to Russia appeal Is it really for real?

In Russia and Eastern Europe, millions of people live under communist governments. Since communism is committed to atheism, Christians and the church are placed under limitations and pressures.

The missionary concern of North American Christians includes supporting a ministry to Christians and non-Christians within Russia. The oppression of the church and Christianity in Russia engenders a sense of emotional appeal to persons in the free world.

Yet the church in Russia does have constitutional protection, and — far from being underground—is visible and active. Congregations meet freely, within state-imposed limits. In Eastern European countries such as Poland and Czechoslovakia, the church is even more significant within the structure of society.

Many mission organizations in North America are appealing for funds to carry on various types of mission work to and for Russia. Some are reputable organizations carrying out valid programs. However, there are those which should be questioned for not providing sufficient information concerning their operations.

Congregations and individual members should be aware of those organizations which, through emotional and elaborate fund-raising activity, give the impression of doing more than is actually being carried out or even can be done. Stewardship responsibility requires investigating organizations before supporting them, making certain that they are authentic, and that contributions are being used wisely.

Several organizations in the Mennonite brotherhood are involved in work with Russia or Eastern European countries. For information on their activity or programs operating in communist countries, contact Peter Dyck, European Director, Mennonite Central Committee, Akron, Pa. 17501.

Nelson Kauffman, former Mennonite mission executive, also maintains active files on various nondenominational mission organizations. He may be reached at 1190 Gypsy Hill Road, Lancaster, Pa. 17602. *.Mennonite Board of Missions News, Elkhart, Ind.*

Convocations with credit And voluntary worship New style at Bethel

Convocations at Bethel College next school year will take a new form. Greater integration into the general education program, more effort to structure programs of a liberal arts nature, and convocations that build community will be emphasized.

The convocation period is being lengthened to fifty minutes, which will allow time for discussion, with students and faculty responding to presentations or engaging in dialogue on issues.

Coordinators of convocations will be James Juhnke, assistant professor of history, and Alvin Beachy, associate professor of Bible and religion.

Juhnke is serving as coordinator of the new liberal arts communication experiment (LACE), which incorporates the present freshman English and speech requirements. Monday convocations will be related to LACE. Attendance at these programs is part of the course work for first-term freshmen.

The Friday convocations, to be implemented by Beachy, will celebrate the central values and meaning of the campus community. Programs may include concerts, drama, community forums, the president's addresses, and student presentations.

The Wednesday period will be kept open for voluntary worship.

One noncredit-semester-hour per year will be granted students who meet the attendance requirement. Students must have four noncredit hours to graduate. Certain campus activities will provide acceptable substitutions for absences. A student may use up to six such substitutions per term. For those not having enough convocation hours, alternate possibilities for meeting the graduation requirement may include reading designated books, auditing additional general education courses, attending seminar groups on subjects related to the convocation theme, or giving evidence of outside experiences in areas related to the convocation topics.

A committee, composed of three faculty members and three students, is being formed to give general oversight to the convocations.

Handles for learning found in life experiences

FORTY-FIVE MENNONITES went to western Pennsylvania in June to talk up the shape of Christian education for the next five years.

Judging by what happened, those years will be mighty unpredictable.

"We planned a program in the 60's," said Harold Buller, chairman of the Commission on Education for the General Conference Mennonite Church, "and we find ourselves with 1970 churchmen on our hands and we don't know how to handle it."

He was not talking about what was happening outside in the churches of the two groups sponsoring the consultation (his and the Mennonite General Conference), but about the way things exploded at the meeting at the Laurelville Church Center.

As each day of the five-day conference unfolded, the program seemed to crumble away with prepared papers and projects put to severe tests.

Small subgroups assigned to study a major paper didn't. "Our group didn't discuss the paper," reported Vernon Neufeld. "The paper is what it says it is—a vision. It is an ivory tower presentation and doesn't deal with our present congregations. It would be an academic exercise to relate this paper to Christian education."

A series of creative Bible lectures was quietly shelved soon after one of three high school students present bravely commented on the way they were forcefully delivered. It made her feel uneasy. No one contradicted her.

The way that the two groups of Mennonites felt about each other spilled out into the open.

"I've sensed so often that we have put the first foot forward," said Ben Cutrell of Mennonite Publishing House. "We've played big daddy. We've called a halt to that."

Buller described the General Conference attitude as he saw it, "We always said, 'This is the situation and we will work with it.' "

"Perhaps this didn't happen on the Old Mennonite side," said Arnold Cressman, "that we forgave and went on. Perhaps that's part of our arrogance. We dominated too much and didn't realize it."

As the planned program began to fall away, the people in the group started to find the stuff of Christian education in what was happening among themselves. If this was their experience, wasn't it true for others in the church?

The group had come to the June 8 to 12 consultation feeling that identity and reconciliation were the important things for the church to work on in the coming years. At least, that is one summary of what many said in the first get-acquainted period.

Reconciliation and living together in peace has to be real in the life of the church. "If the world is to know Christ," said Cutrell, "it is through the church."

Reconciliation will mean living out the gospel. It will mean communication between the generations and between people with differing opinions.

Identity means knowing who we are and what the church is and what the gospel means. This has been the long study of the church through the ages. And the study isn't over yet.

The answers to these questions may well come as Mennonites get out and experience the world. "We can't develop a Mennonite identity by looking at ourselves," said J. Lawrence Burkholder, "we have to get it from the world. We could be given this from the world if we would ask for it."

But whether Mennonites are really getting out into the world was challenged daily by one person at the consultation who spoke for the black people of America.

Said John Powell, "We've just been shucking and jiving"; that is, dancing around the issues.

"God identifies with the oppressed people," he said. "We must know what it means to be oppressed."

He added, "You can't show me where you have been unless you show me some blood. I wonder whether the dominant white church knows the will of God."

But Albert Zehr saw some signs of understanding on the horizon which could have meaning for Mennonites. "The draft resisters have a very strong sense of election, exodus, covenant, and peoplehood," he said. "They feel called out to stand up against great abuse and suffering."

Zehr, who has had contact with resisters to the American military system who have gone to Canada, added, "It is very moving to be with one army deserter who meets another deserter who left for the same reason he did."

Thus the seminar saw Christian education take shape in the experiences of persons. And they gave their vote to adult education as the priority for the coming years.

This was one of two emphases chosen by a similar consultation that was held in Goshen, Indiana, in 1965.

Said Paul Lederach about the earlier experience, "In 1965, our priorities were adult education and the kindergarten curriculum. We worked on kindergarten and did very little on adult education, which showed that more than one priority was too much."

How the ideas about adult education talked up at Laurelville will spread through the church remains to be seen.

But it does have some learning potentials, even if unpredictable. "It's impossible for me to say what this week has meant," said Patty Shelly, one of the high school students at the meeting. "I've gotten to know people so well in such a short time. I can honestly say that I've learned more this week than in church and Sunday school through the whole year." M.S.

DISCUSSION

No elephants today

Lois Rensberger, Route 1, Box 99, Middlebury, Ind. 46540, submitted the following item.

Saturday morning, and time for the great Second Annual Mennonite Relief Sale. The county fairground is crowded. Exhibit buildings are filled with home-baked goodies and wall-to-wall people. The atmosphere is not quite that of a carnival. The Sky-Dive and the dancing bear are missing.

"Can we go see the elephants now, Daddy?"

"Hush, darling. They only have Mennonites here today."

Some booths seem to be sold out, already. Too bad I couldn't get here sooner. Early morning is the best time to see the fair, or the relief sale, in all its glory. But smells are delicious, and the things that are left look good. Lots of careful workmanship in these handcrafted items. Should be good bargains for somebody.

"How much for the cookies?"

"Seventy-five cents."

"Little steep, isn't it?"

"It's for charity."

"I know, but I didn't intend to give hat much."

So much for our reputation for generous measure, that extra crumb, the little bit more that makes the buyer feel he will get good value. Oh, well, we got the money. What difference does it make how we got t? Don't be a nit-picker all your life.

A disembodied voice announces over the public address system that it is twelve o'clock. Will everyone please gather in front of the arena for a noon devotional? I edge through he crowd, moving in the general direction of the arena, hoping to get near enough to see who's speaking. I needn't have worried. I can get a clear view from any angle; half a dozen strides forward would take me o the center of the group. Obviously, most of those attending were trapped here when the prayer began and know of no graceful way to get out. The restless fringe keeps moving, clutching the quilts and fresh bread and wooden bowls they have already bought, looking for a place to eat, maybe in the chicken barbecue tent with the two-block waiting line, or else the sausage sandwich tent. A few heads are honestly bowed for a minute or two, as the final words are spoken. Then, a brisk, "Amen," and the auctioneer takes up his chant again.

All right, so it's a marketplace, not a church. And this is a great gathering of Mennonites, all sorts, from all over. (What unity we have when we're doing business together.) And the others, the outsiders, are here to see us and buy our products. Why worry about this sneaking feeling that we are on exhibit, that people have come to see us in our peculiarness rather than from a great interest in our project? Don't be so fastidious; nobody can tell you're a Mennonite. You look just like anyone else.

Over in the beef barn, the apple butter crew is cleaning up. Their gallons and gallons of spicy, sweet butter are sold out. Time to put the show away, clean the kettles, put out the fire.

In the arena next door, the quilt auction is going full blast. The curious are still moving through the dairy barn where bedding, instead of bovines, stands patiently for inspection, row on row. How can one get a good look at anything here? If I stop, the man behind me breathes down my neck; when I try to move on, the lady in front *humphs* impatiently. It seems simpler to step out of line, stand aside, and watch.

"Look at this. Grandma had a quilt like this when I was a girl."

"Made of drip-dry fabric with Dacron filling."

"Oh, nobody wants to be too old-fashioned."

The sideline is a good place for me. I can take my notes and think about the story I'll write. I know what the editor wants—the flavor of the sale with its emphasis on the past, the number of congregations who are all working together. I can soften the reader with a passing reference to the number of children who will be fed, or naked who will be clothed. Add a dash of quaint and a bit of odd and the story's sold.

Why don't you just give up and go home? You're too cynical to be a Mennonite.

"But Daddy, I didn't get to see any elephants."

"Some other time, baby. Be a good girl and eat your apple fritter while it's warm. We'll have shoofly pie for supper."

Words and deeds

The University of Manitoba will grant university credit to students of Canadian Mennonite Bible College, Winnipeg, for one or two years of work. Under this agreement, a student can take two years of work on a three-year University degree at CMBC, enabling a student to integrate theological studies with a university degree.

RECORD

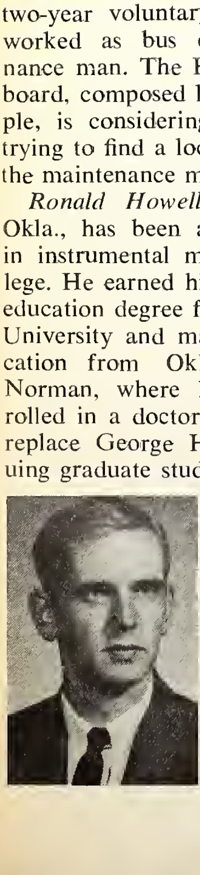
Workers

Donna Bishop has accepted a position as instructor in the Bluffton College music department. She is completing her master's degree at Bowling Green State University and has been employed as an instructor in the Findlay city schools.

S. Fabian Goldstein has been appointed assistant professor of modern foreign language for the academic year 1970-71 at Bluffton College. A native Belgian and currently teaching at Kent State University, he received his bachelor of science degree from the Israeli Air Force Academy. He is currently working toward a doctorate in philosophy in French at Case Western Reserve.

Henry C. (Speed) and *Linda Hiebert* concluded their term of voluntary service at the Hopi Mission School in Oraibi, Ariz., in May. In March, Linda's parents were both in the hospital and the family returned to Clearbrook, B. C., to help out. Henry soon returned to Arizona to help finish the school year. On May 5, he returned to Canada, having completed all but a short time of his two-year voluntary service term. He worked as bus driver and maintenance man. The Hopi Mission school board, composed largely of Hopi people, is considering the possibility of trying to find a local person to handle the maintenance man's responsibilities.

Ronald Howell, Midwest City, Okla., has been appointed instructor in instrumental music at Bethel College. He earned his bachelor of music education degree from Oklahoma City University and master of music education from Oklahoma University, Norman, where he is currently enrolled in a doctoral program. He will replace George Hitt, who is continuing graduate study in composition.



Howell

Calendar

July 16-19—Winnipeg, All Mennonite Bible Congress.

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971, Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Western

July 19—McPherson, Kan., First Church, twenty-fifth anniversary.

Reunion

The Annual CPS reunion of men who served in eastern camps and units will be held on Aug. 1 and 2 at Eastern Mennonite College, Harrisonburg, Va. For further information contact Harold D. Lehman, 1068 College Avenue, Harrisonburg, Va. 22801.

Deaths

Dora Ertmoed Mertz, a charter member of Community Church, Fresno, Calif., was born in Pekin, Ill., Dec. 18, 1893, and died June 18.

Eli J. Flickinger, First Church, Hutchinson, Kan., was born Feb. 7, 1893, and died June 20.

Mrs. P. P. Sawatzky Lohrenz, Bethel Church, Mountain Lake, Minn., was born Mar. 30, 1903, and died June 10.

Mrs. H. B. Martens, Hoffnungsau Church, Inman, Kan., was born Oct. 16, 1893, and died June 3.

Lester L. Schertz, Calvary Church, Washington, Ill., was born July 2, 1897, and died June 12.

Andrew Sprunger, First Church, Berne, Ind., was born Mar. 17, 1892, and died June 13.

Ottilia Sprunger (Mrs. Caleb), First Church, Berne, Ind., was born Aug. 23, 1885, and died June 15.

Theodore Sprunger, First Church, Berne, Ind., was born Oct. 28, 1880, and died May 2.

G. O. Vogt, Community Church, Fresno, Calif., was born in Kansas, July 28, 1890, and died June 11.

Anna Waltner, Trinity Church, Hillsboro, Kan., was born June 27, 1884, and died June 8. Following her graduation from Bethel Deaconess Hospital in 1912, she was ordained as a Deaconess Sister.

Marriages

Marvin Branstetter, First United Methodist Church, Geneva, Ind., and *Judy Neuenschwander*, First Church, Berne, Ind., on June 20.

Daniel Lee Dalke, First Church, and *Bonnie Lee Zimmerman*, both of Hutchinson, Kan., on May 30.

Fred W. Deppner III, Wichita, Kan., and *Kathleen Jane Wiens*, First Church, Hutchinson, Kan., June 12.

Richard D. Friesen, First Church, and *Cindy L. Kelly*, First United Methodist Church, both of Hillsboro, Kan., on June 6.

Kenneth R. Funk, Trinity Church, Hillsboro, Kan., and *Patricia Ann Hein*, on June 12.

Timothy Howard Holt, Roanoke, Va., and *Margaret Marie Purves*, First Church, Bluffton, Ohio, June 6.

William Huber and *Elmyra Braun*, Bethel Church, Mountain Lake, Minn., on June 7.

John Moore, First Church, Berne, Ind., and *Linda Listenfelt*, United Methodist Church, Mexico, Ind., on June 6.

Ron Rempel, Mennonite Church, Hamilton, Ont., and *Kaye Lehman*, First Church, Berne, Ind., on June 6.

Chalmer Rummel, First Baptist Church, Wheaton, Ill., and *Marie Liechty*, First Church, Berne, Ind., on May 16.

Wayne Schantzenbach, East Swamp Church, Quakertown, Pa., and *Janet Lehman*, First Church, Berne, Ind., on May 23.

Thomas Sprunger, First Church, Berne, Ind., and *Kathryn Treat*, Methodist Church, Warren, Ind., June 14.

John A. Stucky and *Rita Koei*, both of First Church, Berne, Ind., June 13.

Philip Traucht, Methodist Church, Rawson, Ohio, and *Kathleen Flick*, First Church, Bluffton, Ohio, June 13.

Edward Glenn Wagner, Wichita, Kan., and *Karen Lee Krehbiel*, First Church, Hutchinson, Kan., on June 6.

Warren Carl Winter, Durham, Kan., and *Jean Louise Unruh*, Trinity Church, Hillsboro, Kan., on May 31.

LETTERS

Thrown to the Christians

The following was submitted by George Brady to the bulletin of his local church, the Presbyterian Church, Chenoa, Ill., on June 7. It was sent to us as a "thought provoker" by David D. Schrag, Meadows, Ill. 61757.

2000 years ago, men wore long hair
and robes,
and believed in love and peace.
They were called Christians
And thrown to the lions.
Now 2000 years later, men wear
Long hair and robes, and believe in
Love and peace.
They are called hippies
And thrown to the Christians.

Time for positive change

DEAR MR. SHELLY: I was pleased to read in the June 16 *Mennonite* that James Juhnke had announced his candidacy for the U.S. House of Representatives. I would encourage all Mennonites to remember our common heritage of nonviolence, then examine the record of the man currently representing them in the U. S. House. I'm sure they will see it's time for a positive change. Juhnke, being a history professor, has thoroughly researched our Southeast Asian policies and is well qualified to speak and act effectively.

Being an American educator, Juhnke is far more able to speak to current governmental educational policies than the majority of politicians. . . .

The present representation helped to create problems for the farmers. He voted against an already meager education appropriation because it was inflationary; yet, he voted for 80 billion for killing, bullets, and bombs. America, Kansas, and the fourth district are ready for a change.

J. J. Hostettler, Stewardship Secretary, Mennonite General Conference, wrote, in a letter to the June 16 *Mennonite*, "We need to give a prophetic voice against the evils of the system and a strong witness to the rightness of God's laws, will, and purposes above that of a non-Christian state."

I know Juhnke can be a prophetic voice and a strong witness for the residents of the fourth district and the nation. *Russell Hiebert, Lawrence, Ks.*

Costly discipleship fund

BROTHER MAYNARD: During the November draft conference in Chicago, several men suggested that they would be willing to offer financial assistance to men of draft age who, for various reasons, needed legal counsel. Mennonite Central Committee has begun a fund that would serve this purpose and it is called the Costly Discipleship Fund.

Draftees are often unable to receive a desired conscientious objector status and must appeal their cases in court. The Costly Discipleship Fund would give financial assistance to such young men. (Example: Jerry Penner) Funds would also be available to nonregistrants and noncooperators, young men who refuse to obey the dictates of an unjust system.

I would suggest that money be given to the fund in one of two ways. The first would be a donation that would go to the general fund for legal assistance. Money could be pooled and then given as different cases arise. A second alternative is that of pledging a certain amount for any one individual who will need aid, or designating a given amount for any individual who will need assistance. Some men have suggested that in the case of noncooperation, they are willing to assist with payment of legal fees as well as return their draft card with the young resister. They are willing to work on a personal level with young men. This would have the benefit of assuring the young resister that he is not alone. It would also be a valuable instrument used to show the Government that not only its youth are actively opposed to conscription, but that established citizens are supporting resistance moves as valid moves.

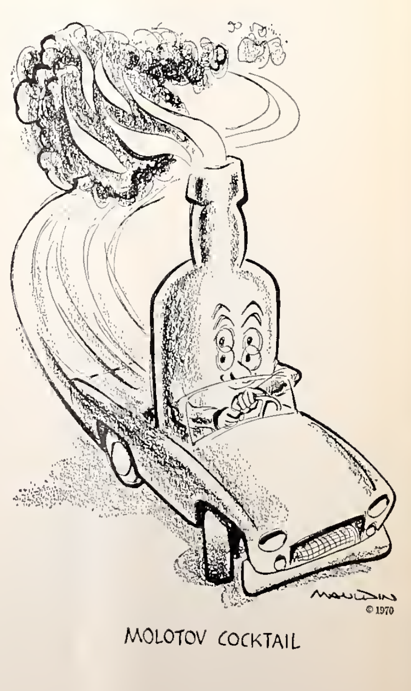
The Anabaptist tradition against conscription is a good one and the Costly Discipleship Fund upholds that tradition. *Jonathan W. Sprunger, 232 West Azure Court, Upland, Calif. 91786.* June 11

Shows our human nature

DEAR EDITOR: Received *The Mennonite* today at 12:35 noon. I looked through it first and then started to read. This time, from the front. Usually, I start with the back cover. I just want to tell you that I enjoy *The Mennonite* very much, especially when you have stories. Today's "Girl of Vietnam Friendless and Hungry" [Jun. 9]—oh, what a pretty little girl, and what a pity; little orphans.

I, too, think it is interesting to read the letters, when the next time someone gives his opinion just contrary to the first one. That shows our human nature: I know better.

When you have an article and I see the name George Stoneback signed to it, that always rings for me. It takes me back to the two or three years when my wife and I lived in Wichita, attending services at the Lorraine Avenue Church, Stoneback at the door greeting everyone with a friendly good morning and a handshake. When I came, he would say, "Good morning, Brother George." This always seemed something special. I will never forget that. *G. G. Pankratz, 608 E. Broadway, Newton, Kan. 67114.* June 10.



MOLOTOV COCKTAIL

Unjustified use of media

Dear Mr. Shelly: A letter in the June 9 issue of *The Mennonite* has given cause for this note.

In my opinion, your use of the letter by Keith Reimer was the utmost in poor taste and of no benefit to the brothers and sisters of the church. We have an unwanted war, likened to no war in history. It is a political war, not religious, and unjustified use of church media for political dissent is simply not prudent. *William C. Allen, Box 11, Fountainville, Pa. 18923* June 15.

Awaken church to retarded

Dear Brother Shelly: It has been a long time since I wrote to you on my favorite subject, but the letter by Esther Kressly of Chicago in the June 9 issue of *The Mennonite* has constrained me to once again write to you about this much neglected matter. And so I will address myself to the lady who wrote so appealingly about the retarded girl in her class.

Dear Esther: You will need more than a Minor miracle to accomplish anything for the retarded with the churches. It will have to be a very MAJOR miracle to have anything really meaningful happen. Don't blame the mother too much, because families with retarded children have long been neglected by all society and, more especially, the churches. It's very easy to become bitter and resentful about the mother's apparent negative attitude, but maybe she has had some bitter experiences with social workers, psychologists, and others who keep asking the same questions over and over and who have no answers, either.

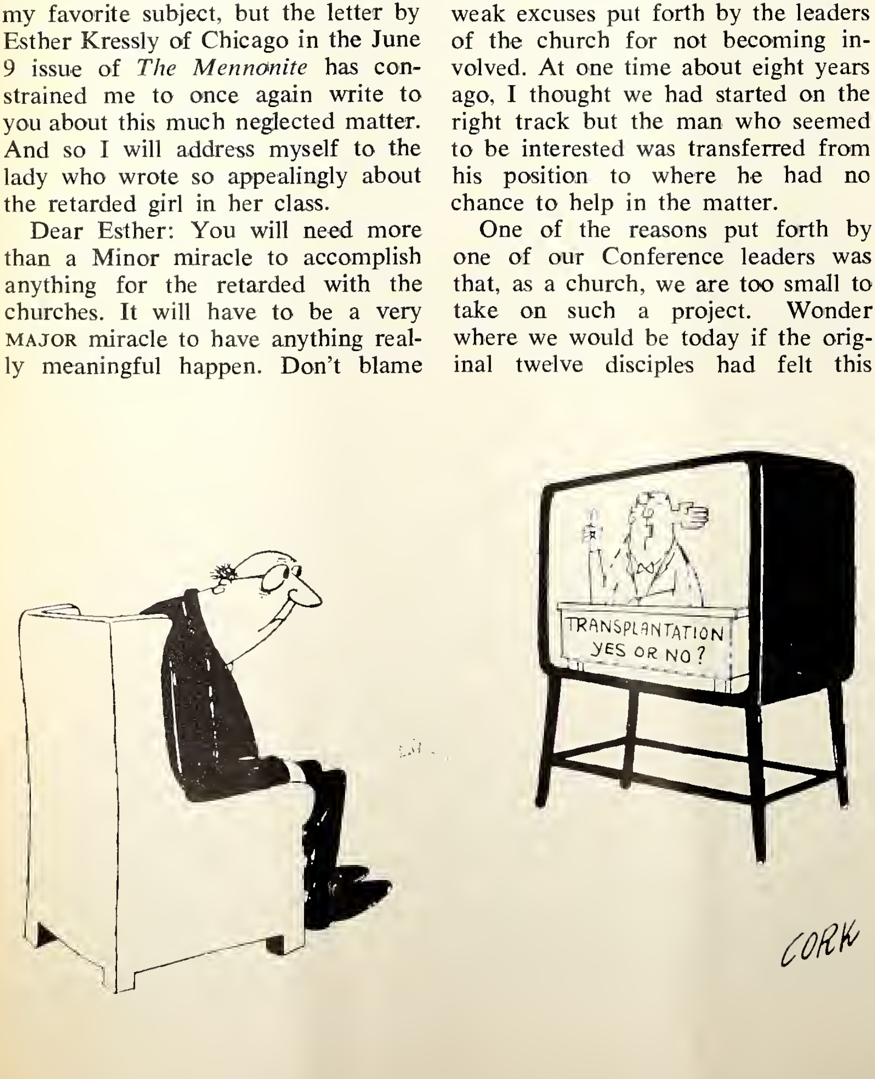
I have been trying, unsuccessfully, for eighteen years, to interest the General Conference Mennonite Church to become involved in the work of helping the families with retarded children and also to consider furnishing a home for retarded survivors and you really should hear some of the weak excuses put forth by the leaders of the church for not becoming involved. At one time about eight years ago, I thought we had started on the right track but the man who seemed to be interested was transferred from his position to where he had no chance to help in the matter.

One of the reasons put forth by one of our Conference leaders was that, as a church, we are too small to take on such a project. Wonder where we would be today if the original twelve disciples had felt this way about Christ's commission and had left it to the government to do their job?

Then there was the leader who said that the problem of the retarded survivor was no different than that of the aging—BUT, just suggest placing a retarded person in one of our homes for the aged and then plug your ears to the uproar this will produce. I've tried it.

And still another reason (?) was that we did not have the resources to do this work. But in a recent issue of *The Mennonite*, I read where the Mennonites of Lancaster County, Pa., raised $100,000, in a very short time, to help feed the hungry overseas. Now this is a very worthy and Christian project and I am not criticizing it but if they can do that, they can also afford to help some of their own brotherhood and also others right here in this country who are suffering not from hunger, but from an emotional shock that lasts a lifetime. I could go on with many more examples, but I'm afraid this letter will be too long for publication as it is.

Once again, this year, there will be a camp for families with retarded children at the Laurelville Mennonite Church Center at Laurelville, Pa. This is the seventh camp that has been held. The first ones were held under the auspices of MMHS, but I understand that they no longer are underwriting this and it is being continued by the Old Mennonites. They have had some very outstanding seminars each year and have another one planned this year, July 17-18, with excellent speakers and educators on the program. I am afraid that, as in the past, the people who should really be there (the pastors and leaders of all Mennonite bodies) will again be conspicuous by their absense. We will be there, provided the Lord is willing that we attend. We certainly will add our prayers to yours about your retarded student and also pray for the *major* miracle that will awaken our church to the needs of these, God's special children. *Holmes H. J. Raudenbush, 3015 French St., Erie, Pa. 16504.* June 16



MEDITATION

Risks for reconcilers

TO BE AN agent of reconciliation, you and I need to be reconciled to God, to ourselves, and to our neighbor. How can the church—you nd I, the body of Christ, the people of God—be agents of econciliation?

We must take the role of a servant. Here we must look at our Lord. What did He do? Think for a moment of how He washed the disci- les' feet. The disciples were talking about position in the kingdom. Who is the greatest? Who will get the best place, the best pay, he promotion?

Jesus took a towel, a basin, and a pitcher—common items used for leansing, to aid the weary, to give refreshment to the guest that came o a home. Jesus took the towel, the basin, and the pitcher, and took he servant's role.

We are not lords in this world. We stand as servants ready to serve. Greatness in the kingdom is not by power but by service.

In what is probably one of the oldest affirmations concerning Christ we read: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count quality with God a thing to be grasped, but emptied himself taking he form of a servant, being born in the likeness of men" (Phil. 2:5-7). Jesus came not to lord it over men but to serve.

A servant or minister of reconciliation gets involved. The church both in the world and of the world. It is different in nature, and alling, yet very human. Reconciliation demands involvement. It means standing in the gap. It means giving yourself, even as Christ ave himself. To be an agent of reconciliation means mixing with the orld yet being salt and leaven for change. It is not easy, but it can nd is being done.

A servant must perform deeds. "For the kingdom of God does not onsist in talk but in power" (1 Cor. 4:20). It is not enough to chatter bout reconciliation, or about the ills of society. There is a point at which you and I must get involved or else we are not the church, but denial of what we say we are.

To be an agent of reconciliation will call for risk. Oscar Schisgall ecame a famous writer because he took to heart some very practical dvice which he received when, as a young man, he observed a squirrel n the park. The squirrel tried to jump from one high tree to another ee, but he missed his objective and landed much lower than he wanted to. But the squirrel then simply climbed up to the higher branches f the next tree.

An older man sitting nearby remarked: "Funny, I've seen hundreds f 'em jump like that, especially when there are dogs around and they an't come to the ground. A lot of 'em miss, but I've never seen any urt in trying."

The man went on to say, "I guess they've got to risk it if they don't ant to spend their lives in one tree."

This illustration inspired him to put into practice his plans to get arried, to travel abroad, and to write.

When he would have to make decisions with risk, he or his wife ould say, "Once there was a squirrel. . . ." And he remembers the ought of the man, "I guess they've got to risk it if they don't want stay in one tree all their lives."

So there is risk involved. You and I need to jump or else stay in one ee all our lives. But know this! That Christ has jumped before you. e has not left us alone. His Spirit, His work, and His church are here guide. But you must risk all in faith for the sake of Jesus Christ nd a broken world. *David Braun*

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COVER

Giving and receiving are linked to status of giver and receiver. Gifts create bonds between people, bonds of identity and obligation. See "The Etiquette of Giving and Receiving."

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Two sisters for today's church

Sandra Liechty

THE CHURCH OF the twentieth century is in a state of transition, seeking to find avenues of relevance to the modern world. Yet, the rock upon which it is built remains firmly the same.

A Christian must never fail to believe that Jesus Christ and the cross are just as crucial to human life today as in any other age. Deep in the hearts of all believers in Christ lies this conviction.

Why, then, the tension and polarization which plague church denominations throughout the world? The line of division is most clearly seen when we begin to discuss the ways and means of practicing Christian living, and evangelism. Many voices are crying out for action and involvement. Others warn against a social gospel and cry out, "Just preach the word!"

Who is right—what is the individual Christian to do under such a time of tension?

As in all problems of the church and in individual soul-searching, we must return to a tried-and-true source of guidance and help. The Bible was written by human beings like ourselves, who sought after and believed in the living God. Like us, they experienced joys and sorrows. They, often, made mistakes and faced tremendous difficulties in their daily lives. Yet, in seeking God's will, He faithfully continued to lead and guide those who were obedient to the Spirit. He will do the same for us!

If you feel as I do, you, too, are deeply concerned and grieved over the tense situation in our Conference. In searching for answers, I feel God has spoken to me through the simple story of Mary and Martha. For me, the Bible is not magic; that is, a book of rules and recipes which you can open and find a pat and easy solution to a problem. But experience has taught me that the Holy Spirit breathes life into this book of faith, and will speak to a searching heart and mind.

In the story of Mary and Martha, Martha was an activist. She was carrying out the normal necessary function of a woman in preparing a meal, and thinking of the wonderful guest she was having. Jesus did *not* condemn her for what she was *doing*.

Mary was hungry for knowledge of God. At this time, her mind must have been consumed with a passion to learn more of Him. She was obeying the prodding of the Spirit to satisfy the longing in her soul.

What can we learn from this Scripture passage? We can know that Jesus is always there to pour out His wisdom on the hungry heart. Perhaps more of us need to spend moments in being a still, empty vessel at His feet. Thus, Mary had chosen the "good portion." Martha's problem was her *attitude,* not her activity. Jesus rebuked her for reproaching Mary. Suppose that, instead, Martha had rejoiced in her heart for Mary, and thanked God that she could serve so that Mary could have this spiritual experience.

Let us use our imagination to visualize what took place following the meal. Being a housewife, I know so well how, oftentimes, the best sharing between women takes place while doing dishes together. Think of the truths Mary must have been overflowing with and sharing with her sister!

Jesus loved both of these devoted women. And I'm sure He loves all persons in our churches. Each of us has a function to fulfill. What Jesus is concerned about is our heart attitude. What is my attitude toward those involved in urban housing? Do I pray for them and give what help I can? And what is my attitude toward those who devote their time to the inner life of the church? Do I pray for them and seek their wisdom and advice?

Isn't the answer to the turmoil in our congregations one of tolerance based, not on a watered-down theology, but on a faith in the Christ of the cross, who showed us the way of suffering love?

I don't have to agree with my Christian brothers to love them. But, rather than criticize, I must pray for the good of all. In the negative age in which we live, the church has the responsibility and privilege of directing a beacon of positive thought, action, and hope into the world. If we cannot apply the cross to our own attitudes toward other Christians, we can never hope to convince non-Christians that Christ is the Way, the Truth, and the Life.

Following our sur
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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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A Christian resource for meeting human need.

Learning how to give and receive

John M. Janzen

IN OUR DISCUSSIONS, we tried to gain an understanding of the etiquette of giving and receiving, accepting and complimenting, to determine how we, as outsiders in Africa, must move and act and have our being so as best to enhance, rather than ignore, the culture of the Africans. Thought of, not as the narrow appreciation of literature and art (though these are not excluded), African culture must be seen as the knowledge, behavior, ideas, and objects which make up the common heritage of a people.

JOHN: *African cultural unity is explained, by the majority of writers, scholars, and the like, to be due either to the traditional values and ways of life, or to the reaction of Africans to the foreign or white presence, particularly that presence as colonial experience. Which do you see as more important?*

ELDON: *I think it is the reaction to colonization. I don't see how one can say there is a unity through tradition. On a scholarly level, one might be able to claim some sort of unity, just like the Mennonites are claiming a unity for all Mennonites, but this latter certainly doesn't show up at the congregational level.*

SUZANNE: *And yet, between a village setting and a mission station setting, there is a common feeling among the students: they feel unity, both with the village, because that sticks with them forever; and through their turning about in response to what the white missionaries have told them. They feel that they, perhaps, assimilate this unity in reaction, then. The unity of the village isn't out of reaction to missionaries; but the questioning by the students where they belong is due to the church and the school.*

HENRY: *Carrying the problem to Mennonites, we might ask with which group—Mennonite Brethren, General Conference, Old Mennonite—one feels the most comfortable. When you judge the pervading unity of African culture, you need to ask how broad the categories are. I'm quite sure that any person of a traditional society in a village would feel more comfortable in any other traditional society than in a city.*

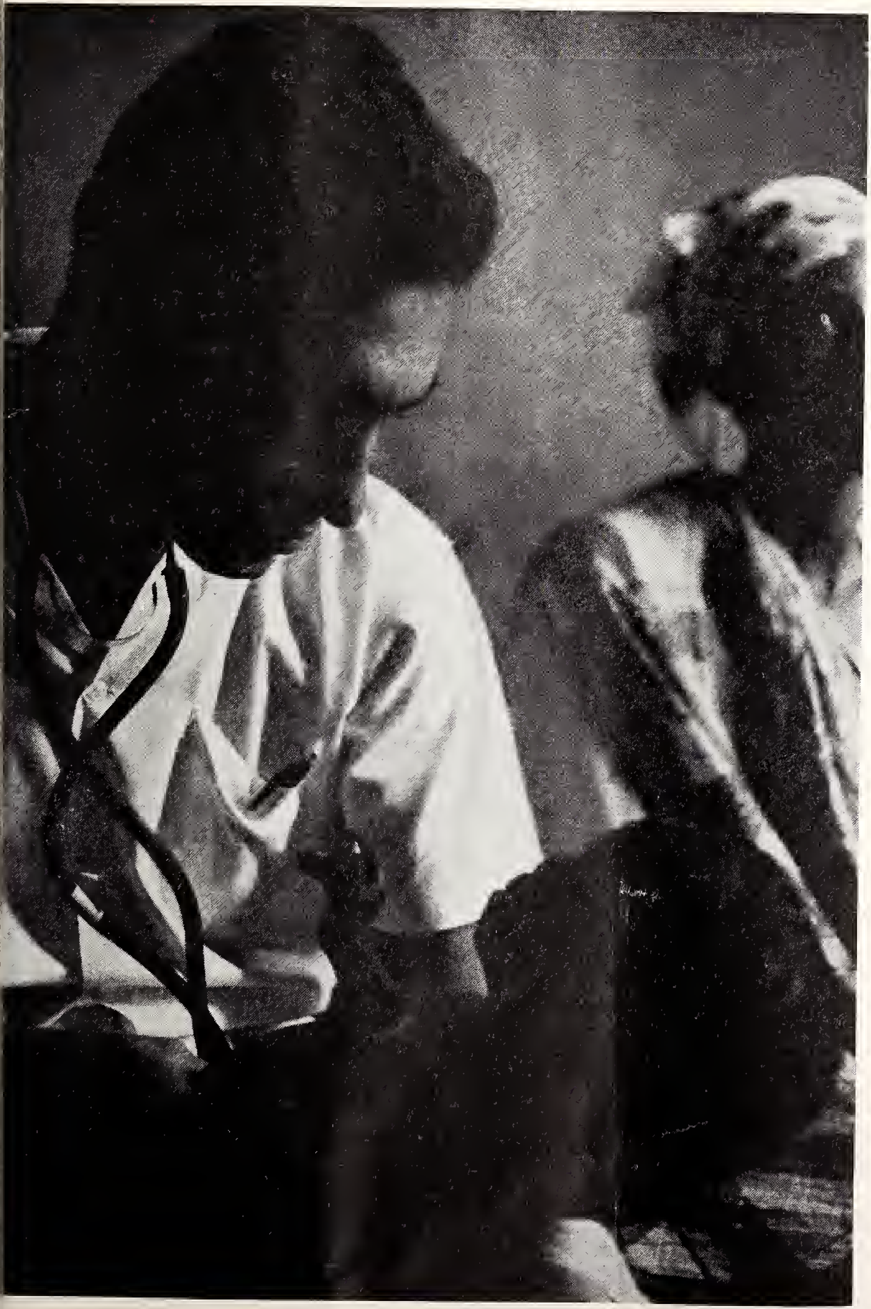
SANFORD: *I think most of the villages have been in contact with somebody white, through taxes and merchants. There's a back village near Wembo Nyama—and it's really back in—which saw me as the first white since 1960. But before independence in 1960, a white merchant, interested in fishing, lived there. I believe there were a lot of places like that. I would take issue with Eldon. He's discounting the traditional elements and the traditions that have built up over a long period of time. You can find similar kinds of technology over the entire south of the Sahara region, similarities in social relations, in art, resulting from migration and movement around by historic peoples. In this way, a unity was founded.*

JOHN: *What colonialism and other outside forces have done is to make people highly self-conscious toward the outside, but almost always, in a negative sense, as is so commonly the case with an inferiority complex.*

Leopold Sedar Senghor, president of Senegal, emphasized the need amongst colonized Africans to reaffirm their identification within the very source of their sense of inferiority: blackness, *Negritude* (Negroness). The searing introspection of self, the resolution of contradictions, and the affirmation of that way of life and thought which colonial advocates sought to root out and replace, would give black Africans a sense of cultural integrity. In the process, the whole world—universal culture, as he called it—would benefit by having recognized and, literally, received the contribution of the African cultural heritage.

Said Senghor, in this connection, "We can affirm, historically, that there was never, in the experience of the Negro-African, a sense of giving; he has been systematically intimidated by colonial forces. In order that the sense of giving exist, it is necessary that the western world recognizes as authentic and rewarding in meaning, the cultural values of the black world. More than simply changing political relations is necessary, and even more than the changing of economic and social relations between former colonies and former colonizers. A sense of being recipient, only (on the part of the black world), is reacted to by a form of resistance, and the effort to create, not necessarily an independent isolated sense of self-identity, but to replace cultural assimilation with a black contribution to human culture."

Do not forget how much we are demanding of other people and how much may be given to us which we are not even aware of and not ourselves responding to.



SUZANNE: *Senghor is saying that, now, Africans had reached a changing point; they were frustrated with receiving and felt they had something to give the world.*

DON: *Where does the* receiving [notion in the idea of Negritude] *come from?*

JOHN: *Well, from the colonial attitude of assimilation: and that, based on the idea that Africa has no Culture.*

Senghor defines the African experience in terms of the principles of giving and receiving. He best helps us to see the presence of culture on the everyday level, there where most Paxmen and TAP teachers, in humble and concrete terms, encounter it.

SANFORD: *Dr. Hughes, at Wembo Nyama, was at the hospital when a local chief came to get glasses. But the chief didn't want to ask for glasses, because he didn't want to be obligated to return something to the doctor. So he just talked with the doctor for a long while and, finally, the doctor figured out what he wanted and realized the problem. So he asked the chief for a favor—to do a task for him—which opened the way for the chief to ask him a return favor and, thereby, get his glasses.*

JOHN: *A very interesting and appropriate illustration: But can we identify closely, in this case, the force* *which causes people to want to return something given (or as here, to pay first before taking), and not be left in a situation where they cannot return the obligation?*

Suzanne: *With anybody, anywhere, isn't there a need, in a relationship with someone else, for a sort of balance which makes you OK? That is upset if you can't return the obligation.*

John: *Could you elaborate? What do you mean by making you OK?*

Suzanne: *Affirming your own person-ness and proving your worth. In being able to return, or both being able to give and to return, you become more really a person in a way you couldn't be if only one side acted.*

Eldon: *That the obligation to return a gift or to be giving in some way to other individuals is probably basic to human beings. But I'm not sure of the tie between the gift exchange and a sense of self-awareness.*

John: *In infancy, a child begins to create his self-images in terms of those persons closest to him, mother and father, in terms of these latters' reaction to the child's action: it's remarkable to watch a child in this. He provokes a laugh out of his parents, for example, and then continues the act, over and over, for the original laugh of reaction. This, then, is an example of defining self through the reaction of others. Now if there is no reaction, or if the reaction is negative, then a negative self-image is built up. Or if there is a contradictory reaction—for example, a mother reacting, sometimes violently, sometimes tenderly, to the same act—this will create inner tension and turmoil in the child.*

Eldon: *We studied an Indian society in anthropology in which the child is left to himself, and reacted to in a negative way by his mother and family; there is little kindness. And yet, they have a competitive exchange in which chiefs get together to see which one can give away the most of his goods to the other one.*

John: *Linking insecurity of self and competitive gift exchange in search of secure position is not unusual. As Mennonites, we are oriented to the ideal that our gifts are due to generosity. But if you step back and look at the final effect, at times, it becomes clear that we are competing while giving. Perhaps there is something like self-definition occurring in our service programs. In all this, the important point remains: the receiver has to be able to return the gift, intention, service, or equivalent, in order to remain his own respectable self, or to become that again. This set of forces is much misunderstood in many Mennonite mission programs.*

Donna: *But is it better if someone returns a gift because he has to? How do you make someone want to give?*

John: *If they don't want to, little can be done, of course. You must break into the existing situation and redefine your own presence there, in the first place. This is a problem, especially, when here in Congo, we hear people tell us, "You are the white man, you have everything, and we are ordinary black Congolese. We have only your inventions, we could never invent anything. You tell us what we have to do, we don't know how." The important point here is permitting a return for a favor, recognizing the substance, the identity that is there, rather than to let an image be built up around you whereby you negate them with your impervious fashion of giving and serving. This leads to their negative reaction to you.*

Stan: *All the Congo Protestant Relief Agency food in our area of work goes to the Sudanese refugees. One day, the refugees went on strike because they weren't getting enough to eat at the dining hall. It was pointed out to them that all this food was given free; here they didn't even appreciate it. One of them got up and said, "Well, maybe you Americans will be poor one day and we'll be rich." He was unconsciously enabling himself to return the gift.*

Margaret: *Don't we have to be careful, in giving, that we do not forget how much we are demanding of other people and how much may be given to us which we are not even aware of, and not ourselves responding to? It's not just that we need to make people feel a sense of well-being. In most project situations, they are already doing an awful lot to make us feel valuable. But we often forget to look for it.*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

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MCC got its start in a revolution

The Mennonite Central Committee was born in response to a revolution and had a martyr the first year.

Fifty years ago, the Czarist government collapsed during the Russian revolution. Terror, plundering, and famine became the lot of all Russians, including the Mennonites.

In response to an appeal from the Russian Mennonites, the several North American sons of Menno came together in a ministry of compassion. Representatives of thirteen Mennonite groups met in Elkhart, Indiana, July 27, 1920, to plan for a concerted effort to help their brethren in Russia.

"*Resolved*, That we . . . deem it well and desirable to create a Mennonite Central Committee . . ." the authorizing resolution read in part.

The initial attempt to work in Russia failed and Clayton Kratz, one of that first team of three, lost his life. But the following year, MCC opened a famine relief project in the Ukraine, and also donated fifty tractor-plow outfits for reconstruction.

All during the following years, feeding the hungry and establishing self-help schemes for the poor have continued to be integral parts of MCC's program of Christian compassion for suffering humanity.

The scene shifts from the Russian steppes to include German villages, Asian hamlets, Jordanian hills, African savannas, American cities. And through the years, MCC became more than a tin of beef, a Christmas bundle, and a warm blanket. It grew to have a peace and reconciliation witness, TAP (Teachers Abroad Program) and Pax programs, a mental health and a disaster service, and a voluntary service program, all "in the name of Christ."

Asked by the churches to do tasks which they can best do together, MCC, through such cooperative ventures, has helped to widen the horizons of Everyman in the pew.

The past fifty years have been years of terrific upheaval worldwide, but they have also been years of forward movement on the part of Mennonites and Brethren in Christ churches. The formation of MCC of Canada and the close working relationship between the Canadian and American churches, as well as the cooperation of MCC with the many mission boards is one of the greatest causes for giving thanks at this half-century mark.

In its fifty-year history, MCC has had projects of varying sizes in more than fifty countries. Currently, there

Meat canning in Ringwood, Okla.: MCC became more than a tin of beef.

re seven hundred volunteers, of which nore than four hundred are working n thirty countries outside the United tates and Canada.

The strength of MCC rests in the Iennonite and Brethren in Christ hurches of North America, in their eadiness to make their services and ifts available in glad response to the laims of Christian obedience.

All ministries of the MCC are done in the name of Christ." Here is the usion of word and work, declaration nd deed. These ministries of love are grateful response to God who first oved us. Thus, the MCC program is napologetically a Christian ministry. t seeks to reflect the compassion of esus: "to preach the good news to ne poor, to proclaim release for the aptives and recovery of sight for the lind, to set at liberty those who are ppressed, to proclaim the acceptable ear of the Lord."

Whether demonstrating advanced nethods of agriculture or teaching rench literature, the MCC workers y never to lose sight of the need to efriend the nationals, to lay the areful groundwork of mutual trust. elieving that wealth or a high standard of living does not bring with it sting happiness or peace with God, CC volunteers are committed to dealg with the whole man. Having won ne nationals' confidence, discussions n the Christian faith and life are ossible.

MCC seeks, at all times, to be inmately related to the churches—eir purposes, their programs, and eir personnel. Evidence of this idenfication is that the MCC worker, at ome and overseas, instinctively tends relate himself positively to missiony and other church workers in the ea. Wherever MCC goes to serve, it oes as a church program.

MCC tries never to forget the Jesus inciple: people are more important an program and precedent. This inudes the national as well as the olunteer. MCC tries always to learn r what the person yearns, whether is native to the American ghetto to the Indonesian hamlet. And at e same time, MCC tries to help the young volunteer accomplish in service what he best can do.

MCC is intercultural, international, interracial. Yet how empty are these words, for relations have to be personal, and that is where the Christian volunteer becomes of supreme importance. A person of refined curiosity and untiring compassion, he learns that gulfs are bridged with labor and laughter. From North American and European communities rich with the fruitful tools of technology, he enters an alien world overrun with the evil weeds of hunger and poverty and superstition.

Sometimes to those earnest Christian volunteers and their national companions in development comes a tranquil moment of inestimable worth. A time when two individuals build bridges into each other over the chasms of color and culture, and examine each other's hopes and fears. And together bridge for others.

And that old hunger for fellowship is surprisingly satisfied. The impoverished western spirit is nourished. And the volunteer may catch, for the first time, a shadow of that inexplicable mystery of just who is needy and just what is food.

The Christian volunteer is made of endurable stuff. He is not on an extended safari to exotic-land, nor on a slow-paced tourist's joyride, nor a long weekend into the urban jungle, any from which he can emerge again at whim, unscathed and unmoved.

The work in which MCC finds itself demands stout hearts, open but tough minds, willing hands, and humble spirits. It demands those who are not afraid of risks and who earnestly delight in living and working with and learning from other people whether in the bush with its mysterious call or in the city with its bustling commerce. MCC seeks to make use of people with a wide variety of skills, backgrounds, and levels of education and maturity. Those who make their services available are aided in finding rewarding channels of service through MCC programs or kindred programs. Hundreds of MCC volunteers are recruited for and loaned to other agencies.

More than a Christmas bundle in Hong Kong.

More than relief to German villages after World War II.

From the experience of the past fifty years, MCC has been led to develop certain principles which serve as program guidelines. These are illustrative of the spirit and method in MCC program development. Included among these working principles are:

A recognition of the importance of working with nationals, especially with Christian nationals, and of kindred purposes in overseas programs.

A strong concern that we give ourselves not only to dramatically identifiable needs but also to those tasks which call for a long, arduous, uneventful labor of love. MCC has been willing to assume responsibilities where the fruits of achievement are often long delayed, where gratitude is not an assured response.

A readiness to seek out the pockets of need, which may be bypassed by larger service agencies.

A willingness to serve where tensions are acute and where the ministry of reconciliation is uniquely required—in areas of tribal and racial conflict, and at gateways of refugee movements.

Believing that there are many ministries better done together than separately, MCC places emphasis on strengthening the local church wherever it conducts a program. Projects are implemented with sensitivity to locally felt needs and take into account government and other public development efforts. In the selection of personnel and in the structuring of the life of its workers in the locations served, every effort is made to encourage the closest possible relationship to Christian churches be they Mennonite or other.

MCC does not start with a preconceived idea that it does or does not work only with those who are members of an ecumenical or nonecumenical grouping. The arrangement is based on the situation in the area served. *Adapted from* MCC *anniversary publication.*

Hundreds of volunteers recruited for other agencies.

Pax team of 6 goes to Peru
Tenting on quake site

Two weeks after the tragic earthquake in northern Peru, a Mennonite Central Committee team of six Paxmen from Bolivia was at the mammoth job of assisting in relief and reconstruction.

Dale Linsenmeyer, MCC director for neighboring Bolivia and on an investigatory visit to Peru, selected Paxmen from several projects to which MCC personnel are assigned, so as not to disrupt any one program.

The team includes: Lloyd Yoder, Fairview, Mich., who will serve as unit leader; Douglas Risser, Goshen, Ind.; William Miller, Mackinaw, Ill.; Donald Culp, Goshen, Ind.; Keith Krehbiel, Deer Creek, Okla.; and Larry Martin, Womelsdorf, Pa. The team will serve under the Evangelical Council of Peru, beginning reconstruction in the more isolated villages. Martin is assigned to the Church World Service office in Lima, assisting in the task of coordinating and distributing the material aid supplies.

The emergency Pax team plans to be in Peru for six to eight weeks, concentrating their skills in the Cajacay area, a town of three hundred families. "In this town there are no buildings left in a condition so that they can be occupied," writes Linsenmeyer. Also in the area are a number of isolated villages of 100 to 150 families which have not yet been contacted by emergency teams.

The rest of the Paxmen are living in tents on the football field in the town of Cajacay. They keep daily contact by battery-powered radio with Martin in Lima.

Immediate projects include food-for-work in which local workmen are compensated for work in foodstuffs, latrine construction, restoration of stores, reconstruction of schools and houses, and digging of irrigation channels to save the corn crop.

MCC is considering longer term involvement in Peru but at present there is no need to ship more material aid there. Money is most important to support MCC personnel and program. People interested in contributing to these operations should contribute through their conference offices.

Colombia church pays debt With three years to spare

"This will mean a very great sacrifice, but we are willing to do it." And they did. On April 5 the Mennonite Church of La Mesa, Colombia, canceled its debt of $1500—three years ahead of schedule.

In 1953, Alice Bachert, General Conference missionary, began visits to La Mesa, where she found a few people interested in the gospel. A group of young people from the church in Cachipay distributed Christian literature and spoke to the interested folk. As a result, a group began to meet in homes.

In the following years, LaVerne Rutschman, with a group of Christians from Cachipay, assisted in the work. Vernelle Yoder has been in the work of the church and school for many years.

On April 19, 1954, this little congregation witnessed its first baptism, when five young people joined the church. Three of these are still with he church.

As a family needs a home, a group of believers needs a place to worship. With the help of the Board of Missions, they were able to purchase a ot for 4000 pesos in July 1954. Persecution followed and times were hard.

The Mennonite Church in La Mesa was formally organized on January 6, 1956, with Armando Hernandez in charge. While Hernandez attended Bible school, students helped him in the work; during vacations he worked in the church full time. The first church council consisted of Eliecer Buitrago, Jesus Beltran, and Isabel Tarquino.

Although the little congregation owned the church lot, they still met in the schoolhouse. Wasn't it time to think about a church building? In March 1959, it was agreed to put an offering box on the wall, so that those wishing to do so could make contributions toward the church building fund. During that year, only 377 pesos were collected. It was a beginning. The next year, regular offerings were taken and by July 1962 2,742 pesos had come in. Construction began. The Board of Missions gave the church a grant of $500 and a loan of $1500, repayable in ten years. On April 11, 1963, the Mennonite Church of La Mesa was dedicated.

The church members, economically poor, earn on the average about $1.20 a day. Present membership stands at sixty-two. Repaying a $1500 debt in ten years calls for sacrificial giving, on their part. Yet this group of believers has done it in seven years! Mission impossible? No, mission accomplished! *Tina Block, G. C. News Service.*

Quakers press government For employees' tax money

The American Friends Service Committee has filed a complaint against the United States Government for the return of funds which were paid to the government in lieu of federal income taxes collected from employees conscientiously opposed to war.

In a formal complaint, filed May 26 in the United States District Court, Eastern District of Pennsylvania, the agency, which has national headquarters in Philadelphia, questioned the right of the government to force it to collect that portion of federal income taxes that goes for war purposes from the salaries of employees who are conscientiously opposed to such payment.

Two employees, Lorraine Cleveland, and Leonard Cadwallader are also plaintiffs in the suit.

"Does the government have the right to compel us to withhold taxes from employees who have conscientious scruples against participation in war in any form?" asked Louis W. Schneider, associate executive secretary of the Quaker service group.

"As an organization founded fifty-three years ago to respect individual conscience, we believe the First Amendment protects us from being compelled to violate the consciences of employees, who because of religious training and belief uphold the

CRISIS: *Violence*

Community organization can provide the vehicle for dialogue between the "establishment" and the oppressed. Without such a vehicle, violence is often the only means of communication left for an oppressed minority.

poverty fund
will help meet this crisis!

RECORD

historic Quaker peace testimony."

The two employees who are also plaintiffs in the suit asked the organization last December to stop withholding from their salaries that percentage of their federal income taxes which they believed to go to war purposes. This was set at 51.6 percent, based on a 1968 calculation.

The agency complied with this request, and instead took from its own general funds and paid to the Internal Revenue Service the sum of $574.09 to cover the amounts not withheld from the salaries of these and other employees taking the same position for the last quarter of 1969. Subsequently, the American Friends Service Committee applied to IRS for refund of this amount, but was refused.

"As an organization we have always paid our taxes, but we are vehemently opposed to being compelled to act as tax collector against the conscience of employees," Schneider said. "We believe that the employee has the right to confront the government directly on this issue, and we should not be made to play the role of middleman."

In its complaint, the AFSC states that it is "deeply aggrieved and threatened with irreparable economic injury because of the requirement that it act as tax collector for the government. Valued employees have considered resigning, and contributors have questioned the propriety of their donations, the claim states, as long as AFSC continues to play this role.

Workers

Omar Eby, presently serving as the Mennonite Central Committee's secretary of information services, is returning to Africa with his wife, Anna Kathryn, and two daughters. They have accepted an assignment with the Africa Literature Center, Kitwe, Zambia, where Omar will serve as a tutor of journalism for two or three years. Appointees of MCC, the Ebys are loaned to INTERMEDIA: A Christian Communication Ministry, a new committee which includes the former committee on World Literacy and Christian Literature (Lit-Lit).

Ferd and Viola Ediger, General Conference Mennonite missionaries under the Commission on Overseas Mission since 1953, returned in June. They will be residing in North Newton, Kan., during their three-months furlough from Japan.

Jay L. Ferguson, Iowa City, has been named instructor in biology at Bethel College for the coming school year. A candidate for a doctoral degree in botany from the University of Iowa, he has been a graduate research and teaching assistant in botany while attending the University. At Bethel, he will be responsible for the courses usually taught by Wayne Wiens, who is on sabbatical leave of absence. A native of England, Mrs. Ferguson is a medical physician, with her degree from the University of London. At Bethel, she will be the college health officer and resident director of Haury Hall, the women's dormitory in which the family will live.

Lynn Groff, Manheim, Pa., who has spent two years in community development work in Colombia, returned to the United States in July. He was working under the Commission on Overseas Mission as a short-term volunteer in Cachipay.

Sheryl Huebert, Bethesda Church, Henderson, Neb., daughter of Mr. and Mrs. Milton Huebert, left June 29 for a one-year voluntary service assignment in Philadelphia.

Anita Janzen, Swift Current, Sask., who spent three years working as a laboratory technician in the Congo, is returning in August. She was a short-term worker supplied by the General Conference Mennonite Church's Commission on Overseas Mission to the Congo Inland Mission.

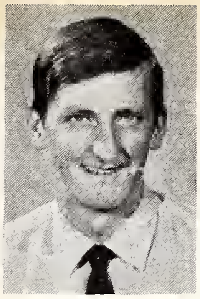
John and Olga Klaassen, General Conference Mennonite missionaries in the Congo since 1964, are returning to North America in July. They were Commission on Overseas missionaries working with the Congo Inland Mission. Both of them have been teaching in the secondary school at Nyanga. The Klaassens, members of the Carrot River Mennonite Church, Carrot River, Sask., will make their home in Saskatoon. They both plan to attend the University of Saskatchewan.

Robert Ramseyer, General Conference Mennonite missionary to Japan, visited missions and churches in Taiwan during May. The purpose of his trip was to become acquainted with mission and church work in Taiwan. The information gained on this trip is to be used in setting up the Overseas Mission Training Center in conjunction with Mennonite Biblical Seminary in Elkhart, Ind., of which Ramseyer is to become the full-time director in 1972. He was appointed jointly by the seminary, the Mennonite Board of Missions and Charities (Elkhart, Ind.) and the Commission on Overseas Mission of the General Conference Mennonite Church (Newton, Kan.).

Andrew Rupp, Wauseon, Ohio, former missionary to the Dominican Republic, has been nominated to the office of executive secretary for the Evangelical Mennonite Church which has its headquarters at 7237 Leo Road, Fort Wayne 46825.

Janet Soldner, General Conference Mennonite missionary under the Commission on Overseas Mission, returned from Colombia in July. She first went to Colombia in 1945. A member of First Church, Berne, Ind., she will be residing in Berne during her extended furlough.

Barbara Stettler has been appointed instructor of home economics at Bluffton College. She is currently employed by the Lima city school of practical nursing, where she teaches nutrition, dietetic therapy, and normal growth and family.



Unrau

Henry Unrau, Abbotsford, B. C., will become warehouse manager and maintenance man for the Mennonite hospital in Charlesville, Congo, under an assignment from MCC. He is a graduate of the Abbotsford Senior High School and attended the British Columbia Institute of Technology. He is a member of the Olivet Church, Clearbrook, B. C.

Arthur and Jeannette Thiessen, General Conference Mennonite missionaries to India, are returning for furlough in August. They have served under the Commission on Overseas Mission since 1952. Dr. Arthur Thiessen is presently the medical superintendent of the Bethesda Leprosy Hospital in Champa. He also does extensive reconstructive surgery on people whom leprosy has deformed. Approximately one fifth of the patients are children, who fortunately can be helped because they are in the early stages of leprosy. Jeannette, a nurse, has been giving assistance at the hospital, as well as giving time to counseling, literature distribution, adult literacy programs, and Bible classes.

Wayne Wiens, associate professor of biologyy at Bethel College, has received a post-doctoral research fellowship from the University of Chicago. While on sabbatical leave, he will work in the Interdepartmental Program in Developmental Biology. In this program, investigators and students from over ten departments in the University, representing basic and medical sciences, will focus on what Wiens terms "one of the most challenging problems in biology: the growth and development of living organisms."

Donald Ziegler, who recently returned from an MCC assignment as acting principal of the Beit Ja'la School on the West Bank, Israel, began his assignment at the Akron (Pa.) headquarters as MCC's secretary of information services, on July 1. A 1965 alumnus of Eastern Mennonite College, he earlier served with the MCC Teachers Abroad Program in the Congo for two years. As the director of a five-man information department, he will be responsible for the production of publicity materials, including a regular news service, several periodicals, filmstrips, and various types of brochures and other informational items. He succeeds Omar Eby, who is going to the Africa Literature Center, Kitwe, Zambia, this summer.

Marriages

Stephen Bard, Plainville, Kan., and *Janice Siemens,* Buhler (Kan.) Church, on June 13.

Ralph Bartel and *Dawn Bender,* both of Bethel College Church, North Newton, Kan., on June 19.

Gregory P. Bowsher, American Lutheran Church, Lafayette, Ohio, and *Pamela Kay Burkholder,* Ebenezer Church, Bluffton, Ohio, on June 27.

Walter Engel and *Nancy Worner,* Calvary Church, Washington, Ill., on June 27.

Carl Goertzen and *Louise Huebert,* Frazer, Mont., at the Bethesda Church, Henderson, Neb., on June 26.

Russel Graves and *Darlene Kliewer,* at Bethesda Church, Henderson, Neb., on June 27.

Donald Joseph Herrick, Saint Jude's Church, Cedar Rapids, Iowa, and *Ladene Diann Janzen,* Faith Church, Newton, Kan., on June 13.

Gary Dean Irven, Methodist Church, Bloomfield, Iowa, and *Jamie Jay Burns,* Pulaski (Iowa) Church, on June 6.

Michael Koehn, Lehigh (Kan.) Church, and *Greta Krehbiel,* Eden Church, Moundridge, Kan., May 23.

Kraft Eckhard Kun-Osius, Evangelische Kirche, Kassel, Germany, and *Karla Krahn,* Bethel College Church, North Newton, Kan., on June 7.

Theodore Lautzenheiser and *Hazel Heiser,* First Church, Normal, Ill., on June 27.

Willie Monarez, Our Lady of Guadalupe Church, Newton, Kan., and *Esther Klassen,* Zion Church, Elbing, Kan., on June 6.

Richard Ortmann, Bethel Church, Marion, S.D., and *Teresa Mutchelknaus,* Salem, S.D., on June 14.

Lawrence Penner, First Church, Beatrice, Neb., and *Amy K. Overbeck,* St. John Lutheran, Beatrice, on June 6.

Marvin Virgil Pickrell, Floris, Iowa and *Carolyn Louise Schindler,* Pulaski (Iowa) Church, on June 20.

Ricky Pietz, Faith Emmanuel Lutheran Church, and *Jo Jean Hansen* Bethany Church, Freeman, S.D., on June 12.

Calvin Regier, Zion Church, Elbing, Kan., and *Linda Wiedner,* First Christian Church, Hutchinson, Kan., on June 5.

Steven Regier, Zion Church, Elbing, Kan., and *Joyce Schmidt,* Independent Church, Charles City, Iowa, June 13.

Clarence Rempel and *Amanda Friesen,* at Bethesda Church, Henderson, Neb., on June 14.

Michael Schmidt, Bethel College Church, North Newton, Kan., and *Melissa Stamm,* on June 6.

Gordon G. Tolle, Roxbury, Kan., and *Sherry Schroeder,* Hebron Church, Buhler, Kan., on June 12.

Gary Strong and *Lytze Nauta,* First Church, Upland, Calif., on June 20.

Dennis Sebes, Hanston (Kan.) Church, and *Dorothy Duerksen,* Alexanderwohl Church, Goessel, Kan., on June 14.

John Toews, Zoar Church, Inman, Kan., and *Jo Ann Klassen,* Inman (Kan.) Church, on July 5.

Gary Unruh, Salem-Zion Church, Freeman, S.D., and *Karen Glaser,* Saint John's Lutheran Church, Yankton, S.D., on June 20.

Clyde Young, Leipsic, Ohio, and *Louise Schumocher,* First Church, Bluffton, Ohio, on June 20.

Baptisms

Baptismal class at Taichung (Taiwan) Mennonite Church, February 22 (front, left to right): Siau Huk-ling, Chang Ting-nan, and Mr. and Mrs. Chen Cheng-Ming.

Ministers

Delvyn Epp, a middler at Mennonite Biblical Seminary from Henderson, Neb., will become pastor of the Pulaski (Iowa) Church beginning in October. During the summer, he is director of Swan Lake Christian Camp at Viborg, S. D.

Darrell Fast, Newton, Kan., was ordained as a minister of the gospel, at Bethesda Church, Henderson, Neb., on July 26. He becomes pastor of the Toronto Church on Aug. 1. (See Workers, June 9.)

Walter Gering, pastor of the First Church in Normal, Ill., for the past six years, will return this summer to become pastor of the Bethel Church in Mountain Lake, Minn., a congregation he served earlier for nine years. His other pastorates include Bethany, Freeman, S.D. (five years); Eden, Moundridge, Kan. (thirteen years); and Hively Avenue, Elkhart, Ind. (five years). He has also been president of the General Conference Mennonite Church from 1962-68.

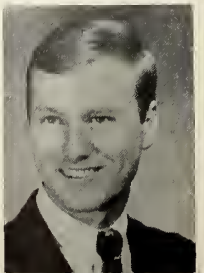
Jerry Regier, Comins Church, Fairview, Mich., was licensed to the ministry by his father, Walter H. Regier, at the Gospel Church, Peoria, Ill., on June 28. His credentials were examined by the ministerial committee of the Central District Conference who registers his license. This fall, he will become director of Campus Crusade for Christ at the University of Texas.

John W. Voth is the new pastor of the Immanuel Church, Delft, Minn. Installation services were held Sunday, June 23. Voth received a bachelor of arts degree from Grace Bible Institute in 1966, and graduated from Dallas Theological Seminary with a master of arts degree in theology this spring. He was a pastoral intern at the Gospel Church, Mountain Lake, Minn., several years ago, and has served a small church in Council Bluffs, Iowa.

D. C. Wedel is serving as interim pastor at First Church, Halstead, Kan.

Gering

Regier



Deaths

Aron N. Claassen, Beatrice (Neb.) Church, was born May 11, 1894, and died June 23.

Maria J. Dick (Mrs. Henry G.), First Church, Mountain Lake, Minn., was born Nov. 10, 1892, and died June 22.

Edgar L. Hirschler, First Church, Halstead, Kan., was born Aug. 18, 1888, and died May 28.

George W. Lehman, Grace Church, Pandora, Ohio, was born Feb. 22, 1899, and died June 1.

Jacob J. Penner, Bethesda Church, Henderson, Neb., was born Sept. 21, 1880, in South Russia, and June 12.

Jodi D. Quiring, daughter of Mr. and Mrs. Dennis Quiring, Grace Church, Dallas, Ore.., was born Sept. 24, 1968, and died June 6.

Herbert Waltner, Salem Church, Freeman, S.D., was born Mar. 13, 1901, and died June 13.

Agathe Wiebe (Mrs. J. W.), First Church, Beatrice, Neb., was born Nov. 13, 1873, in Germany, and died July 3.

Calendar

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

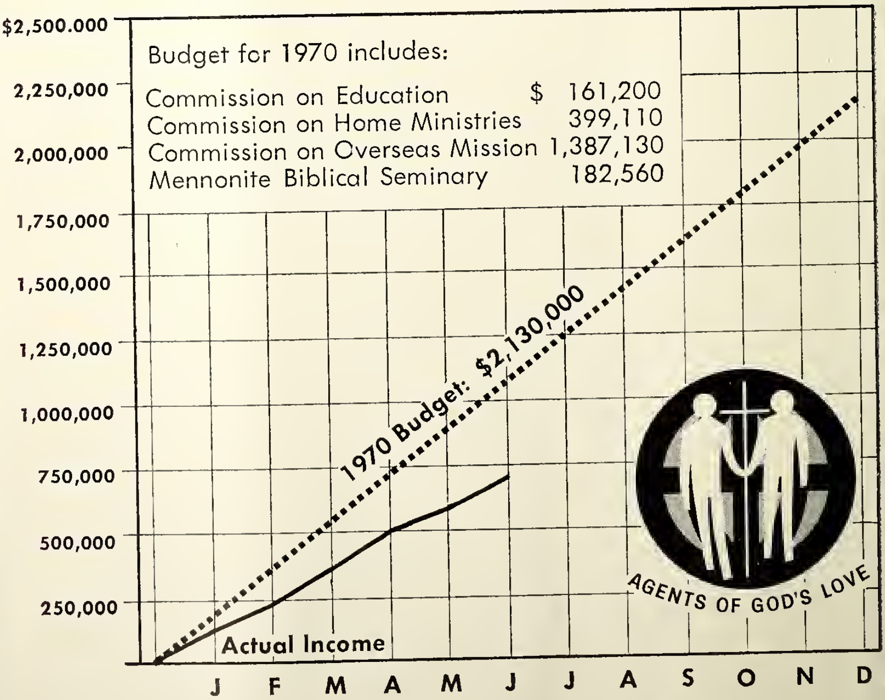
July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Western

Aug. 2—Goessel, Kan., Alexanderwohl Church farewell, Aaron J Epps.

Aug. 2-7—Goessel, Kan., Alexanderwohl Church, union meetings, Bob and Bill Detweiler, speakers.

Conference budget June



Budget for 1970 includes:

Commission on Education	$ 161,200
Commission on Home Ministries	399,110
Commission on Overseas Mission	1,387,130
Mennonite Biblical Seminary	182,560

Total income for the first six months of 1970 is down 13.5 percent. Translated into dollars, this means that $108,923 less has been received than last year. In light of this, the General Board has asked that the program commissions seek to cut back 10 percent in their budgets, immediately.

We need to have faith that this situation will improve as the year progresses. Your comments on the situation, your prayerful support, and your giving in dollars will be apprciated. *Wm. L. Friesen, Treasurer.*

LETTERS

Better than the draft

The alternative to draft is volunteering. Simply make yourself available. As long as there are wars, the one that really has Christ for his commander must give the equivalent and more in personal sacrifice for peace than the military soldier gives in miltary training and, often, war.

Alternative service, as we know it today, is no counterweight for what a young man has to go through in front-line warfare. Even peace work and work in mission stations may not be enough but work in the Peace Corps can be, including Teachers Abroad Program.

Three years of your life is a cheap price for peace, besides the point that these years are usually the most valuable. When among indifferent people, they will respect the right mettle n a person. Having a glimpse of the nfinite wisdom of God and knowing he nature of man, I must be free o declare anytime. I am a believer n God and His Son, I need them daily and can rejoice. We must be disciplined learners or we are nobodies.

Prepare yourself thoroughly for what you want to do and do it. If here are not enough openings for girls they can help at home where help is needed. Restrict, for instance, he need for nursing homes to a minmum. If getting married has to wait, o be it.

Seeking to serve God and His ighteousness, one iron rule of life hould never leave our mind.

Never ask or expect anybody else o do for you what you can do yourelf, no matter how old one is. If one neglects physical and mental discipline, he has to take the consequences. This humanity has to sharpen up for ighteousness and truth, and know hat love and peace are the fruits thereof. It is not the other way around. *Rudolf Laemmlen, 42031 Road 52, Reedley, Calif. 93654.* June 22

Returning his cards

The following letter was sent by the writer to the Harvey County (Kan.) Selective Service Board.

I am returning my registration and classification cards to you. I have been serving as a conscientious objector in Oklahoma City for the past one year and nine months. During this period of time, my mind has been troubled with the idea that even though I have not taken part in the war, I have bowed to that part of the military that conscripts men to kill and destroy. My accepting a conscientious objector status and serving in Oklahoma City is only allowing our god of war to draft other men into his death machine.

Christ was one to confront the evils of society and not compromise to them. Since my foundation has been built on the life of Christ, I, too, must confront this evil in my own way. As of now, I am no longer connected with the Selective Service System. However, I will continue to live and work in the Oklahoma City unit as long as I feel I am, somehow, furthering the community in which I have lived for the last couple of years.

I am also asking you, as members of the Selective Service board, to carefully consider your own moral convictions. I can only hope that this action may affect your lives as well as mine. *Ron Martens, 504 NE 16, Oklahoma City 73100.* July 2

Adopted biracial children

Dear Mr. Shelly: We were interested to read the article on adoption of biracial children. ["Homes for Children Without Homes," June 16.] We would just like to give a word of encouragement to any parents thinking of such an adoption. We have three sons, two are adopted and biracial (Negro-white). They were adopted at age three years. Our experience has been most gratifying.

Our family does draw attention in public, but stares don't necessarily mean disapproval. People are curious and the children are striking.

We adopted through a county agency in Ohio. There was a minimum of investigation and only a five-month period from initial inquiry to placement. It is clear the demand for homes is great. Other states have different procedures, but inquiry to the nearest public agency will provide the necessary information about adoptions in that area.

Hopefully, others will be encouraged. *Menno and Margaret Froese, 724 Clary St., Beloit, Wis. 53511.* June 26

Asks others to fly the flag

Dear Maynard: Please publish in your *Mennonite* magazine soon.

Today is June 12. June 14 is U.S. Flag Day and I want you to know I love my country and wll fly its flag on my car, at my door, and get others to do the same.

I'm living back in Pekin, Ill., now, where I taught school for twenty-four years! Meadows Home was no place for me. I love children and I have three neighborhood children playing in my room all day, some days. They say "please" and "thank you" and are well behaved.

Ben Franklin, George Washington, Thomas Jefferson, Abe Lincoln, and many others built our U.S. of America and started it with prayer and with blood. Do the Mennonites want to help destroy it, now? I'm almost ashamed to say "I'm a Mennonite." Maybe I should have joined my mother's Baptist church.

In answer to the Meditation in your May 26, 1970, paper by Edwin C. Brandt—"I'm doing my own thing," too. I'm seventy years old and proud of it. I know God never let me down. We might let ourselves down but God is always ready to help us up.

Yes, there was a generation gap when parents and teachers were afraid to whip their children when they needed it. And the Bible was taken out of the classroom. Let us pray and help to put it back again.

"God Bless Us every one" signed a former member of one of your churches when you were a preacher. *Mildred Brenneman, Downtown Motel, Apt. 106, Pekin, Ill. 61554.* June 17.

Add Christian perspective

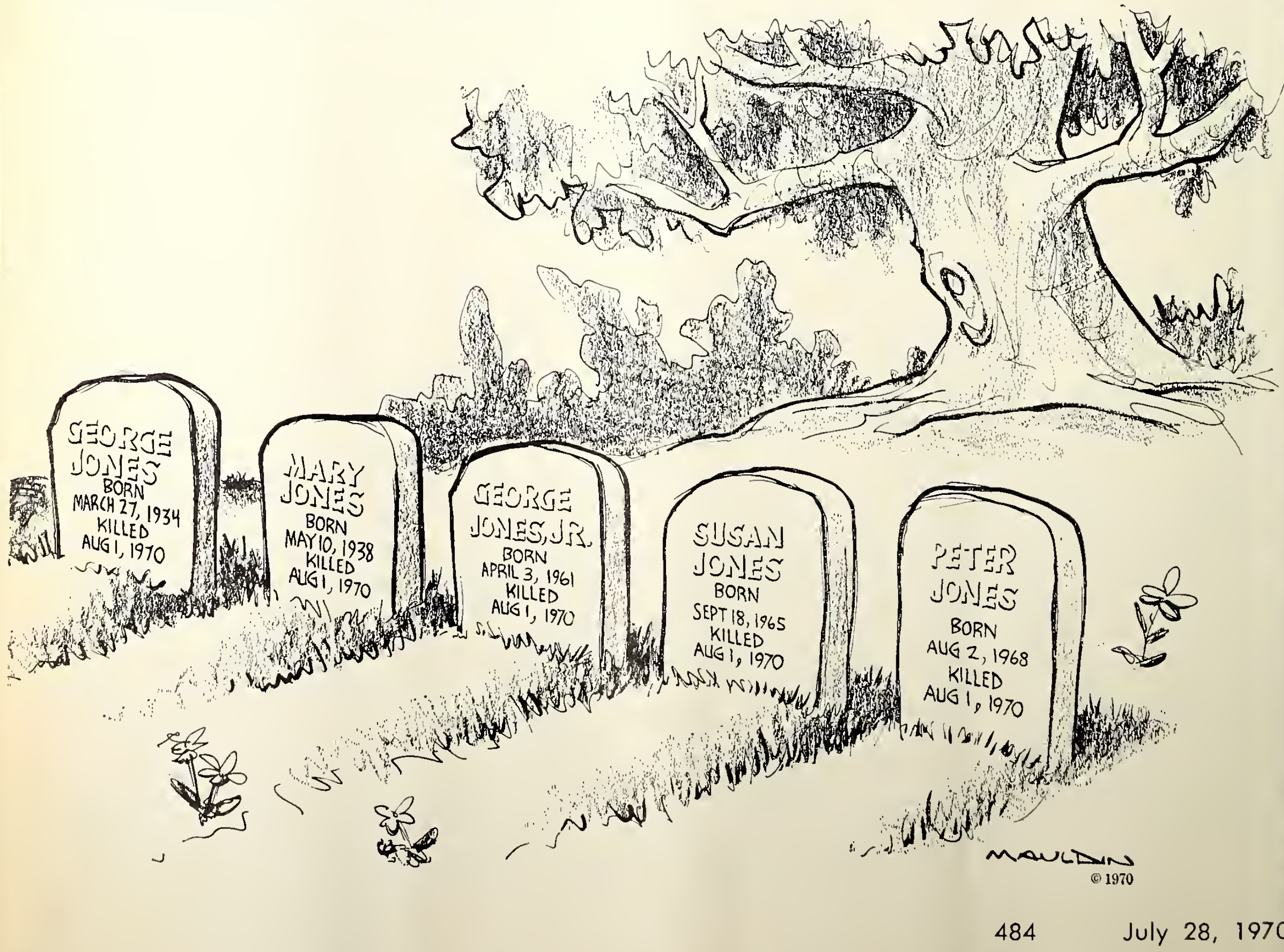
Dear Readers: Arnold Toynbee, the British historian, was recently quoted in a news release, saying that he would certainly rather be a Czechoslovak *liberated* by the Russians, since not many killings resulted, than a Vietnamese *liberated* by the Americans. He seems to give the Soviets credit for the Czechs' nonviolence. Did he give Hitler the credit for the Jews' nonviolent *acceptance* of their fate?

We are terribly lucky to be neither Czechoslovakian nor Vietnamese, but most of our public spokesmen are polarized and feel obligated to overlook one evil or the other. Nationalism, a deadly danger in the atomic age, is apparently accepted by most pacifists, as well as political rightists. Both try to justify giving exclusive attention to either *this* nation's faults or its virtues, showing no active concern for the suffering of human beings on one side or the other of our man-made political fences.

Now, however, we have a rare chance to support a candidate for Congress, and a Mennonite at that, who opposes violence on all sides and who will promote thoughtful, positive programs. He is Jim Juhnke, running in the fourth district of Kansas. We may sometimes disagree with him, but we should not miss this real opportunity, whether we are in his district or not, to strengthen the Christian perspective in Congress. A prophet should not be without honor in his own country. Let's put some of our money where our mouths are and contribute, before the Aug. 4 primary, to "Juhnke for Congress" at 104 East Murdock, Wichita, Kan. 67214. *Ronald Rich, Box 337, North Newton, Kan. 67117.*

Reminder of Middle Ages

Dear Sir: For some time, now, I am noticing the change in attitude expressed in the articles of your magazine. I am especially distressed with the article of Ken Reddig of Hillsboro, Kansas, page 412, June 16. The information contained in this article is not true to fact. Besides, it is propaganda. What else can come from a country engaged in war? A war of aggression which, fortunately, was aborted, so far. Reading your magazine, I am reminded of the Middle Ages. Pious intentions have, sometimes, the most surprising ways of expressing themselves: in the Inquisition, the Crusades, anti-Semitism, any big lie. I have been a refugee, too, but another philosophy was in existence then. *Henri C. Silberman, 429 Provident St., Winnetka, Ill. 60093.* June 26


GEORGE JONES BORN MARCH 27, 1934 KILLED AUG 1, 1970
MARY JONES BORN MAY 10, 1938 KILLED AUG 1, 1970
GEORGE JONES, JR. BORN APRIL 3, 1961 KILLED AUG 1, 1970
SUSAN JONES BORN SEPT 18, 1965 KILLED AUG 1, 1970
PETER JONES BORN AUG 2, 1968 KILLED AUG 1, 1970
MAULDIN

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MEDITATION

What's in the heart?

IRST SAMUEL 16:6-13 says, "It all came about because of King aul's wickedness. Samuel was commanded by the Lord to go to ethlehem and in the house of Jesse anoint a king. Although, fearing he wrath of the king, he was obedient." Of Samuel it can be said, Thou shalt love the Lord thy God with all thy heart" (Mt. 22:37).

It was on this occasion that God made it very plain to Israel that Ie was more interested in the attitude of the heart than the outward ppearance.

The first people to meet Samuel near Bethlehem were the elders. hey, too, feared the anger of King Saul. Yet they preferred to tolrate the suffering of Israel, rather than joining Samuel by taking a tand in the name of the Lord. The Lord Jesus said of such witnesses, Neither do men light a candle, and put it under a bushel" (Mt. 5:15).

Next, Samuel met the sons of Jesse. The Scriptures give us little nformation about these sons of Jesse. It speaks very well of them that oth Samuel and Jesse were prepared to declare the first son as the hosen king. There are indications that they were peaceful men. They ere much unlike the sons of Jacob, who plotted the destruction of ieir younger brother Joseph, because of a few favors shown by their ather. The following verse might apply to these sons of Jesse: "If it e possible, as much as lieth in you, live peaceably with all men" Rom. 12:18).

Finally, young David was called in from the field. He was an expert ith the sling. He was a good musician. He was sincere about his esponsibilities. He even risked his life, killing a bear and a lion, aving the sheep which had been entrusted to him.

It may be that the brothers could have done all these things, too. hy, then, was David accepted but the brothers were refused? The ifference lay in the heart. Surely, the Lord searched all their hearts, ut only in David He found what He was looking for. He found that hich qualified him to be a good king. It was the Spirit that maniested itself in Psalm 23: "The Lord is my Shepherd, I shall not want."

Was Jesse, the father, never aware of the spiritual quailties in avid? Was he too much absorbed in the outward appearance of the ther sons? "There is no king saved by the multiude of an host; a ighty man is not delivered by much strength" (Ps. 33:15).

How can I tell what is going on in my own heart? "But let a man xamine himself" (1 Cor. 11:28).

What does a self-examination call for? It is a joy for believers to ear that the Lord has found good things in the hearts of fellowmen. Iowever, unless He finds my heart washed in the shed blood of the ord Jesus Christ, the lamb slain for sinners, it profiteth me nothing. nly then can He find the fruit of the Spirit (Gal. 5:22) which was so in David.

Cornelius Boldt

'm glad I'm not a Pharisee

HAT STORY ABOUT the Pharisee and the publican really gets through me—you know, where the Pharisee and the publican went into the mple to pray, and the Pharisee stood there proudly and said, "God, I ank you that I'm not like other men—I don't cheat or lie or steal kill. And, especially, I thank You that I'm not like that publican er there—that dirty, rotten tax collector. I'm a good, responsible, spectable person. Hurray for me!"

That Pharisee was really a—well, he was a Pharisee. I thank You at I'm not like him.

Barbara Jurgensen

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We are still at the beginning

Suppose, that as the Mennonite Central Committee is celebrating this month its fiftieth anniversary, the following message should appear among all the greetings of congratulations from the people it has helped and will help.

"I challenge you to recognize your inability, your powerlessness, and your incapacity to do the *good* which you intend to do. I am here to entreat you to use your money, your status, and your education to travel in Latin America. Come to look, come to climb our mountains, to enjoy our flowers. Come to study. But do not come to help us."

The story of MCC can never be fully told, yet all of us know some of it and so many of us are a part of it. We have given to it our clothing and our money for overseas relief. We have been volunteers in its varied service programs in North America or overseas. We have been conscientious objectors guided in varying ways through the stony road of Civilian Public Service, alternative service, and encounters with Selective Service. We have been refugees helped to find a new home and new life. No single institution outside the local congregation is so well known and so well respected by so many Mennonites as MCC.

We are MCC. It has been our way of helping people all around the world who needed help so badly. It has been our response to the world and our teacher about the world and about our faith.

From the very beginning, we have known that the best help is self help. Tractors as well as food were our response to that Russian famine because we knew even then that we could not give enough food and that the Russian people themselves needed to be helped to help themselves.

We have learned also that giving money is not enough. "People are more important than program," we have said. So we have given ourselves as volunteers and workers to other people to bridge the many gulfs that separate.

This we have always believed. But suppose that among the congratulations to MCC, we should read of someone from a country we want to help saying, "Personnel is more corruptive than money and material aid as far as social justice and self-reliance in developing countries is concerned."

This quotation and the one with which we began were words spoken at a recent interdenominational meeting of churchmen from the nonwhite countries. Though not addressed specifically to Mennonite groups, we understand that these voices illustrate the large empty places that we need to fill with learning.

The feature articles by John M. Janzen in this issue and in our July 14 issue have studied the two-way nature of the act of giving. For when we give to another without allowing him to give something to us in return, we take something important away from him—we rob him of his self-respect. This is not a new truth. We have talked about partnership but we have found it to be the same struggle that Paul had when he tried to create a sense of equality between rich and poor, Jew and Gentile, those older and younger in the faith.

A church in India recently wrote to its missionary society in England and said, "The churches are strangled spiritually because they cannot be and are not allowed to be themselves before God and before their fellowmen, here in the place where God has put us."

If we can see into the souls of those we go to help then we indeed have cause to celebrate, not just for the great work done throughout fifty years, but for the greater work that God can still do through us. We are still at the beginning. M.S.

Following our summer biweekly schedule, our next issue will be dated August 11.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Woman doctor in Vietnam

Woman doctor in Vietnam

James C. Hefley

THE TANNED, YOUNG missionary nudged my arm and pointed, as our descending Air America C-130 dropped lower over Vietnam's green jungle country. "Doctor Vietti's leprosarium is down there, surrounded by Vietcong," Jim Lewis said.

I scanned the rugged terrain till I saw some buildings in a clearing. They looked as if they were still being used. "Tribal nurses keep it open," Lewis explained. "The Americans haven't been there since the doctor and two other missionaries were captured in 1962."

A few minutes later, we landed and an American supervisor for refugee assistance drove us from the Banmethuot airport to the ruins of the Christian and Missionary Alliance compound. (The Alliance, a small U.S. denomination of about 80,000 members, has 138 missionaries now serving in South Vietnam, in cooperation with the National Evangelical Church of Vietnam.) Here, six unarmed colleagues of the missing missionary doctor had been killed in the savage communist offensive launched against the Allies at Tet (Vietnamese New Year) of 1968.

We picked our way across the rubble to a shattered clinic building behind a church peppered with bullet holes. "Before Tet, tribal nurses came in from the leprosarium and picked up medicines here," the young missionary noted. "We're going to rebuild these buildings, soon. When security is better, we'll go back to the jungle leprosarium. Maybe, Doctor Vietti will be released by then. At least, we keep hoping and praying that she will."

Eleanor Ardel Vietti, M.D., "was afraid, like the rest of us who worked out here while the war was heating up," according to John Dick, another missionary doctor. "But she cared enough to stay."

"If Ardel is still alive," said Alliance nurse Millie Ade, "she's helping the sick—even if they are Vietcong."

From what I had already learned of Ardel Vietti, the nurse's statement was not surprising. The daughter of a diamond exporter and oil geologist, Ardel spent her childhood in South America and Houston. Stubborn, frank, curious, and devout, she attended the Christian and Missionary Alliance Church in Houston. She usually wore her black hair in long, braided pigtails, and rode her bike to church on Sunday evenings—even though warned against being out alone. "I can take care of myself," she insisted. When she committed her life to medical missions, her pastor told the congregation, "This stubborn girl will stick."

Church friends never knew what to expect from Ardel. One year, she and a younger brother arrived at summer camp two weeks early. "We have come to help you get the camp ready," she told the surprised superintendent. The two young people cleaned stoves, washed and stacked dishes, swept floors, and cut grass. The camp was in good order for opening day.

Ardel and her twin sister, Theresa, graduated from Rice University and the University of Texas Medical School. One summer while in medical school, Ardel and a girl friend trekked to southern Mexico, where they helped a missionary linguist and his wife combat a measles epidemic among poverty-stricken Indians. This was Ardel's first experience among primitive peoples, and she told the linguist, "I can hardly wait to get out full time."

After an internship at Chicago's South Shore Hospital and a year's residency at Texas General Hospital in Wichita Falls, she applied to the Alliance Foreign Mission Society for overseas service.

From the "Cross and the Scalpel" by James Hefley, to be published by Word Books, Waco, Tex.

She wanted to be where she was needed.

"I know I'm deficient in theology nd linguisitcs, and my weight's bor-erline," she confessed, "but there re people who need me, now."

Had there not been an acute need or a doctor at the new leprosarium ust opened near Banmethuot, South Vietnam, the examining committee might have delayed her appointment. nstead, they told her to prepare to leave immediately.

At this time, Vietnam was begin-ing to creep into world news. The 954 Geneva Treaty had sliced the ountry into two zones, and almost million refugees were moving south rom the communist north. Antigov-rnment guerrillas who had fought nder Ho Chi Minh against the French began harassing the South Vietnam countryside. The Montag-ards (mountain tribesmen) in the entral highlands, who lived in the ger-infested jungles surrounding the new leprosarium, were a special target of the guerrillas. Montagnard leaders had long complained that the Saigon Government treated them like second-class citizens.

Doctor Vietti arrived in Banmethuot, the capital of Darlac Province, late in 1957. The town is midway between the coast and the Cambodian border and between the tip of the Mekong Delta and the Demilitarized Zone.

The Alliance operated a pastors' training school at Banmethuot, with residences for the missionary teachers. But Ardel was eager to get to the leprosarium, eight miles out in the jungle, "where the people who need us most are."

The leprosarium nestled in a verdant valley on 150 acres of land supplied by the government. The U-shaped *sick* hospital was the largest building, containing surgery rooms and wards for about thirty patients. The *well* hospital for thirty more-able patients was a few hundred feet away. A chapel, staff residences, and huts for patients' families were elsewhere on the grounds.

Doctor Vietti quickly reviewed the case histories of the patients awaiting her attention. From her medical training and a visit to the Adventist Leprosy Hospital in Thailand, she understood the basic facts about the disease that affects up to 15 million people, mostly in America, Asia, and South America.

Hansen's disease, better known as leprosy, is named for the Norwegian physician who first demonstrated the presence of the rod-shaped bacterium called *Mycobacterium leprae* in people with loss of sensation in parts of the body. Doctor Vietti knew that the infectious bacilli invade the skin, first attacking tiny nerve endings, then

larger nerve trunks. The initial sign, often, is a spot showing up on a body part that is insensitive to pain. While not damaging the brain or central nervous system, the bacilli can damage nerves supplying power to muscles, resulting in muscle paralysis.

She knew from Dr. Paul Brand's pioneering research in India that leprosy does not directly cause the wasting away of fingers and toes. The disfiguring process comes from unfelt injuries—bruises, cuts, burns—to insensitive members.

Early medical treatment by sulfone drugs can stop the infection from spreading, and patient education can help prevent injury to infected and insensitive parts of the body. Rehabilitative surgery can help those already disfigured and crippled.

Assisted by her staff of missionary and tribal nurses, Doctor Vietti devoted herself to helping the pitiful, sparsely-clad sufferers, some of whom stumped on painful feet for days along jungle trails to reach the leprosarium. She quickly realized that love and acceptance were vital parts of the therapy. Many afflicted tribesmen whispered in gratified amazement, "You're not afraid of me." The physician knew, of course, that this disease is not highly contagious.

Montagnards were used to being treated with disdain. One colonial administrator had said, "We don't care about the Montagnards. They're good for building roads. That's all." Many Vietnamese officials, who took over from the French, inherited the same attitude. Moving in with a program of literacy and medicine, the Alliance missionaries were among the first educated outsiders to treat the Montagnards as human beings.

But the leprosy victims were mistreated, even by their own people. At first sign of the disease, village elders drove the afflicted persons into the jungle. Some tribesmen, fearful of contamination, pushed sufferers into huts and set the buildings afire.

The missionary doctor and nurses had to educate patients' families and friends, as well as the victims themselves. Medical personnel constantly reminded patients with insensitive hands and feet to guard themselves against injury. This included instructions on careful handling of hot cooking pots and burning logs, daily self-inspection of body extremities for injuries, and care of eyes.

Habitually frank, Doctor Vietti could even be gruff with those who disregarded instructions. One day, her temper exploded when she learned that ambulatory patients had been selling gift medicines and food to passersby. She assembled the patient population and delivered a stern lecture on ungratefulness. When she finished, a self-appointed leader rose, apologized, and pledged to find and

Every rumor checked out

Nathan Bailey, an executive officer of the Christian and Missionary Alliance, gave a comprehensive report on Ardel Vietti and her two fellow captives (including Mennonite Paxman Daniel Gerber of Ohio) last May. Excerpts from the report which was published in the May 27 Alliance Witness *are given below.*

For eight years, many of you have continued to remember our co-workers. We pray you will not grow weary or discouraged and forget them, for we believe they need our prayers even more as the days go by. God is faithful!

Why were they taken? According to senior Vietcong officials, our people were taken because of their medical competence and their knowledge of the language. With these two abilities, our people have been able to train medical personnel and perform necessary medical services as the situation dictated.

What are they doing? Reports reaching us are that they are being used as a medical team. Word has passed along from a Mnong soldier, from a former Raday prisoner, and from interrogated Vietcong detainees. They all relate the same exciting account. Reportedly, Dr. Ardel Vietti, assisted by Archie Mitchell and Daniel Gerber, is training men and women to care for war wounded. We have learned that Dr. Vietti uses her skill to repair broken, twisted bodies, not concerned that they are Vietcong but seeing only their pain and their need of a physician.

As is the case where any are suffering and dying, opportunities abound for sharing the life-giving message of Jesus Christ. A report from a senior Vietcong leader says that religious freedom is guaranteed under the Vietcong's Provisional Revolutionary Government (formerly the NLF) and that religious services are being conducted and our missionaries are taking part.

Where are they? We are not sure. They may be up in the tri-border area of Laos, Cambodia, and Vietnam, or across the border in Cambodia, or perhaps just ten or twenty miles away from the Banmethuot leprosarium, itself.

Raday Christians have reported them, occasionally, in Darlac Province, from where they are moved north or

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leal with the culprits. But her coleagues knew her gruffness concealed ompassion.

As the months passed, Doctor Vitti found herself doing more and nore surgery that could have been revented by early treatment. She freuently had to amputate a hand or oot, although she did corrective surery whenever possible. "We've got to o to the villages and get them in ne early stages," she told the nurses.

A typical search-and-diagnose mission took the lady physician and a missionary nurse along narrow jungle trails by motorbike or by launch up and down rushing rivers punctuated by dangerous rapids. She shrugged off warnings of possible capture by guerrillas, with the smiling declaration, "We can take care of ourselves."

Doctor Vietti carried her medicine kit, and the nurse brought a bundle of white strips of cloth. At each village, they asked the chief to line up his people for examination. As a person's turn came, the nurse tied a cloth around his eyes, then the doctor tickled him with a feather.

The nurse stood by with a chart to mark any places where the patient did not show feeling. When Doctor Vietti finished, the nurse dropped the cloth around the person's neck. Not until every villager wore a *necktie* did they move on to the next phase.

Persons who showed signs of numbness in the feather test were examined further. If blood tests proved positive or the leprosy bacilli were found in smears from the skin, sulfones were administered. Those who seemed to have the disease were asked to come to the leprosarium for follow-up treatment.

Ten-percent-incidence rates of leprosy were not unusual in some villages. In one community, Doctor Vietti discovered 30 percent incidence, which

outh, east, or west, as they are needed. When in South ietnam, they are vulnerable to "friendly ground probes" r bomb attacks. We must constantly pray for their safety.

How are they? At the time of this writing, verbal assurnces have been given that they are alive and well. No ngible evidence, however, has been provided to subantiate this. A senior official from the Provisional Revolutionary Government maintains that the Vietnamese eople are very humane by nature and have a lenient and umanitarian policy toward all prisoners of war.

What are you doing about their release? Immediately fter the capture of the three missionaries in May 1962, undreds of South Vietnamese Government soldiers, acompanied by American advisers, joined in a search-and-escue operation in the area around the leprosarium. fter intelligence revealed that an attempt rescue of the hree would certainly bring heavy loss of life, American fficials decided to pull the men back. We concurred.

We began a painstaking diplomatic offensive. We conacted the American, International, Cambodian, and North ietnam Red Cross organizations in behalf of the capves. With U.S. State Department approval, we asked epresentatives of the National Liberation Front in Cuba nd Algeria to intervene. Help was also sought from Russia, Switzerland, and the International Control Commission, appointed in 1954 to supervise the neutrality between North and South Vietnam.

Individuals volunteered their good offices: Senator Mark Hatfield of Oregon has given valuable counsel and devoted many hours to securing their release; the late Senator Robert Kennedy frequently sought information; pastors and leaders from third-countries joined the effort of diplomatic persuasion to bring about an early release. Most of these avenues are still being used today.

In addition to the above, every rumor concerning the missionaries is checked out as completely as possible. This involves talking to the source of the rumor and anyone else he may designate. Prisoners from the area where we suspect the five are working are interviewed. A special investigating team is conducting an independent inquiry into the welfare and eventual release of the captives, checking out every story and pressing for information from the Provisional Revolutionary Government.

(For a biographical article on Daniel Gerber, see *The Mennonite,* Dec. 7, 1965. Other reports appear in the following issues: June 4, 1968, p. 390; Feb. 27, 1968, p. 161; Aug. 3, 1965, p. 490; Sept. 8, 1964, p. 558; July 9, 1963, p. 452; and June 12, 1962, p. 392.)

the physician said "must be the highest in the world."

After 1960, Vietcong activity picked up in the jungles around Banmethuot. But most missionaries felt that the Vietcong, not wanting to incur the displeasure of their Montagnard friends, would not harm the foreigners.

Three new missionaries arrived at the leprosarium to help with religious and agricultural work. Archie and Betty Mitchell were teachers. Young Dan Gerber, a Mennonite peace missionary, supervised the farm where ambulatory patients and hospital employees worked. Gerber, who came from rural Ohio, fell in love with one of the nurses, Ruth Wilting.

In April 1962, while Dan and Ruth were planning their wedding, Doctor Vietti accompanied an ill missionary home to the United States—her first trip back in about five years. John Dick, a Mennonite missionary doctor at Nha Trang, took over in her absence.

She spent most of her six-week *vacation* studying at the U.S. Public Health Service's hospital for leprosy patients in Carville, Louisiana. Brushing aside pleas to stay on for her furlough, which was due in less than a year, she insisted, "I'm needed back at Banmethuot." She returned to the leprosarium just in time to help Archie and Betty Mitchell celebrate their fifteenth wedding anniversary.

Eager to share what she had learned at Carville, she scheduled a medical seminar at the leprosarium for the last week in May. Doctor Dick, who had returned to Nha Trang, planned to attend, but discovered there was no lodging available for his family.

Early Wednesday morning, May 30, Archie Mitchell and a missionary's son discovered three burned bridges on the road into Banmethuot. Beside one ruined bridge they saw a warning sign: FIX THIS BRIDGE AND OFF WILL GO YOUR HEAD.

Mitchell reported this to Doctor Vietti and the other missionaries. "They don't mean us," she said summarily. "We're not here to harm anyone." The others agreed, and Dan Gerber jumped on his tractor and left to start repair work.

Late that afternoon, Dan took his fiancee for a walk. Doctor Vietti was in her room, nursing a painful leg ulcer. Just before twilight, she heard a babble of voices outside. Opening the door, she saw two Vietnamese in black pajamas—Vietcong! "Come with us, Doctor," one ordered.

The physician followed the two guerrillas to where their cohorts held other missionaries at gunpoint. The men demanded and received keys to the staff pickup truck. They ordered Doctor Vietti, Archie Mitchell, and Dan Gerber into the truck. "The rest of you do not leave until tomorrow morning," the leader said. "And never come back!" Then the attackers drove away with their captives.

The missionaries who had been left behind informed authorities in Banmethuot. The next morning, U.S. military advisers joined South Vietnamese soldiers in a search-and-rescue operation. When they got within sight of the abductors and saw they had been heavily reinforced, the American commander, reluctantly, decided not to attack. He notified Alliance headquarters in Saigon that a rescue attempt would only bring heavy loss of life.

The missionaries who had been living at the leprosarium moved to houses within the Alliance compound at Banmethuot. Tribal nurses continued to keep the hospital open with medicines and supplies obtained from the mission clinic.

During the years following the abductions, fierce battles were fought in the area. Still, tribesmen coming in from the jungle brought encouraging stories. One Montagnard said he had seen the three captives, alive, in a mobile Vietcong prison camp. A woman told of seeing two white men and a white woman with a group of Vietcong; the white woman had asked for a Bible. In 1967, Allied soldiers overran a Vietcong jungle hospital and found prescriptions which, they claimed, only an American doctor could have written.

Alliance leaders kept up a continual diplomatic offensive. The American, International, Cambodian, and North Vietnamese Red Cross organizations were asked to help. An appeal for intervention was made to Vietcong political representatives in Cuba and Algiers. Other pleas went to Russia, Switzerland, and the International Control Commission.

Betty Mitchell and her children stayed in Banmethuot until October 1967, then left for a furlough. She arrived home proclaiming confidence that her husband, Doctor Vietti, and Dan would be released. Later, Mrs. Mitchell returned to Vietnam to help operate a dispensary.

In Banmethuot, Gerber's finance resumed work on her wedding dress. "I believe Dan and I will be reunited soon," she said.

Early in January 1968, Vietcong and North Vietnamese soldiers began attacking villages around Banmethuot. Wounded and fleeing Montagnards crowded into the town. Some came to the Alliance clinic for treatment and counseled the American missionaries to leave. None did.

On January 30, the communists launched their Tet offensive throughout South Vietnam. A force of North Vietnamese soldiers overran the Alliance compound at Banmethuot. Six missionaries were killed, two wounded, and two captured. Gerber's fiancee was one of those killed; the nurse was machine-gunned as she leaped into a bunker fashioned from a garbage pit.

In the past two years, friendly Montagnards who have escaped from Vietcong prison camps reported that the most recent missionary captives are still alive. Less dependable stories continue to circulate that Doctor Vietti and her companions have survived.

When I visited Banmethuot and other Alliance mission stations in Vietcong in the summer of 1968, I found Doctor Vietti's colleagues uncertain. One said, "I'd like to be optimistic. But with jungle diseases, shortage of medicines, fighting, and saturation bombing by American planes, I can't see how they could have lived."

Gentle touch in Winnipeg Bible study

QUEEN ELIZABETH AND her husband, Prince Philip, paid a rare visit to Manitoba on the day before the All-Mennonite North American Bible Congress in Winnipeg. The royal family of the British Commonwealth toured the Mennonite community of Steinbach and a Hutterite colony as their part in the celebration of Manitoba's centennial.

As he mingled with the people, Prince Philip came upon a bearded man. "Are you one of those Mennonites who drink all that beer?" asked Philip. The man with the beard said he was not. A real Mennonite standing nearby said nothing.

So much for that royal sense of humor.

But questions of what it means to be a Mennonite and a Christian kept coming up at the Mennonite Bible meeting, July 16 to 19, as one would expect when over 250 Mennonites and Brethren in Christ from seven different groups get together even when their main purpose is to study the Gospel of John.

A Mennonite Brethren minister from British Columbia said he hoped that, as a result of this meeting, the Mennonite splinters would begin to move together.

Talks about the nature of the Christian witness received a different slant because of the presence of young people at the meeting. Over one third of the group was below thirty, and seventy-four were between sixteen and twenty-five. (Also noteworthy was that one third of the group were women.)

"Why doesn't our congregation allow us to use guitars in the morning worship service?" asked one Canadian university student majoring in music.

Most of the out-of-town delegates were guests in the homes of Winnipeg Mennonites, which extended the get-acquainted function of the Congress, a North American spin-off of the Mennonite World Conference and a successor to three previous inter-Mennonite ministers' conferences.

"Why do people hate Christians?" asked one mini-skirted fun-loving teen-ager at the close of one Bible study session that had included reference to the persecution of Christians. She had been asked by her host and hostess to find another place to stay for the last night though they had been praying, they said, for her conversion—apparently to a more subdued version of religion.

The Gospel of John proved to be more than the group could study in three days, though it was a place where Mennonites and Brethren in Christ could begin to talk about their witness without running into immediate controversy.

J. C. Wenger, a professor at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, and David Schroeder, instructor at Canadian Mennonite Bible College, Winnipeg, directed the Bible study program.

"Purpose of the Gospel," said Wenger, "is the glorifying of our Lord Jesus Christ."

"Glorification," said Schroeder, is "that act in which the soul of the person is laid bare." For Jesus, this happened as He went to the cross, and we begin to see the kind of person that He is.

Were the students of the Bible Congress finding ways to bare their souls? Some thought the small discussion groups, composed of a cross section of people of all ages and all groups, did a good job; at least, a better job than is often done at other places in the life of the church.

Said one young person, "If we could only express our opinions in our church. This group experience is tremendous."

A call for openness as the clue to everything else the church can do came from Patty Shelly, who will be a freshman at Bethel College this fall. "There is too much rigidity every place," she said. "Not only in the minds of the young people who want change and are very impatient, but also in the minds of the older people who want what they have now and aren't quite willing to change."

She asked delegates to "take back this hope for openness in our churches because, I think, this is the salvation that is going to renew the church."

In spite of these affirmations, the Congress was low-profile and cautious in opening up. Only one meeting of the total group provided for any group response. Differences of opinion were boxed up in the small group study meetings. Topics assigned for major addresses steered away from social issues that have potential for being unsettling and provocative and concentrated on personal religion to demonstrate that Mennonites do agree on some matters. In this age of Mennonite rigidity, it may have had a softening effect.

It will take more than cautious conversation to bring Mennonites together. Said Peter J. Dyck, an executive for Mennonite Central Committee, in an address taking note of MCC's fiftieth anniversary, "We cannot take for granted that Mennonites will serve together in the seventies" as they have during the last five decades.

"If we are going to work together, that will require conscious and deliberate effort," he said. "It is illusion to think that it is just going to happen."

He challenged rhetorical statements on Christian unity. Frank C. Peters, Mennonite Brethren pastor and president of Waterloo Lutheran University, said, "Jesus' prayer in John 17 has been answered. Those who have found the living way are one."

In speaking about the same passage in John 17—Jesus' prayer for Christian unity — Dyck lamented a "lack or sorrow in the churches over our divisions."

Dyck's prescription for future Mennonite cooperation: "We are going to adopt the servant stance. We are going to be servants together. We will correct each other. We will not walk away from each other."

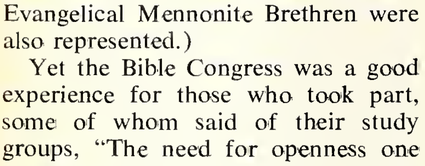
The North American Bible Congress was, in its own way, an expression of this affirmation, but in a low-key way, because anything louder might have made even more people stay home or brought out the social activists in greater numbers.

Was the cautious approach of the Bible Congress planners justified? A look at the attendance figures raises questions about strategy. The committee had hoped for six hundred; 259 came. (General Conference registrants led the list with 107; Old Mennonites, Mennonite Brethren, Brethren in Christ, Evangelical Mennonite attendance ranged from forty-one to twenty-five each. The Evangelical Mennonite Mission Conference and Evangelical Mennonite Brethren were also represented.)

Yet the Bible Congress was a good experience for those who took part, some of whom said of their study groups, "The need for openness one toward the other in this day, to hear what each of us has to say, and to consider that, in a real way, what we have to say may well become what the Holy Spirit is trying to say to us."

The All-Mennonite North American Bible Congress tried to hear.

Chairman of the planning committee was Howard J. Zehr, Scottdale, Pennsylvania. Other members were Dennis Becker, Jake I. Pauls, Alvin C. Burkholder, Ernie Isaac, and Reuben Short. Meetings were held in the Portage Avenue Mennonite Brethren Church and the Winnipeg Civic Auditorium. M.S.



Celebrations for MCC In Indiana and Manitoba

At the moment when the needs of the world are most pressing, the Mennonite Central Committee observed its fiftieth anniversary at Elkhart and Goshen, Ind., on July 26.

Mennonite Central Committee was born July 27, 1920, in response to revolution and war when representatives from 13 different Mennonite groups met to plan a concerted effort to help their brethren in Russia. Today, most North American Mennonite groups are still working together to help alleviate the needs of the world through MCC.

William T. Snyder, executive secretary of MCC, said, "The fiftieth anniversary comes at a time when MCC is extremely active in world problems related to refugees, earthquake victims, war sufferers, and stress in North American cities. It is also a period when Christian young people are, increasingly, responding to challenges."

The anniversary observance was held in Elkhart, Ind., the place the idea of working together was first discussed and put into action fifty years ago.

Sunday morning, July 26, the first part of the observance was held in the Prairie Street Mennonite Church. Elmer Neufeld, Bluffton, Ohio, an MCC member, brought the morning message. A special part of the morning worship was the singing by the Prairie Street choir of "Come, O Blessed," composed by J. Harold Moyer. Moyer, a professor at Bethel College, wrote the song especially for the fiftieth anniversary observance.

A community-wide program concluding the observances was held Sunday evening in the Goshen College Union Auditorium. H. H. Dick, Fresno, Calif., a member of the MCC executive committee, brought the evening message.

On July 19, an anniversary celebration service was held in Winnipeg at the conclusion of the All-Mennonite North American Bible Congress. Peter J. Dyck, MCC director for Europe and North Africa, spoke on "Mennonites Serving Together in the Seventies."

Chain letter fraud revived Aimed at Canadian clergy

A chain letter is making its rounds again, this time among ministers in Canada. The Canadian Conference office even received one with a footnote implying that the Conference was using this means of soliciting funds.

"It should be clear that the Conference office neither uses such methods nor endorses their use," says Jakob Letkemann, Winnipeg, secretary for the Canadian Conference.

The chain letter states, "There is no gambling or fraud involved." Is this true?

The receiver of the letter is asked to send one dollar to the person whose name and address appears at the top of a list of four names. He then moves the other three names one notch up, adds his own to the bottom of the list, and sends twenty copies of the letter to twenty fellow ministers. If the chain is not broken it is possible to receive $8000.

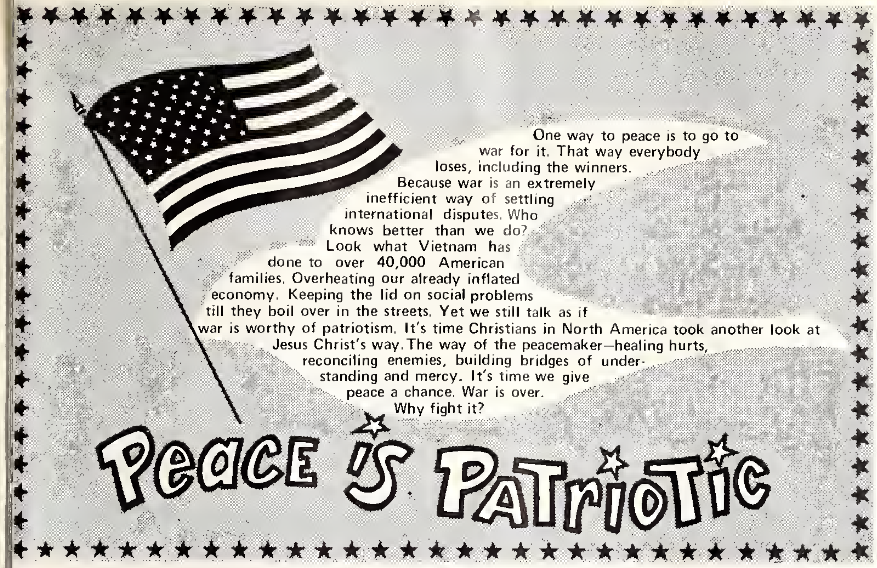
Postal regulations in the United States prohibit using the mails to send chain letters requesting money, although Canada has no such law.

It is mathematically impossible for everyone who invests one dollar in the chain to receive $8000. The one who does, receives it from 8000 people who each respond to letters they have received with this person's name at the top.

Consider this: suppose these 8000 each continue the chain by sending the letter to twenty persons. Repeat this four more times, and 26,947,368,420 individuals are involved in the total chain. This is eight times the number of people in the whole world.

Those who get in on the ground floor of a chain letter benefit only because relatively few people participate in the early stages. As Letkemann says, "The majority will get nothing for giving something, because obviously, for each person who gives one dollar and receives five, there are four persons who give one dollar and get nothing."

(For a report on a similar chain letter scheme, see *The Mennonite*, March 23, 1965, p. 201.)


One way to peace is to go to war for it. That way everybody loses, including the winners. Because war is an extremely inefficient way of settling international disputes. Who knows better than we do? Look what Vietnam has done to over 40,000 American families. Overheating our already inflated economy. Keeping the lid on social problems till they boil over in the streets. Yet we still talk as if war is worthy of patriotism. It's time Christians in North America took another look at Jesus Christ's way. The way of the peacemaker—healing hurts, reconciling enemies, building bridges of understanding and mercy. It's time we give peace a chance. War is over. Why fight it?

Ads to destroy war myths

A group from around Harrisonburg, Virginia, recently met to discuss what hey can do to help promote the cause of peace in the world.

At this meeting, it was decided to set up a long-range educational peace program designed to destroy some of the myths about war.

Chairman of the group, John David Bowman, Church of the Brethren pastor, said, "Our first ads will emphasize that peace is patriotic, showing hat peace and not war is worthy of patriotism."

"Actually, war is undermining the peace we want. An ideology needs to be confronted with a better ideology—in word and deed—and not with bombs and bullets," he adds.

The group is producing decals and posters, and ads for newspapers, magazines, radio, television, and direct mail. The above design is available as a our by six inch decal for fifteen cents; twelve for one dollar. It is also available as a poster.

Orders can be sent to Christians For Peace, 1064 Mt. Clinton Pike, Harrisonburg, Va. 22801.

Volunteers needed soon Philadelphia and Houston

Several voluntary service openings will need to be filled in the near fuure, says George Lehman, voluntary ervice director for the General Conerence Mennonite Church's Commision on Home Ministries. "If we don't et the people by early fall, the prorams will be hurt, and hurt badly," e says.

The voluntary service unit in Phildelphia needs houseparents immeditely. Harvey and Martha Friesen of Henderson, Neb., will be terminating heir two-year term on August 15. A mature couple is needed for the eadership of the unit of about seven olunteers. It would be their responibility to take over the leadership of he unit, work with new unit members to find suitable service assignments for them, do the cooking and maintenance work, and become involved in a community tutoring program.

The Houston Day Care Center, which is held in the Houston Mennonite Church, also needs leadership people immediately. The Day Care Center, approved for forty children, is located in a white middle-class area and close to a black section. Mennonite Mutual Aid has given a grant to the center to bring in black children from a nearby community. The leadership people could be a couple of any age, where either husband or wife or both have some training in elementary education. The man could do some maintenance work. An alternative would be two single women, either retired from teaching or with some experience or training in education, who could take over leadership responsibility. "The ability to work with children is what counts," says Lehman.

Noncooperation gains vote From Brethren at Lincoln

Nonviolent draft resistance as an acceptable option for draft-age young men received strong approval from the Church of the Brethren at that denomination's annual meeting at the end of June.

Delegates meeting in Lincoln, Neb., voted 754 to 103 to raise noncooperation with conscription to a level of acceptance equal to conscientious objection which this historic peace church of 185,000 members has long supported.

The conference statement commends to all draft-age youth and their parents the alternative options to military service: "constructive alternative civilian service work as a conscientious objector or open nonviolent noncooperation with the system of conscription."

Although the statement did not define noncooperation, delegates who supported the proposal on the floor made it clear that they would support noncooperation to the point of accepting imprisonment rather than the draft.

All efforts to soften the tone of this proposal were defeated. The minority, while holding war a sin, had urged that individual members who resist the draft be given church support but that the church continue to say that conscientious objection was the preferred position.

The new moderator of the Church of the Brethren is Harold Z. Bomberger, a pastor from McPherson, Kan. Named moderator-elect to succeed Bomberger next summer was Dale W. Brown, a professor at Bethany Theological Seminary, Oak Brook, Ill. (Brown delivered the Schowalter lectures at the 1968 General Conference at Estes Park, Colo.)

Habegger named to overseas mission office

Elmer Neufeld, chairman of the Commission on Overseas Mission, prepared the following report.

Howard J. Habegger, missionary to Colombia and resident of Berne, Ind., has been appointed as the fourth full-time executive secretary of overseas mission work.

This appointment was unanimously recommended by the Commission on Overseas Mission and unanimously adopted by the General Board in its midyear meetings in June. The appointment is for the 1971-74 triennium, with Habegger to assume full responsibilities as COM executive secretary in August of 1971. It is anticipated that the Habegger family will be moving to Newton for a transitional period beginning in early January, during which time Howard will serve as executive secretary-elect and as Latin America area secretary.

Howard Habegger comes to this position with a strong background of experience in church and missions leadership and with excellent training. He has earned the B.S. degree from Taylor University in 1954, the B.D. from New York Theological Seminary in 1958, a TH.M. in systematic theology from Princeton Theological Seminary in 1959, and his doctorate in religion and society from Claremont School of Theology in June. His doctoral studies concentrated on the churches and missions in Latin America.

Before graduating from New York Theological Seminary, he served for a year as assistant minister of First Church, Berne, Ind., and from 1959 to 1962, he was pastor of Grace Church, Lansdale, Pa.

Following a year of Spanish language study in Costa Rica, the Habeggers served two terms as missionaries to Colombia. Howard was particularly concerned for a Christian witness in the rapidly growing urban areas, and he assumed leadership responsibility for establishing a Mennonite church in Bogota.

When asked about his perspectives on this major mission assignment for the 1970's, Howard emphasized two dimensions. "I want to build upon the foundations laid by our earlier leaders, but we must also move in some new ways, keeping up with the changes in the Third World—Asia, Africa, and Latin America. For example, the emergence of strong independent new churches in the third world is one development that will at points need to change our mission strategy. In spite of recent challenges directed against Christian missions in many parts of the world, I see tremendous opportunities."

In the missions secretary position, Habegger will be succeeding Andrew Shelly and prior to him Orlando Waltner and John Thiessen. Andrew Shelly will have served for the better part of four trienniums, essentially during the decade of the 1960's.

During this time, he has come to be known as the representative of overseas missions in the General Conference. Under his dedicated and vigorous leadership, the Conference missions program has grown in scope, personnel, and budget to an unprecedented extent, now including well over two hundred full-time workers and a budget of approximately one and one-third million dollars.

By the overseas workers themselves, he has been known as an undergirding pillar of the cause in which they are engaged, and by the home churches he has been known as the one who ceaselessly sacrificed personal comforts to keep urging greater support of Christian missions throughout the world. Likely no other person in the total Conference has visited as many congregations as often during this decade as has Andrew Shelly. His rare combination of personal commitment, Christian stewardship emphasis, and missions support has challenged many to deepen their own commitments.

The decade under Shelly's leadership has been one of rapid change in the third world, particularly with the emergence of new nations and strong overseas churches. In the United States and Canada, as well as in other parts of the world, it has also been a decade of much growth in interchurch cooperation. He has been

Habegger

Shelly

especially involved in the development of inter-Mennonite missions cooperation as symbolized in the Council of Mission Board Secretaries. Within the General Conference itself, he has given leadership in the transition from the old to the new constitution under which our joint efforts are organized geographically (overseas and domestic) rather than in terms of separate functions (missions and service).

To Andrew and his devoted family, the Conference owes a deep debt of gratitude. The Shellys, beyond the summer of 1971, have not yet made definite plans.

In the appointment of a new executive secretary, the Commission on Overseas Mission has been concerned, first of all, to find a person who is himself deeply committed to the Great Commission of the church, given by Christ himself, in both word and deed. In addition, the commission has been concerned to appoint someone with a keen awareness of the times in which we live, so that the unchanging gospel may be strategically presented in the contemporary situation. Also, the commission was concerned to find someone with actual missionary experience who could thus better understand the experiences of overseas workers and, also, the point of view of national church leaders. The commission believes that these and other characteristics are clearly represented in the life of Howard Habegger.

Continuing with the commission into the 1971-74 triennium will be Verney Unruh, Asia secretary, and Lubin Jantzen, personnel secretary.

RECORD

Marriages

awrence Buller, First Church, Newon, Kan., and *Ann Cravens*, Salem Jnited Methodist Church, on July 12.

David Eugene Burkholder, Beaveram, Ohio, and *Judith Ann Suter*, rase Church, Pandora, Ohio, on ulv 11.

Michel Burnett, Chicago, Ill., and *anda Guhr*, Lehigh (Kan.) Church n July 5.

Duane Duerksen and *Agatha chmidt*, both of Alexanderwohl hurch, Goessel, Kan., on July 26.

Ron Duerksen, Mennonite Brethen Church, Hillsboro, Kan., and *rancine Ratzlaff*, Tabor Church, lewton, Kan., on June 27.

Steven Ensz, First Church, Newon, Kan., and *Marcia White*, Trinity leights Methodist Church, on July 3.

Richard A. Geiger, Grace Church, andora, Ohio, and *Carol Hussy*, lenwood United Methodist Church, olumbus, Ohio, on July 19.

Emanuel Goode, Knightstown, Ind., nd *Connie Augsburger*, Grace hurch, Pandora, Ohio, on July 12.

Clifford N. Henning, Lenexa, Kan., nd *Patricia Kay Schwartz*, First hurch, Pretty Prairie, Kan., on July 1.

James A. Kauffman, Salem Church, reeman, S.D., and *Joyce Streyle*, ion Reformed Church, Menno, S.D., n June 21.

Gary Klassen and *Carolyn Graber*, oth of Zion Church, Elbing, Kan., n July 10.

Ted Lautzenheiser and *Hazel Marie ieser*, both of First Church, Normal l., on June 27.

John P. Lehman, First Church, erne, Ind., and *Barbara Moyer*, looming Glenn Church, Blooming len, Pa., on July 18.

Thomas Schumacher and *Sylvia oyce Luginbihl*, both of Grace hurch, Pandora, Ohio, on July 18.

Ray Maynard and *Mary Jeanne reid*, Calvary Church, Washington, l., on July 11.

Jesse Slager and *Linda Noffziger*, oth of Boynton Church, Hopedale, l., on July 19.

Kenneth Gene Regier, First Church, utchinson, Kan., and *Sandra Mclaflin*, Kingman, Kan., on July 3.

Wayne Sanford, United Methodist Church, Ottawa, Ohio, and *Twila Amstutz*, Grace Church, Pandora, Ohio, on July 18.

Wayne Schantzenback, East Swamp Church, Quakertown, Pa., and *Janet Lehman*, First Church, Berne, Ind., on May 23.

Robert Schlegel, East Swamp Church, Quakertown, Pa., and *Janet Kunkle*, Calvary Wesleyan Church, Bethlehem, Pa., on June 6.

David T. Schmidt, First Church, Newton, Kan., and *Elda Fast*, Goessel (Kan.) Church, on June 30.

Harlow Schmidt, Tabor Church, Newton, Kan., and *Monna Baird*, First Christian Church, Greeley, Colo., on July 18.

Dennis Simpson and *Annabeth Enns*, First Church, Newton, Kan., on July 4.

Jay Sprunger, First Church, and *Gloria Amstutz*, First Missionary Church, both of Berne, Ind., on May 2.

David Swavely, East Swamp Church, Quakertown, Pa., and *Helen Higgins*, St. John's Lutheran Church, Somneytown, Pa., on June 6.

Howard Wideman, Wideman Church, Stoufeville, Ont., and *Mary Dorcas Martin*, Waters Church, Copper, Cliff, Ont.

Baptisms

Bethany Church, Watrous, Sask., on May 24: Ray Willms, Herbert Kornelsen.

Eicher Emmanuel, Wayland, Iowa, on May 24: June Freyenberger, James Freyenberger, Eric Graber, Elizabeth Martens, John Martens.

First Church, Bluffton, Ohio, on June 7: Mrs. David Gratz, Kristie Heiks, David Brauen, Mark Burkholder, Janet Kaufman.

First Church, Mountain Lake, Minn., on June 28: Rosella (Mrs. Arthur) Baerg.

First Church, Normal, Ill.: Ricki Heiser, Lonnie Kaufman, Michael Palmer, Connie King.

Hebron Church, Buhler, Kan., on June 21: Bruce Regier, Kenneth Siemens.

Calendar

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-21, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Eastern

Sunday evenings in August and September—Quakertown, Pa., Drive-In Church, East Swamp.

Western

Aug. 2-6—Whitewater, Kan., Youth Missionary Conference, Emmaus Church.

Deaths

Willard C. Cressman, Grace, Lansdale, Pa., was born June 18, 1894 and died July 4.

Derek Morton Dueck, Beatrice (Neb.) Church, son of Mr. and Mrs. Klaus Dueck, was born Dec. 31, 1966 at Omaha, and died July 2.

Leah Luginbill Ellenberger (Mrs. Noah), First, Berne, Ind., was born May 16, 1882, and died July 2.

Orlin F. Frey, Mount Morris (Ill.) Church of the Brethren, was born April 18, 1919 in Iowa, and died July 4. He had served as minister of Mennonite congregations in Goessel, Kan., and Topeka, Ind., and Church of the Brethren congregations in Ohio and Illinois.

Carl Luginbill, First, Berne, Ind., was born Dec. 5, 1909, and died July 2.

William Schrag, Menno, Ritzville, Wash., was born Mar. 6, 1899, and died May 12.

Lois Humston, Eicher Emmanuel Church, Wayland, Iowa, was born Aug. 31, 1925, in Washington, Iowa, and died June 24.

Margaret Sommers, Eicher Emmanuel Church, Wayland, Iowa, was born Nov. 12, 1880 in Alsace-Lorraine, and died July 1.

Lennis Steiner, Grace Church, Pandora, Ohio was born July 8, 1890, and died July 14.

Laura Wiebe, Emmaus Church, Whitewater, Kan., was born May 21, 1947, and died July 17.

Workers

Robert and Sharon Bartel, members of the Trinity Church, Hillsboro, Kan., are the first members of a voluntary service unit being established in Elkhart, Ind. They began a two-year term of service July 6. Bob works with HOME (Home Ownership Means Equality) and Sharon is unit hostess and works in a day-care center. They are graduates of Bethel College, North Newton, Kan. Their parents are R. J. and Matilda Bartel and Henry W. and Edna Goossen, all of Hillsboro.

Herman and Ruth Buller, General Conference Mennonite missionaries who first went to the Congo in 1966, return to the Congo this month. They have been working under the Commission on Overseas Mission as part of the Congo Inland Mission. They are members of the Bethel Mennonite Church, Hydro, Okla., and spent their one-year furlough in Orienta, Okla. During their first term in Congo, Herman served as coordinator of medical services of the Congo Inland Mission. Upon his return to the Congo, he will be assistant treasurer of the Mennonite Church of Congo. Ruth has been a dental assistant and spent two years in relief work.

Helen Busenitz, Emmaus Church, Whitewater, Kan., has returned to a mission assignment in Ecuador after a year of furlough.

Arthur Norman Claassen, Emmaus Church, Whitewater, Kan., is in 1-W service in Kitchener, Ont.

Paul and Judy Classen, Hillsboro, Kan., left July 1 for a three-year assignment in the Congo under the Mennonite Central Committee. After two months of language study in Brussels, Belgium, Paul will become the comptroller-business manager for the MCC Congo office in Kinshasa. Judy will teach in the American School in Kinshasa. Prior to accepting this assignment, Paul served as office manager at MCC headquarters in Akron. Both are members of the Hillsboro Mennonite Brethren Church.

Madeleine Enns, of the Arnaud (Man.) Church, was commissioned on July 19 to teach at the Hwalien Christian School for missionary children for the General Conference Mennonite Church's Commission on Overseas Mission. She has attended Manitoba Teachers' College, the University of Manitoba, and Canadian Mennonite Bible College. An experienced teacher, she has taught in the Hanover School Division, Steinbach, Man. During the past three years, she taught in an inner-city school in Hamilton. One summer she taught English to new Canadians in Toronto.

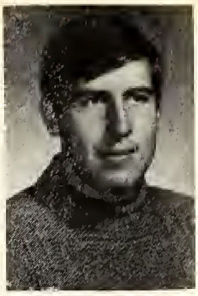
Arthur and Viola Friesen, Reedley, Calif., are entering voluntary service with the General Conference Mennonite Church's Commission on Home Ministries. They have retired from public school teaching. From 1940-58, they worked as missionaries in the General Conference's work among the Indians in Oklahoma. They will be in Fort Wayne, Ind., this summer. In addition to working in educational programs, they will be having some leadership responsibilities.

O'Ray C. Graber, formerly of Oklahoma City, has been appointed director of the Rocky Mountain region of the National Conference of Christians and Jews with offices in Denver. During the last six years in Oklahoma City, he developed the Mennonite Church Center and worked as a neighborhood center specialist with a community action program.

Abe Janzen, Neuanlage Grace Church, Hague, Sask., left on July 4 for Cuba for a six-months period of voluntary service at the invitation of a Christian and Missionary Alliance missionary. Janzen is nineteen years old and a student at Canadian Bible College, Regina. His parents are Mr. and Mrs. Abe G. Janzen, Hague.

Workers wanted

A news writer is needed by the General Conference offices at Newton, Kansas. Submit application stating training and experience to Personnel Office, Box 347, Newton, Kansas 67114.


R. Bartel

S. Bartel

H. Buller

R. Buller

Enns

A. Friesen

V. Friesen

Graber

DISCUSSION

The day peace came to the world

NCE UPON A time there were the oung people. "This is the Age of quarius, the age of peace!" they roclaimed. In song and with the ance, they called to anyone who ould hear, "Let there be peace on arth, and let us do our part to bring orth peace."

Discovering anew the joys of build- ng rather than destroying, with zeal outh supported the minorities' asser- on of self-worth, gave assistance to e poor in their struggle for dignity, nd were most unflinching in their etermination that wars should cease.

It was natural, therefore, that the oung should decide among them- elves, "Let us share this wonder with ur elders, who have loved and cared r us all our days. Surely, they will in with us and, too, proclaim the ge of Aquarius. Our elders have reat power, influence, and money. ith their help; war, poverty, and rejudice will cease. Our government ill listen to the elders, for have ey not taught us fine virtues and iligently sought to instill in us the ve and teachings of Christ, the reat One of Peace?"

So the young people went to their lders in great anticipation. "Come ith us, for the Age of Aquarius is r all. Help us with your great pow- r, influence, and money to take away e draft boards, the ROTC, the facili- es within our giant corporations hich make weapons of death and estruction. Wipe fear, pain, and unger from the face of the earth. ogether, let us build, not destroy."

But to the dismay of the young, eir elders answered them, "You are experienced. You cannot know there no peace without destruction. Do ou not understand? Because we have ved long we know what is best. Be uiet, hear us.

"For you will see, when by our wesome might we have made clear ur sincerity in bringing peace to the ny, helpless countries of Southeast sia. Untold numbers of their men, omen, and children will have lost eir lives, the cooling green stripped om field and jungle, crops utterly ined. Sacred relics of their treasured past will have been crushed under the weight of fallen temples.

"When this time has passed, you will hear the words of these humble oriental peoples: 'Thank you, O, concerned ones, for your most awful destruction in the name of peace, which is ours beyond measure. Even as we sit here on our silent, vacant fields beside the many grave-humps of our little ones and the flower of our manhood, we know that you, too, have lost many of your finest young men. All for us, to bring an end to that depraved ideology which threatened our weak, sickly countries.' "

Straightway the young began to have tantrums (as the young will do) and began to wring their hands and tear their hair. They stamped their feet and began to have such new things as sit-ins. They protested the draft boards by marching and chanting in front of them. They 'protested' the shooting of the Panthers in their sleep, the low wages of the postal workers, the exploitation of the poor, and Martha Mitchell's one hundred pairs of shoes.

The elders began to warn the young they would be punished, because they were immature and their behavior had become unacceptable. Again, the elders attempted to counsel the young and entreated the government to do likewise. The President and the Vice-President took to warning the young. "It has been proven. Destruction is the only true path to peace," they said. "Wait, and you will see. You want results *now,* you say. That is an indication of your childishness. It takes time and much destruction for a lasting peace. Hear us! We appeal to your sense of loyalty. It is the patriotic duty of all to serve the cause of peace by destroying."

Now the young completely lost their cool. (This was because they were young.) Their elders viewed this lack of maturity, solemnly shook their heads. "We love them so. Alas, they have forced us to resort to harsh punishment to restore peace."

The young refused to listen, but now went completely to pot. They took to destruction themselves, making bombs with which to lay waste the draft boards, attempting to infiltrate the corporations which made weapons of war; and in anger, tears, and frustration bombed the office buildings. Knowing they were doing precisely that which they had once decried, violence for violence, they knew not how to stop.

Shortly, the elders together with the government announced to all people, "It is time for the punishment." They fell upon the young people, beat them, and threw them in jail. Many of the young were shot and killed by the national guard which had been lovingly provided in order that the violence be brought to a swift end.

The elders, together with the government, were confident. "Observe, all people far and near, it is we who are bringing to the young the Age of Aquarius. The time is surely nigh."

But, oh, the youth, in a frenzy of rage and anguish, withheld not their bloodied hands. The carnage, the killing continued for the elders lost their cool (they had held out longer, because they were elders) along with the government, and crying and death were everywhere.

In the springtime, the birds flew over the rolling ferment on their various ways to their summer nestings. They were puzzled by the sounds of tumult below. But before they reached their nesting grounds they were stunned and then blinded by a fearful light, which did cause them to fall to the ground where they died. So they then did not witness the soft all-enveloping cloud which rose and grew and spread to an immense height, gradually assuming the shape of a monstrous mushroom.

It took many days and nights for the mushroom to disengage itself from the soil of the earth. Then, yes, without a doubt, there could be no dissent, the elders and the government had been absolutely right. Evidence was everywhere. Surely, after destruction, great destruction, a lasting peace (perfect peace). A mantle of tranquillity, a calm, settled down upon the planet earth. It slept. *Lois M. Eckman, 516 Capri Rd., Lancaster, Pa.*

LETTERS

Everyone wants liberation

Dear Mr. Shelly: I see our *Mennonite* has decided to explore the "battle of the sexes" [June 30]. I'm wondering why, all of a sudden, everybody wants to be liberated from everything. Why are so many clamoring for recognition they do not deserve? Why do women want to be liberated from the most wonderful occupation God ever offered "the rearing of a Christian family" so they can enter "the great ulcer factory," the business world of men?

Why do our young folk singers have to holler at the top of their lungs? Are they trying to be heard above the din of battle and the noise of exploding bombs?

Why are certain groups bent on destroying property and lives? Are they trying to show us that our country, great as it is, is not immune from revolution and rebellion and all of the destruction a war can impose on a country overrun?

Why have some of our young students suddenly become so knowledgeable that they can run our schools better than men who have spent a lifetime in the field of education?

Why is it suddenly not necessary to obey God's laws of morality? Are we so thoroughly convinced that the medical doctor and the psychiatrist can repair any damage we can inflict on body and soul? I'm not so sure.

Do we believe that we are God's chosen people and as such are not required to obey His laws?

A sign in many implement stores reads, "When everything else fails, try reading the directions." It seems to me we've tried everything and it's not working. Isn't it about time to look back and see what Jesus had to say about love, peacemakers, the meek, the merciful, and doing unto others? I'll admit this way is not a bed of roses. They crucified Jesus. They murdered Gandhi and Martin Luther King and hundreds of others along the way, yet how can our world become a better world unless an individual or group of individuals are willing to lead the way. . . . *Peter Ropp, Rt. 1. Normal Ill.* July 7

Glad for banner carriers

To the Editor: Esther Jantzen's article, so relevant to the times, brought to mind a piece of fiction read many years ago and checked again now: A man says, "God made Man before he made Woman." And a woman replies, "Second thoughts are best. . . . God must have created Woman because He found Men insufficient." In any case, here we are—both men and women—and although we may find that the combination does at times present problems, we may agree that God's ways are "past finding out."

Ashley Montagu, noted anthropologist, wrote a book "designed to bring the sexes closer together, not to set them apart by placing one above the other." I have often wondered whether the title of the book, *The Natural Superiority of Women*, is unfortunate; unfortunate because it makes it difficult for both men and women to approach this masterpiece without some bias or prejudice. . . .

I have always been a rebel, and still my interest is aroused whenever a group with a cause goes into action. I do not always agree with the cause, and often I cannot approve of methods employed, even while I understand the principles at stake. When I had read Esther's article and the eight responses that follow, I was happy that there are still young people who are willing to carry the banner. I agree with Delphine Martens that the question is not whether male or female is superior; the important thing is that each one is given the right and opportunity to be a person.

I felt that with the passing of the years, the pot that once boiled furiously is now merely simmering—but it is still on the fire. In thinking over the changes brought by time, I find comfort in the closing lines of a poem I was once commissioned to write for a special program on occupations and professions: "No matter what your work, your daily task,/ Of this great verity you may be sure:/ If, in the ebb and flow of daily toil,/ You feel the smile of the Eternal One,/ Then you are blest indeed. And you will have/ The strength you need to scale each mountain height,/ Assured that in the rugged hills of truth/ The valiant climber never climbs in vain." Any woman can have this experience. *Helen H. Mueller, Rt. 1, Box 307, Cape Girardeau, Mo. 63701.* July 6.

Perspective on rights call

Dear Sir: I write this letter in response to Esther Jantzen's article on women's rights [June 30]. This is written in hopes of helping Christians to keep a right perspective in regard to all the rights movements and their relationship to the life of the Spirit of Christ Jesus.

Beloved, I feel that there are spirits abroad in the world today which have a semblance of righteousness, but are not really so. Unless we are on guard, we may be taken for a ride and jeopardize our spiritual life. Let us consider the true spirit of the so-called "movements for justice." These seem to be springing up with increasing rapidity. There are the movements for racial justice, justice for college kids, abolition of war and world justice, and now justice for women. What about the atmosphere surrounding these movements? Are they in keeping with the Spirit of Jesus? If you are uncertain, I challenge you to immerse yourself in everything that Jesus taught. Why don't you try scan-reading the four Gospels tonight or, perhaps, the entire New Testament. After you have finished, read Esther Jantzen's article in the June 30 *Mennonite*. I did this, and I became disturbed, because I felt that a great part of the spirit of the women's rights movement was contrary to the Spirit of Jesus. He taught a dynamic faith that enables one to face any situation in life in a positive manner with humility, grace, kindness, and creativeness. Esther's article, as with other rights movements seems to justify rage and revolution. It is characterized by a spirit of bitter accusations, toward men, the social structure, and even the Apostle Paul, himself.

Jesus taught me self-abnegation—to take the lower seat—to see how much I could give to life, rather than get from it. *Alfred Sauer, Box 38, Moundridge, Kan. 67107.* June 29

MEDITATION

The shape of our obligations

IN THE MARCH 2 issue of *Time,* an article appeared with the title, "The World of Richard Nixon." In this article, President Nixon was quoted as follows, "We are not involved in the world because we have commitments: we have commitments because we are involved. Our interests must shape our commitments, rather than the other way around."

The above principle comes to bear when we start discussing Christian obligation. Have we confused obligation with love for our fellowman? I feel that in some cases obligation has replaced love and in other cases obligation and love have become so intermingled that the two are indistinguishable. In other words, the participants have come to the point where they fulfill their obligation without really thinking through the reason they are participating.

One may say at this point, "What difference does it make whether or not the individual is performing the act out of obligation or out of love for his fellowman as long as the recipient is reaping the benefits?"

If the only reason for the act is to temporarily relieve the surface problems, then it probably does not make any difference. But if we are thinking in terms of aiding the recipient to help himself and be rehabilitated, then it makes all the difference in the world. The optimum level of rehabilitation takes a face-to-face situation for each one to teach one and in this situation there is no confusion or gray area concerning the question of whether or not it is done out of obligation or love for our fellowman. However, not always is a face-to-face situation possible, which would mean we should support a representative from the church to aid in the rehabilitation process.

Many of our Anabaptist ancestors lost their lives because of what they believed and the reason they lost their lives was because of the rigidity of the thinking of those in power. In other words, the Anabaptist was in the minority and the individuals in power represented he majority and the principles of our ancestors did not coincide with the majority. When we dissect our own lives, most of us fall in he category of being in the majority and if we are not careful we will find ourselves on the opposite side of the fence that our ancestors were. Are we persecuting the minority individual in our group either on purpose or due to the fact that we have not thought through our position? Are we rigid in our thinking? Do we accept individuals that believe differently—really accepting the individual on the basis of ove for our brother and not because it is our Christian obligation o accept him?

Let me rephrase the quote used at the beginning: "We are not involved with others because we are obligated: we have obligations because we love our fellowman. Our love must shape our obligations."

Ken Schwartzentraub

Always a strong word

was flat on my stomach on the osteopathic table while the nurse was applying to my back the "heating irons" of the Aloetherm. Suddenly she asked, "Were you always a Mennonite"? Without too much hesitation, I replied affirmatively. But then I got to thinking. Of course, I was raised in a Mennonite family. I even stem from the Oberholtzer and the Landis families. Did that make me a Mennonite—or was it when I confessed faith in Christ and joined the church? t was the word *always* that bothered me. That is quite a strong word. am not sure if even now I am always worthy of the name Mennonite—or Christian.

Ward W. Shelly

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I'm for peoplehood

Menno Wiebe

To be or not to be a Mennonite? That is *not* the question. Or perhaps it is? The question could also read and frequently is: to be or not to be a Christian? First a Christian; then a Presbyterian, an Anglican, a Mennonite—is the wording of the more common testimonial.

An urgent theologically-valid contention, I think, is that *we better be a people or we perish.* In the framework of 1 Peter, the distinction between adherents to Jesus Christ and nonadherents is made on this point: Once no people—now God's people.

It probably doesn't hurt to be reminded that such loners as prophets, poets, evangelists, who characteristically make a pitch for individual or personal commitments, are themselves products of a given people. They don't emerge from thin air. Hebrew prophets have their homes with the Hebrews. Similarly, the specific encampment furnishes the peoplehood of the American evangelists. The speech always betrays the loyalty to specific network of peoples. And so it ought to be.

American/Canadian Mennonites who have earlier been obsessed with the prevailing melting-pot notion have suddenly discovered that becoming as much as possible like the "average American/Canadian" is not really freedom, in the end. To be relieved from being a Mennonite is no relief at all. It is simply a transfer of encampments. What we need to ask is whether that switch is worth it.

To say that being a Christian is more important than being a Mennonite or a Presbyterian or something else is to ignore the peoplehood thing. And the Bible makes a great deal of being a people—that is, of belonging to a body. The kinship of the patriarchs: Israel, an organized body jointly struggling for nomadic survival in the desert; or Jesus' selection of a body of twelve, then of seventy, to be His people, and the strongly-renewed assertion of peoplehood in the New Testament churches decidedly belong to the gospel itself.

To be a Christian without being a belonger is to escape the sociological realism that goes with the Christian faith. Peoplehood is the point of anchorage—even the empirically real and testable manifestation of faith in Jesus. It is also the point where the Christian faith is both vulnerable and believable.

Following our summer biweekly schedule,
our next issue will be dated August 25.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:30 AUGUST 25, 1970

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Sarah carefully dusted the furniture. That was a habit she hadn't tried to break—dusting every morning. Trina was probably still upstairs in her room, sleeping. Sarah thought her new daughter-in-law's habits were as foolish as her silly-sounding name. What Sammy, her youngest son, could have seen in such a gay, light-minded creature was more than Sarah could imagine. However, Sammy had married the girl and now she must make the best of things.

Maybe I can change her—make her more serious—if they live with us for awhile, thought Sarah as she vacuumed the rug. That was another thing she did every day. She hated to see one speck of dirt on that rug. The tripping of light footsteps on the stairs reminded her that Trina might be awakened by the hum of the machine. She looked up into her daughter-in-law's sleepy green eyes.

Trina blinked once or twice before she said, "Boy, do I love energetic people."

The catless years

Lucy Ellen Bender

Sarah felt her backbone stiffen. Trina was being sarcastic. Well, she wasn't going to let herself get angry. She had an example to set for the younger woman. "Good morning, Trina," she said, hoping she sounded more pleasant than she felt.

"Morning." Trina flicked her dark bangs out of her eyes and flitted across the room. Even after two days of having Trina in the house, Sarah still marveled at the easy grace of the girl's movements. "Guess I'll go outside and see what Sammy is doing this morning." The girl flung a sweater about her shoulders and left the oom.

Not a word about helping me, snorted Sarah to herself. She knew better than to ask Trina whether she wanted breakfast. Trina didn't beieve in eating before noon. She wanted to keep her figure trim. Some armer's wife she would make—she hould have been up before dawn helping Sammy, as Sarah had helped her own husband in her young wifehood.

Sarah hurried about her tasks. If ge had whitened her hair, it had not lowed the quick motions that made her a fast worker. By the time Trina ame floating back into the house, arah was sitting calmly with her mending basket beside her and a stack of socks in her lap.

"Is there something I can do to elp you, Mrs. Janzen?" asked Trina.

Sarah flinched. All the other young women in the community called their mothers-in-law Mother. But not Trina. he had to be different.

"I could help fix lunch," offered rina.

"Yes, maybe you could peel some otatoes for dinner," suggested Sarah, gnoring the word lunch. Trina talked ke all city girls, but that didn't hange the fact that her country husand needed something more substanal for the noon meal than a sandich.

This was the first time Trina had fered to help, so Sarah went quick to the basement for potatoes bere the girl could change her mind. When she came back up, Trina was taking the dishes from the drain rack. "Just let those go," ordered Sarah. "I'll put them away later." She handed the potatoes to the girl.

Trina got a paring knife and cut deeply into a potato. The earthy skin of the potato fell away from her inexpert fingers.

"Maybe you could make the peel a little thinner," Sarah offered gently. After all, Trina had been an only child and probably hadn't helped much at home.

"Put a little water in your pan," Sarah added. "The potatoes are really quite dirty and will peel more easily that way."

Trina said nothing but followed all of her mother-in-law's suggestions.

Then she got out a kettle and put the potatoes in. Sarah watched her sprinkle salt generously on the potatoes and add a lot of water.

"I never salt potatoes before I cook them," she couldn't help saying.

Trina turned helpless green eyes to the older woman. "Can't I do anything right?" her look seemed to say. Sarah pinched her lips together. This girl must be taught or she wouldn't be a fitting wife for her son.

Next, Trina went to the cupboard to get dishes for the table. She set the plates, then put a pat of butter on the table. "I always put two on," said Sarah without thinking.

She saw Trina bite her lip and go to the cupboard for more butter. Maybe she'll learn eventually, Sarah told herself.

After dinner, Trina went out with Sammy, without offering to help with the dishes. I guess she thinks she did her share, thought Sarah as she hurriedly stacked the plates. Really, she should set up a schedule and see to it that the girl did a little more work. She needed to learn a few things before she and Sammy moved into a home of their own.

That evening after supper, Sarah said to Trina, "Would you like to go to sewing circle with me tomorrow?"

Tina shrugged. "Not really, Mrs. Janzen. I'll stay home and fix lunch for Sammy and Mr. Janzen."

Sarah had a brief vision of Trina making a mess of things. "You really ought to go with me," she argued. "All the other young women go. You would learn to know a lot of people."

Trina just said, "No, I really don't care to go," and then went upstairs to get ready to go wherever it was she and Sammy were going. Sammy didn't seem to think he needed to tell his mother his whereabouts since he was married.

After the young people were gone, Sarah sighed and said to her husband Alex, "She sure needs to learn a lot."

"Who—Trina?" Alex asked. "She looks like a pretty, neat, well-mannered girl to me. What do you want to teach her?"

Sarah snorted. "She doesn't even know how to peel a potato properly, Alex."

"Did you, when we got married?" Alex asked, grinning.

Sarah stopped putting away dishes, a queer look on her face. "No, Alex, I guess I didn't."

"And remember how well you liked all the directions my mother gave you those couple months we lived with my folks?"

"Oh, Alex, they were mostly about foolish little things that didn't matter," Sarah said and then stopped again. Was the thickness of a potato peel so important or, for that matter, the time of salting the potatoes or the number of butter pats on the table? She was silent for a long time, considering what she had been doing.

The next day at sewing circle the conversation turned to Sarah's new daughter-in-law. "Does she help you a lot," wondered Della.

"Well, no," admitted Sarah, reluctant to discuss Trina publicly.

"I'll bet she's a lazy thing, isn't she?" wondered Della, snatching at straws. "She'll probably never be much of a worker."

Sarah bristled. It was one thing for her to criticize Trina, but to allow Della to malign Trina publicly was another matter, altogether. "Trina will do fine once she has a home of her own," she heard herself say.

"Oh, well," amended Della quickly, "I guess she's pretty young, yet."

Change of heart

They threw out the faulty pump
from the tottering white building
and fitted in its place a working pump
from a demolished black building.
Workers rushed to shore up the building of white
that had received the gift from the black
and life began once more
as a gift.

Barbara Jurgensen

"Yes, she's just like all of us were one day," Sarah said, and with that, the subject was closed.

On the way home, Sarah whispered a little prayer. "Dear God, help me to be unselfish in little matters."

When she came home, Trina was already in the kitchen, preparing supper. Sarah smiled at her, then opened her eyes wide in surprise.

A little black kitten was playfully batting a ball beneath the table. "Where did she come from?" Sarah asked.

Trina smiled at the kitten. "Isn't she darling?" she asked. "I found her at the barn and brought her in."

"A cat in the house?" Sarah recoiled from the thought. "Cats belong outside," she said flatly.

"But isn't she beautiful?" coaxed Trina, snuggling the kitten against her cheek. "She really isn't a cat, yet, you know. She'd be such nice company for us here in the house."

"Company—in the house?" Sarah scarcely tried to keep the horror from her voice. Never, in all their years of marriage, had she and Alex had a cat in the house for so much as an hour. "Cats belong in the barn," she said firmly.

"Not this cat—she's a domestic animal. She belongs with people. Can't you see how much she'd like to stay?"

Sarah did not look at the cat. She was not going to have a cat in the house, and that was that. "You'd better take her back out, Trina," she said, trying to keep her voice friendly.

Trina's pretty face clouded and her jaw seemed to harden. "I want to keep this kitten in here this evening. Is there any real reason why I can't?"

"Just this—I've never had a cat in the house, and now is no time to start." Sarah closed her mouth abruptly. She wasn't keeping the resolution she had made on the way home this evening. She had been about to raise her voice and tell Trina to get the cat out of the house.

The older woman stood rigid as her daughter-in-law stared at her. Sarah thought she saw the ghost of a smile on Trina's face as the girl whirled and left the room.

Sarah realized, too late, that the kitten was still in the kitchen. I'll finish supper—then I'll take the animal out, she thought. Trina really was being impertinent. How could she expect her mother-in-law to change the habits of a lifetime just for a silly, girlish whim? Was she really being selfish to insist on a catless house?

"Grandma, I'm here." It was Lois, Jack's little girl. They lived next door, and the child often came to visit her grandmother.

"Oh, Grandma, what a pretty kitten." Lois lifted the kitten and stroked its silken black fur. "How did the kitten get in, Grandma? You never let me bring a kitten in." The child looked accusingly at her grandmother.

"It was Trina's idea—I was just about to take her back out." Sarah looked critically at the supper table. "I guess that'll do," she said.

"Does Trina want the cat in the house?" asked Lois innocently.

"Yes—did she talk to you about it?" asked Sarah suspiciously.

"Oh, no, not a word." Lois hugged the kitten close to her. "I just thought if Trina wants it here, why won't you keep it in the house for awhile? Trina and Sammy won't be here long. Soon they'll have their own house, like Mommy and Daddy and I do. Then you won't need to have a cat anymore at all, Grandma."

"I don't know." Sarah couldn't stop staring at the kitten. She had a crazy impulse to reach out and touch the shining fur. "Oh, all right, let her in for now," she said gruffly. "I guess a few hours won't hurt."

"Oh, goody, Grandma." The child was soon playing happily with the kitten, who chased a ball around and around the room. Then, Lois heard her mother calling and dashed out the door.

Sarah looked about her. She didn't want anyone to see her being foolish. Then she lifted the cat and smoothed the soft fur with her calloused fingers. It is a pretty thing, she admitted shamefacedly. Besides, what Lois had said was true. When Trina and Sammy had a home of their own, she would have many lonely, catless years of doing everything her own way.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Arsonists set fire to Woodlawn Church

IRE PARTIALLY DESTROYED the build- ig of the Woodlawn Mennonite hurch on Chicago's southside early n the morning of July 30.

The building has been temporarily oarded up. The three-alarm fire that ad been deliberately set by persons nknown did $25,000 worth of dam- ge to the sanctuary, board room, of- ces, and second story of the educa- onal building. An empty can of aint thinner was found near the ene of the blaze.

The burning of the church was the imax of a dispute between the Ken- ood-Oakland Community Organiza- on (KOCO) and a federation of teen- ge street gangs known as the Black Stone Nation (formerly the Black- one Rangers). The struggle erupted to the open in June but had been mmering for months.

Curtis E. Burrell, Jr., pastor of the oodlawn Church, is the full-time rector of KOCO, a comprehensive mmunity development program with potential funding of three and one lf million dollars from the Com- unity Renewal Society. (See *The ennonite,* March 18, 1969, p. 189.)

The Kenwood-Oakland Commu- ty has a population of 52,000 and percent of these people are black ith low incomes and an unemploy- ent rate double that of white com- unities.

And half of these people are twen- -five years of age or younger. The en-age gangs are a fact of life and ice its beginning in 1968, KOCO s attempted to relate to them and clude them in its program.

In May 1969, a youth coordinator the KOCO staff recruited more than 0 members of the Black P Stone ation to participate in a demonstra- n against hunger in Springfield, ere the issue was being presented the state legislature.

Members of the Stone Nation were o hired by KOCO to work on its ff. The controversy about this re- ionship, which raged in the city d the Kenwood-Oakland commu- y, did not leave the Woodlawn con- gation untouched as its facilities re sometimes used by the Stones for their meetings. Some of the members left the church because of this tension and disagreement with the pastor and his strategy as a community leader.

For though the Stones made positive contributions to community life, they were also involved in acts of violence. Members of the gangs used threats to extort money and to recruit members.

To stem this harassment, Burrell dismissed several of the Stones from his staff early in June. This led to threats and reprisals directed against Burrell. His family went into hiding on June 10. The KOCO office on East Forty-seventh Street (three blocks from the church) was bombed and closed. On June 22, nine shots were fired into the Burrell home.

Burrell attempted to rally support with a walk of his followers through the community as a demonstration against fear on June 23, which received a limited response of about twelve and considerable publicity in the city's newspapers.

"The walk simply proved that there is great fear in our community," said Burrell.

A similar effort on July 18 to demonstrate resistance to the intimidation of the street gangs on July 18 was more successful when 600 to 700 people participated.

But two days before the fire, a second attempt was made on Burrell's life while he was at a meeting at the Woodlawn Church.

"The shooting does not frighten us," said Burrell, "but makes us more determined to stand up against the street gangs."

The church in the street: Jesse Jackson delivers the sermon at Woodlawn.

Burrell feels that KOCO has made significant achievements in the southside community. "When the people complain of corrupt landlords or problems with a city agency or about various forms of exploitation, KOCO has rallied its forces and raised its voice," he says. "So we have done in matters related to housing, economic development, welfare, and education."

He hopes that a neighborhood health center will soon be established in the Kenwood-Oakland area which has no medical facilities.

While progress has been made in the direction of physical renewal and development, Burrell sees need to attack human problems. "The people have expressed their fears and concerns over the incidents of shooting, violence, and intimidation that go on in the community," he says. "The people have complained about an oppressive dimension of gang activity and these concerns have not been addressed as clearly as they need to be."

He adds, "The solution to the problems of gangs, violence, and intimidation in the community will come out of the community, out of people who care enough to act."

In the July 27 issue of *Time*, Burrell was reported to be opposed to white intervention. "What the police have to do is stand out of the way and let black men deal with their sons," he said.

To dramatize the intent of the church to remain in the community, a public worship service was held on Sunday, August 2, on the lawn and street surrounding the fire-damaged church. Individuals primarily responsible for planning the service were Curtis Burrell, pastor of Woodlawn Mennonite Church; Ed Riddick, member of the church; John Barber, president of Black Men Moving; and Jesse L. Jackson, head of Operation Breadbasket. Friends and representatives of the Mennonite church who attended the service were Delton Franz, Washington, D.C., a former pastor; Jacob T. Friesen, Bluffton, Ohio, Central District pastor; David Habegger, Elkhart, Indiana, chairman of the Commission on Home Ministries; and Elmer Neufeld, Bluffton, Ohio; Don Schierling, Denver, who formerly worked in the community; and John A. Lapp, executive secretary of the MCC Peace Section.

The main message of the two-hour service was given by Jesse L. Jackson to a crowd estimated at about five hundred. Jackson spoke on the subject entitled "Man's Valley to God's Garden." He contrasted Eden with Ezekiel's valley of dry bones, pointing out what man has done to God's garden. Delton Franz and Elmer Neufeld also spoke briefly.

In commenting on the crisis in the Chicago community, Jacob Friesen appealed for prayer and support for the Burrell family. "It is clear that Curtis, as well as his family, lives in constant danger of death," he said. "They have weighed the alternatives and feel strongly that at this point they cannot and will not run from this difficult situation. The family is living in Chicago and going about its regular daily work."

Restoring Woodlawn Church

An appeal has been made to the Kenwood-Oakland Community to restore the Woodlawn Church which received $25,000 damage by arson on July 30. An offering of $1000 was received at the August 2 outdoor service on the lawn of the church. A trust fund has been set up in a Chicago bank to receive additional donations.

Curtis Burrell, Woodlawn pastor, suggests that contributions from other Mennonite churches might be used to provide an enlarged ministry to the people of the community. Contributions may be sent to the Woodlawn Fund, General Conference Mennonite Church, Box 347, Newton, Kansas 67114, or to the Central District Conference, Box 28, Bluffton, Ohio 45817.

United relief for Nigeria Mennonites part of team

The Relief and Rehabilitation Commission of the Christian Council of Nigeria has announced that, since the end of the civil war, $700,000 has been spent on relief and rehabilitation. Food and drugs valued at $300,000 have been contributed for relief under the Nigerian Red Cross operation and more than $380,000 has been spent on a seed-planting program together with hoes, shovels, and other equipment.

All the Mennonite Central Committee personnel currently are assigned to teams within the Christian Council of Nigeria. Dr. Calvin and Melanie Nafziger were at Awka until May, when their team was transferred to Owerri. Barbara Souder, Vera Schertz, and Valetta Goering, all of whom are nurses, operated out of Onitsha. Dan Eigsti, a Paxman, is also assigned with this team for vehicle maintenance and logistics. Keith Gingerich, a former TAP teacher in Nigeria, is temporarily assisting the Christian Council in its Lagos office.

The teams in the former war areas of Awka, Onitsha, Aba Adwere, and Owerri were responsible for feeding and providing medical services for over one million people every week. However, the situation in these areas remains serious, according to the Nigerian director of the Relief and Rehabilitation Commission.

"The emergency and long-term basic needs of the people in all areas will not be met until effective means have been adopted to tackle the currency issue, normal services improve, and urgent cooperation of rehabilitation is encouraged," the director said, recently.

Shortly before their transfer from Awka to Owerri, the Nafzigers wrote about their work:

"Although there were problems, the successes loomed larger than the problems: Awka team had more Nigerians working in key positions than other teams. We were delivering more food per week than the other teams were able, and more important, this food was going only to the malnourished at centers and sick bays, concentrating on kwashiorkor cases."

Northern group holds back
Youth supports resistance

Representatives from thirty-one hurches of the Northern District Conference met at Mountain Lake, Minn., for their annual business meet-ng during the third week in June. With True Agents of God's Love as he keynote for the conference, the delegates confronted the issues pre-sented by the various committees.

The most controversial and most ctively discussed issue was the statement on total noncooperation with Selective Service introduced by the Peace and Social Concerns Commit-ee and the Young People's Fellow-hip. The segment of the statement hat drew the greatest controversy was the part which stated that the church "stand by, in word, spirit, and eed, those young men who freely hoose this course of action [total oncooperation with the Selective ervice System]."

In the group discussions, four ba-c questions were asked about the atement: Why must such a state-nent be considered? What do the erms "total," "noncooperation," and deed," mean? Is there not a better ay to serve than in the capacity of noncooperator?

Some criticisms and suggestions or improving the statement were: e church should also stand by those military service, the statement needs biblical base, the conference should xpress gratitude to the United States overnment for its recognition of the ennonite position of nonresistance.

General suggestions to the Peace d Social Concerns Committee were ese: more stress should be placed n the biblical teaching of nonresist-nce, youth should be encouraged to into Pax and voluntary service; nsideration should be given to other sues such as the problems of ecol-y; better counseling should be pro-ded for draft-age persons.

After extended deliberations on the ue, the delegate body decided to stpone official action.

However, at a meeting of the Dis-ct's Young People's Fellowship, the uth voted 105 to 39 to accept the tement. (See "Noncooperation as eaningful witness.")

Noncooperation as a meaningful witness

The following statement was adopted by the Young People's Fellowship of the Northern District Conference at its meeting in June at Mountain Lake, Minn., by a vote of 105 to 39.

The Mennonite Church, throughout its history, has held the doctrine of nonresistance as central to its interpretation of the Christian faith. The practical application of nonresistance by the church has taken various forms historically and has been met with varied responses by the nation-state.

Mennonites in the United States presently experience very little difficulty in the area of military service. The Selective Service System has given us an opportunity to fulfill our service obligation, without directly becoming members of the military.

A small but growing number of Mennonite young people find the present arrangement with the United States Government totally unacceptable. This channeling of men by the Selective Service involves coercion and therefore interferes with Christian vocation. Christian service and a witness of peace cannot be coerced. They must be spontaneous in nature and motivated by Christian love and concern for the individual in society.

In the spirit of what we hope is a prophetic witness both to the church and the state, we feel an obligaiton to resist the pervasiveness of militarism and militaristic thought in the United States.

It is for these reasons that some Christians cannot cooperate with the Selective Service System. They feel that this is the stance that they must assume as Christians. They do not willfully rebel against the state but recognize that their first loyalty and obedience are to God.

For these reasons, we the Northern District Young People's Fellowship Cabinet and the Peace and Social Concerns Committee propose the following resolution.

Reaffirmation

We reaffirm our commitment to the doctrine of nonviolence as exemplified by the life of Christ and proclaimed by the founders of the Anabaptist movement of the sixteenth century.

We continue to stand by, in word, spirit, and deed, participation in established alternative service programs as a worthwhile, constructive, and meaningful alternative to the military, whose sole purpose is destruction.

Because the General Conference and Mennonite Central Committee have established alternative service programs, we hereby welcome all Christian young men, regardless of race or denomination, who have obtained conscientious objector classifications, to enter our programs in order to fulfill their obligations to the Selective Service System.

Because the General Conference and Mennonite Central Committee have established domestic and international service programs, we hereby urge all concerned individuals to enter these programs and do a period of nongovernmental-initiated service.

Concern

We recognize total noncooperation with the Selective Service System as a meaningful witness of one's beliefs and as a witness compatible within the historical traditions of the Mennonite Church.

Because we recognize noncooperation with the Selective Service as a meaningful witness, we hereby state our willingness as a church to stand by, in word, spirit, and deed, those young men who freely choose this course of action.

We do not advocate that the Mennonite Church should officially state that noncooperation is the practice it will now assume.

We rededicate ourselves to the vigorous education of young Mennonites in the area of peace and nonresistance.

We urge all churches and voluntary service units to increase their draft counseling activities in order that others, besides Mennonites, may become aware of alternatives to the military.

We urge all Mennonites, and especially our ministers, to take a more forceful stance against the encroachment of American militarism within our own churches.

We urge all Mennonites to reaffirm their beliefs in nonviolence and nonresistance, and to reject the temptation of abandoning this position for the acceptance of a society rich in violence and hatred, but poor in love. We must not "exchange our birthright for a mess of pottage."

We urge all members of the church not to commit the crime of silence on all moral issues in our society.

Lower budget in Pacific Officers are reelected

The seventy-first session of the Pacific District Conference convened in Reedley, California, on June 11-14. It was hosted by First Church, Reedley.

The Pacific District is made up of twenty-four churches, with a membership of 3468 in 1969, an increase of sixty-two over the previous year.

Contributions for 1969, it was reported, amounted to $625,877, of which $447,560 went for local expenses. Per-member giving during 1969 was $184, $25 lower than the previous year. The Pacific District accepted a budget of $21,802, somewhat lower than the previous year's $26,489.

A number of the conference executives were reelected. Olin Krehbiel, pastor of Grace Church, Dallas, Oregon, was reelected president. Albert Epp, who attended Fuller Theological Seminary last school year, was reelected vice-president. Alvin Friesen, Reedley, was reelected secretary. Lois (Mrs. Earl) Balzer, Portland, Oregon, was elected treasurer, replacing Vernon Karber of Warden, Washington.

Heinz Janzen, general secretary of the General Conference Mennonite Church, was conference speaker.

Fresno committees named Conference set for 1971

The triennial business sessions of the General Conference Mennonite Church are scheduled to be held August 14-20, 1971, at Fresno, Calif.

Hosting the event is the Pacific District Conference. Members of the local committee to make arrangements are Leo Miller, Reedley, chairman; George Stoneback, Fresno; James Waltner, Upland; Dan Ewy, Fresno; and Rudi Lichti, Reedley. Various subcommittees are working on reception, lodging, children's care, registration, decorating, music, special services, tours, publicity, and meals.

The Program Committee of the General Conference is choosing conference speakers, considering a conference theme, scheduling a block of time to deal with major issues, arranging for hearings and special interest groups, and considering possibilities for presentation of a specially written musical work. Members of the Program Committee are Gordon Dyck, Elkhart, Indiana, chairman; Milton Harder, Seattle; Jakob Letkemann, Winnipeg; Dan Regier, Clinton, Oklahoma; Irvin Richert, Quakertown, Pennsylvania; and Marvin Zehr, Moundridge, Kansas.

Sessions will be held in Fresno's Convention Center, which is a four-block complex including a theater, exhibit hall, arena, and facilities for smaller meeting rooms. The entire Convention Center, except the arena, will be reserved for General Conference use. Housing accommodations are available in Fresno for seven thousand convention guests. Kitchen facilities of the exhibit hall are large enough to serve three thousand, and local caterers are available to serve lunch and evening meals.

Film of North Vietnam Leased for one-year use

Inside North Vietnam is a feature-length film about the life and culture of that country. It also shows how the bombing of the North by the United States affects the daily lives of its people.

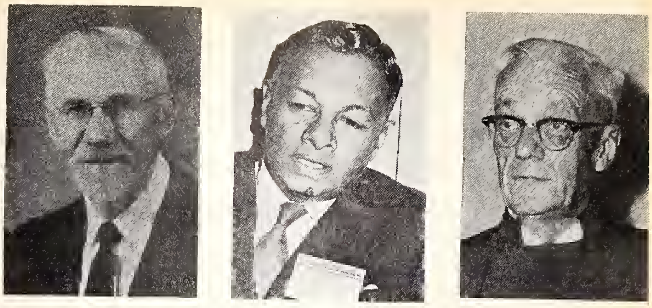
It was filmed during 1967, by Felix Greene, a British journalist. He assembled the film from over 20,000 feet of uncensored film taken during three and a half months in North Vietnam, on assignment from the *San Francisco Chronicle* and CBS television news.

Greene was born in England, but has, for many years, made America his permanent home. At one time, he was head of the British Broadcasting Corporation Bureau in New York. He has traveled many times to East Asia, and is one of the few American-based correspondents to have interviewed Ho Chi Minh and leaders in Mainland China.

The film is a moving commentary on the lives of the North Vietnamese people in time of war. What strikes home very hard in this film is the faces, young and old, peering upward from crude bomb shelters, in tense bewilderment. As one North Vietnamese father, who has just lost his home and wife in a bombing raid, asks, "What have we done to deserve this from the Americans?"

The film has been leased jointly for one year by the Old Mennonite and General Conference Peace and Social Concerns offices. It is available for showing through the Audio Visual Library, Box 347, Newton, Kan. 67114.

RECORD



Dyck
Niles
Wedel

Baptisms

Halbstadt Bergthaler Church, Gretna, Man., on June 7: Erma Friesen, Kathy Laeppky, Velvet Martens, Gloria Sawatzky, Rita Schroeder, Iudith Wiebe, Elsie Falk, Grant Heinrichs, Lorne Driedger.

Neuanlage Grace, Hague, Sask., on June 28: Brian Dueck, Jake Fehr, George Krahn, Cornelius Krahn, John Krahn, Isaac George Janzen, Henry Unger, Jake Unger, Jake Wiebe.

Vineland (Ont.) Church, on June 21: Walter Friesen, Pat Giesbrecht, Peter Harder, Peter Hildebrand, Ella Koop, Henry Paetkau, Eleanor Penner, Ed Reimer, Harold Reimer, Lorna Schroeder, Gordon Willms.

Spring Valley Church, Newport, Wash., on July 19: Dick Baergen, Larry Dahlenburg, Windy Tromble, Mrs. Milton Woelk, Don Woelk, Lois Woelk, Gladys Baergen, Larry Hiebert, Rodney Riffel, Ann Woelk, Leona Woelk, Peter Woelk.

Zoar Church, Langhan, Sask., on une 7: Bill Schofield, Carol Gossen.

Deaths

Annabelle (Mrs. William) *Dekker,* Warden (Wash.) Church, was born July 1, 1907, and died June 23. She was a teacher in the Warden elementary school for thirteen years.

Henry J. Dyck, Zion Church, Elbing, Kan., was born May 31, 1880 in Laakendorf, West Prussia, and died July 26. A pastor and worker in the Western District, he served Zion Church from 1922 to 1952, he also served on the boards of Bethel Deaconess Hospital and on the Herald Publishing Company. He was the father of Walter H. Dyck, Henderson, Neb., and Dorothea J. Dyck, Newton.

Gerhard E. Friesen, Bethesda Church, Henderson, Neb., was born May 21, 1890, and died July 20.

John J. Goosen, Bethesda Church, Marion, S.D., was born July 2, 1894, and died July 15.

D. T. Niles, Vellore, India, Bible scholar, chairman and formerly general secretary of the East Asia Christian Conference, and a president of the World Council of Churches, died on July 17 at the age of sixty-two. He was a member of the Methodist Church.

Gertrude Toews Pankratz, First Church, Reedley, Calif., was born Aug. 26, 1877, in Russia, and died June 18.

Walter M. Sommer, Ebenezer Church, Bluffton, Ohio, was born Jan. 28, 1896, and died July 27.

Abe W. Thiessen, a deacon in Zoar Church, Langham, Sask., was born June 20, 1908, and died June 7.

Theodore O. Wedel, former warden of the College of Preachers, National Cathedral, Washington, D.C., died on July 21 in Alexandria, Va., at the age of seventy-eight. He was the son of Cornelius H. Wedel, first president of Bethel College. His widow, Dr. Cynthia Clark Wedel, is currently president of the National Council of Churches.

Marriages

rland Bergen and *Lois Paff* at the nited Church of Christ, William's ay, Wis., on July 11.

John E. Boesen, Montavilla Baptist Church, Portland, Ore., and *Maria Baergen,* Spring Valley Church, ewport, Wash., on June 27.

Dallas Bolen, United Church of hrist, Newton, and *Greta Jantz,* Alxanderwohl Church, Goessel, Kan., n July 18.

Calvin Doerksen, Bethel Church, man, Kan., and *Mary Pankratz,* uhler (Kan.) Church, on July 24.

David Dougal, Salem, Ore., and *onna Hoffman,* Grace Church, Dals, Ore., on July 10.

Henry Jacob Fehr and *Linda Mae iebe,* Saskatoon, on Aug. 1.

John Franz, Lind, Wash., and *Jean ope,* First Church, Reedley, Calif., June 15.

William Eugene George, Dinuba, lif., and *Sheila Pankratz,* First urch, Reedley, Calif., on July 5.

Duane Heffelbower, Newton, Kan., d *Clare Ann Ruth,* First Church, edley, Calif., on July 25.

James Heiks, First Church, Bluffton, Ohio, and *Gayle Mitchell,* First Church, Chicago, on July 4.

Daniel Hiebert, Deer Creek (Okla.) Church, and *Cheryle Jeanne Lawrence,* Saint Joseph Catholic Church, Blackwell, Okla., on July 10.

Merrill Allen Kaufman and *Jean Eleanor Killingsworth,* both of Houston (Tex.) Church, on July 25.

Harold Keller and *Erma Landis,* Deep Run Church, Bedminster, Pa., on June 20.

Thomas Michael Mabee, Baptist Church, Seymour, Iowa, and *Roberta Jean Peters,* Bergthal Church, Pawnee Rock, Kan., on June 19.

Albert Martens and *Edna Heinrichs,* both of Halbstadt Bergthaler Church, on May 30.

David L. Merriman, Southern Baptist Church, Boulder, Colo., and *Sharon Guhr,* Arvada (Colo.) Church, on June 19.

Timothy Nemec, Madison, Ohio, and *Elaine Widmer,* Deep Run Church, Bedminster, Pa., on July 11.

Martin Norris, First Methodist Church, Wellington, Kan., and *Marilyn Stucky,* First Church, Burns, Kan., on June 20.

Wayne Wesley Nunemaker, Langdon, Kan., and *Linda Ruth Ewy,* First Church, Hutchinson, Kan., on July 18.

Jack Oxenridder, Brethern Church, Bryan, Ohio, and *Delores Luginbill,* Ebenezer, Bluffton, Ohio, on Aug. 1.

Harold A. Redford, First Baptist Church, Leavenworth, Kan., and *Judith Ann Stucky,* First Church, Burns, Kan., on May 31.

Gene Reimer and *Janet Reimer,* both of Alexanderwohl Church, Goessel, Kan., on Aug. 1.

John Rich, Bluffton, Ohio, and *Sarah Hunsberger,* Deep Run Church, Bedminster, Pa., on July 6.

Robert Schrag, Salem-Zion Church, Freeman, S.D., and *Ida Louise Kieffer,* Saint Athanasius Church, Long Beach, Calif., on June 20.

Arlyss Wayne Schroeder, Inman, Kan., and *Letha Mae Schroeder,* Bethany Church, Kingman, Kan., on July 18.

Steven Seters and *Jean Schrock*, Calvary Church, Washington, Ill., on July 18.

Robert A. Sperling, First Church, Newton, Kan., and *Marie Elaine Farmer*, Colby, Kan., on June 21.

Marvin Stahl, Bethany Church, Freeman, S.D., and *Judith Ann Ohlensehlen*, Saint Peter's Lutheran Church, Craig, Mo., on July 19.

Lyle Stucky, Hopefield Church, Moundridge, Kan., and *Linda Boldt*, Mennonite Church, Regina, Sask., on July 26.

Tim Waltner, Salem-Zion Church, Freeman, S.D., and *Mary Bixel*, at Bluffton, Ohio, on July 25.

Ministers

Menno I. Bergen began a pastorate with the Taber and Vauxhall Mennonite churches in Alberta on Aug. 1. He is a graduate of Canadian Mennonite Bible College, Bethel College, and Mennonite Biblical Seminary. The Bergen family served in Mexico from 1956 to 1969. The past year, he was instructor at Mennonite Collegiate Institute, Gretna, Man.

Albert H. Epp will become pastor of the First Church, Newton, Kan., in August next year. He is presently enrolled in a doctoral program at Fuller Theological Seminary, from where he graduated in 1957. He is also a graduate of Grace Bible Institute, and Wheaton College. Epp, whose home church is Emmaus, Whitewater, Kan., has been pastor of the Immanuel Church, Downey, Calif., since 1956.

Arnold A. Epp became pastor of the Gospel Church, Mountain Lake, Minn., Aug. 1. Epp, whose home church is Bethesda Church, Henderson, Neb., has attended Moody Bible Institute, graduated from Bethel College, and attended Fuller Summer Seminary in 1962. He has just completed a fifteen-year pastorate at First Church, Newton, Kan. Previous pastorates have been at Burrton (Kan.) Church; and New Hopedale Church, Meno, Okla.

Published

The 1970-71 Guide to Mission Study published by the literature committee of the Women's Missionary Association is just off the press. The theme is, "What does the Lord require of thee . . . to do justly . . . to love mercy . . . to walk humbly with thy God" (Micah 6:8). The book contains lessons on spiritual growth and Christian concern, missionary endeavor, and appropriate worship services. One free copy has been mailed to the president of each local women's group. Additional copies are available at the WMA office, Box 347, Newton, Kan. 67114, at 50 cents each.

Calendar

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Canadian

Aug. 23—Langham, Sask., Zoar Church, seventy-fifth anniversary, J. J. Nickel, Henry Wiens, speakers.

Central

Sept. 20—Hopedale, Ill., Boynton Church, building dedication, Ivan Kauffman and Jacob T. Friesen, speakers.

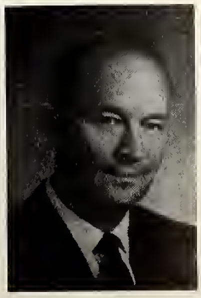
Eastern

Sunday evenings in August and September—Quakertown, Pa., Drive-In Church, East Swamp.

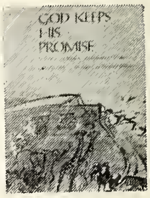
Western

Sept. 13—Meno, Okla., New Hopedale Church, seventy-fifth anniversary.

Bergen



A. H. Epp



GOD KEEPS HIS PROMISE

Adam is related "trimming trees", the "roo-oo-ster and tiny mouse" enter Noah's "big big boat...with roof, a window, a door", and manna is "MMM-mmm...sweet like cookies made with honey" in Cornelia Lehn's refreshing new Bible story book, *God Keeps His Promise.*

Just off the press, this meant-to-be-read-aloud book for four and five year olds relates with sensitivity and creativeness the redemptive love of God through the ages. Biblical truths are carefully kept intact in the seventy selected Old and New Testament stories, yet wording and phraseology that today's informed kindergartner can relate to are used artfully. Sixty-nine winsome color illustrations (plus eleven black and white) give the 192-page edition added appeal.

Bound in white Kivar, the 8 x 10½ size makes this a comfortable, easy-to-hold lap book. But a greater comfort will envelop your child as he lives through stories which again and again affirm to his growing mind that God keeps His promises, He takes care of us, He loves.

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Workers

Thaine Dirks, Bergthal Church, Pawnee Rock, Kan., will begin a two-year period of voluntary service under the Commission on Home Ministries of the General Conference on Sept. 1. As a member of the Upland, Calif., voluntary service unit, he will be working in literacy program development. He received a bachelor of arts degree in physics and mathematics from Bethel College, North Newton, Kan., this spring. He is the son of Mr. and Mrs. Eldon Dirks.

Adolf Ens, who has just completed a four-year term of service under the Mennonite Central Committee in Indonesia, has been appointed dean of students at Canadian Mennonite Bible College, Winnipeg.

Dawn Ewert, North Star Church, Drake, Sask., has accepted a two-year MCC volunteer assignment in Germany. She will serve as a secretary n Frankfurt. She is a graduate of Rosthern Junior College and Saskaoon Business College.

Margaret Fast, M.D., Whitewater Church, Boissevain, Man., will serve a three-year term at Nha Trang Hospital in Vietnam, a hospital operated by the Evangelical Church of Vietnam, Vietnam Christian Service, and MCC. She received her medical deree from the University of Manitoba nd interned at Vancouver General Hospital.

Henry V. Friesen will become an instructor at Mennonite Collegiate Institute in Gretna, Man., this fall. A graduate of Bethel College and former student at Mennonite Biblical eminary, he was pastor of the Altona (Man.) Church since 1965.

Orie Friesen, Bethesda Church, Henderson, Neb., son of Mr. and Mrs. Willard H. Friesen, began a week of orientation on July 23 at MCC, Akron, Pa. His twenty-seven-month PAX assignment will be in agriculture and community development in Bolivia, S.A. He attended Bethel College for two years.

Herta Funk, who has been working for the Commission on Education f the General Conference Mennoite Church for the past four years, resigned July 31. Working in the central office in Newton, she has been editor of *Junior Messenger,* weekly storypaper for junior-age children; editor of *Bibel Studien fuer Erwachsene,* German-language quarterly adult Bible study guide; and writer for General Conference news service. Having graduated from Canadian Mennonite Bible College and Bethel College, she plans to continue her education at University of Kansas in Lawrence. She will be studying toward a master's degree in German, A former resident of Abbotsford, B.C., she is a member of West Abbotsford Church and the daughter of Mrs. Anna Funk.

Alfred Heinrichs became the director of the Community Orientation Center in Philadelphia, on Aug. 15. The Center is sponsored by the Eastern District Conference. Heinrichs, whose home church is Halbstadt Bergthaler, Gretna, Man., has attended Canadian Mennonite Bible College, and graduated from Bethel College and Mennonite Biblical Seminary. In 1963-64, he served as pastor at Carmen Bergthaler, Carman, Man., and as a teacher. Other pastorates were at North Battleford, (Sask.) Church, 1964-67, and First Church, Edmonton, Alta., 1967-70.

Judi Janzen, Faith Church, Newton, Kan., will begin a one-year term of voluntary service under the Commission on Home Ministries of the General Conference on Sept. 1. As a member of the Upland, Calif., unit, she will be working in the area of social work. She graduated from Bethel College, North Newton, Kan., with a bachelor of arts degree in psychology this spring. She has also attended Canadian Mennonite Bible College and the University of Kansas. Since February, she has worked as summer voluntary service secretary for the Commission on Home Ministries. She is the daughter of Mr. and Mrs. Lester E. Janzen.

Randall and Elizabeth Kaufman, Faith Church, Newton, Kan., will serve a three-year MCC voluntary service assignment in Mexico. They will serve as program directors and work in community development. He is a

Ens

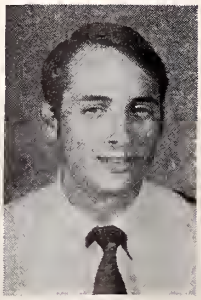
Ewert

Fast

O. Friesen

Janzen

R. Kaufman



E. Kaufman

Krause

Lehman

D. Linscheid

R. Linscheid

Schmidt

E. Siemens

T. Siemens

Wall

Bethel College graduate and has worked in admissions for the college. She is a graduate of Bethel Deaconess Hospital School of Nursing and worked as a staff nurse.

Gordon Krause, Bethel Church, Mountain Lake, Minn., has accepted a two-year MCC voluntary service assignment in Cincinnati. He will work in an elementary school with underprivileged children. He is a graduate of Freeman Junior College and holds a bachelor of arts degree from Goshen College.

David William Lehman, First Church, Berne, Ind., began a two-year voluntary service term on Aug. 2, at Oraibi, Ariz., where he will be maintenance man and bus driver. He will work under the General Conference Mennonite Church's Commission on Home Ministries. His parents are Mr. and Mrs. Wilbert Lehman, Berne. He graduated from South Adams High School in 1967 and attended Sams Technical Institute in Fort Wayne for one year.

Donald and Rebecca Linscheid will serve a two-year voluntary service term in Cincinnati. He will work with the neighborhood youth corps and she will teach in the Headstart Program. Both are graduates of Bethel College. He holds a bachelor of arts degree in sociology. She has a bachelor of science degree in elementary education. He is a member of First Church, Aberdeen, and she belongs to Community Church, Fresno, Calif.

Milton Peters, Defiance, Ohio, has been named instructor in psychology at Bluffton College. He is a graduate of Wittenberg University, and he holds a bachelor of divinity degree from Hamma School of Theology and master of arts degree from Bowling Green State University.

Phyllis Peters, Rosthern (Sask.) Church, began a one-year term on Aug. 15, under the voluntary service program of the Commission on Home Ministries of the General Conference Mennonite Church. She will be a day care worker in the Markham Community Mennonite Church's Day Care Center, Markham, Ill. She is a graduate of Rosthern Junior College.

Cornie Rempel, formerly pastor of the Charleswood Church, Winnipeg, has been appointed full-time executive secretary for home missions of the Canadian Conference's mission board. He has been serving in this post on a part-time basis since 1968.

Robert Rutschman, Newton, Kan., has been assigned to the Fort Wayne, Ind., voluntary service unit by the Commission on Home Ministries of the General Conference to work in housing reconstruction. He attended Bethel College, North Newton, Kan., for three years. His parents, LaVerne and Harriet Rutschman, are former missionaries to Montevideo, and presently instructors at Freeman Junior College, Freeman, S.D.

Paulette Jean Schmidt, First Church, Clinton, Oklahoma, is now serving a one year term of voluntary service in Oklahoma City, working in Our Wonder House and teaching third grade in an elementary school.

Erwin and Tena Siemens, Mayfair Church, Saskatoon, will serve a one-year assignment in Akron, Pa., at the MCC office. He will drive a truck, and she will serve as secretary in the Peace Section. Both are graduates of Swift Current Institute.

Mark F. Stucky, Lorraine Ave., Church, Wichita, Kan., is serving a a two-year voluntary service assignment under the Commission on Home Ministries of the General Conference Mennonite Church. After attending a coffeehouse training work camp in Elkhart, Ind., he joined the service unit in Oklahoma City on Aug. 8. He graduated from Bethel College in 1969, with a bachelor of arts degree in history and business. During the past academic year, he attended graduate school at the University of Wisconsin in Madison, studying business. His parents are Mr. and Mrs. Dale M. Stucky.

James Wall, West Abbotsford (B.C.) Church, is serving a two-year Pax assignment in Bienenberg, Switzerland. He will serve as a general maintenance man for the school and restaurant. He is a graduate of Mennonite Educational Institute and Bethel Bible Institute.

LETTERS

Better camps in Europe

Dear Mr. Shelly: In your last issue of *The Mennonite*, you carry an article on "Summer camps in Europe/Food and lodging free" (May 12, p. 27). I am aware that this article was aken from the News Service reeased by the Newton office.

For a German Mennonite, who has worked for five years with Mennonite Voluntary Service, an inter-Mennonite organization sponsored by he Mennonites of Europe and North America (through MCC) organizing nternational summer work camps in s many as 7-9 different European ountries, it hurts a little bit to see hat a Mennonite paper would pubsh a promotion article for a German onchurch-related organization while he organization from the same deomination is trying to make conacts with the summer work camp ffices in North America, however ithout success. Even speaking to ne of the persons in charge seems to ail the attempted goal.

Mennonite Voluntary Service (MVS) as founded twenty-two years ago hen North American relief workers nd Paxmen assisted in building hous- for the Mennonite refugees from est Prussia. Since the Paxmen lived their all North American units aving very little contact with the uropean youth, work camps were tablished at the various Pax projects in order to give the Paxmen the opportunity to meet with the European youth but also to have the Europeans helping with the various projects.

Even though there are only a few Paxmen left, the work camp program expanded, with camps today in England, France, the Netherlands, Germany, Switzerland, Italy, Austria, Greece, and even Israel.

There are many work camp organizations in Germany and MVS justifies its existence by trying to emphasize, besides the practical help volunteers donate to the project and the promotion of international understanding, a spiritual atmosphere in the camp. It is a successful attempt to bring young people from various countries to a work camp to share their spiritual experiences and to fellowship together.

It is necessary that the work project is of importance and that volunteers really are of help to the project. MVS, therefore, tries to relate to institutions and organizations that need help and would not be able to do the requested work otherwise. We feel that projects such as work in governmental forests, archaeological excavations, and preservation of monuments as mentioned in the article on the *Internationale Jugendgemeinschaftsdienste* (International Voluntary Service) are not quite as significant as projects that relate to a certain need. Of course, what you cannot know is the fact that the projects mentioned above are also paid for by the project sponsor, who, very often, is the government. The earned money would go to the organization. We feel that this would not be fair to the volunteer, who gives his time and should not be used for making indirect money for the work camp organization. Our policy has been not to request any financial support from the project sponsor. I could not say this for the organization mentioned in the article. We also offer free food and lodging and ask for an insurance fee of $2.75 instead of a registration fee of $11.

More could be said, but my point is not so much to criticize a work camp organization in Germany although it is a strong competitor, with a philosophy MVS doesn't agree with, but rather express my dissatisfaction on the lack of information services within the work of the brotherhood.

One of my observations during my one-year stay in North America is that conference and church workers konw very little of the European activities. Our programs aren't quite as impressive, but we do have some that would be worthwhile knowing of in order to help and support each other. *Jörg Isert, 2364 Cascade St., Abbotsford, B.C.* June 12.

CRISIS: Your Bank

"There is not a word against making money—but a warning to be careful what bank you put it in! If it is in a bank on earth, it cannot last long, for either it will be stolen from you, or you will, when you die be stolen from it—unless you have deposited it in heaven."

Frank Laubach

poverty fund
will help meet
this crisis!

Mennonite camps abroad

DEAR MR. SHELLY: We refer to a letter written to you May 22 by Jörg Isert and would simply like to give you further information on Mennonite Voluntary Service today. We, too, have read the article in the May 12 issue, "Summer camp in Europe/ Food and lodging are free," and are somewhat concerned that no mention has been made of Mennonite Voluntary Service in your paper.

MVS sponsors similar work camps in European countries as does the *Internationale Jugendgemeinschaftsdienste*. Our aims and goals are based on Christian principles and we are trying to help young people find ways of spending their summers and vacations in meaningful service. . . .

It may be a fact that there is little communication between the North American and European Mennonites and that one is as little informed of the various activities and programs as the other. We, as an organization promoted by both North American and European Mennonites, would be willing to do what we can to overcome this lack of communication.

The Mennonite is read with interest here at the Frankfurt center. We wish you continued strength for your work. It is our hope that we, together, can strive to fulfill the work which Christ has given us. *Hans-Joachim Wienss, 6 Frankfurt/Main, Eysseneckstrasse 54.* June 15

I've never had an accident
YEH, BABY— BUT HOW MANY HAVE YOU CAUSED?
©1970

Skill in black and white

DEAR SIRS: Congratulations to Mr. Hiebert for consistently attractive layouts and covers. It's refreshing to see such imaginative use of black and white. *P. E. Friesen, Box 73, Kyabe, Kenya.* July 20

Spend your days working

THE EDITOR OF THE MENNONITE: The thought provoker by friend David on 487, July 14 issue of *The Mennonite,* provoked this thought.

The typical hippie does not believe in service, nor is he dedicated to helping others. He pays very little taxes to build bridges over which he travels, or highways by which he gets about. His life is that of receiving—not self-giving.

Christ's life was dedicated to helping others. He believed in service and served. He paid taxes and ruled that Caesar be paid in taxes. He eschewed drugs. Supremely, He gave His life to the uttermost for others. What evidence have we that He wore long hair?

Christ worked. The Gospels are full of references to His working. God placed man in the Garden of Eden to work. Though some make work their god, this does not annul God's plan that men should spend their days working. Just what work does the hippie do?

In the parable of the talents, the servants are commended who used their talents to the full. Of the one who did not use his talent, Christ said, "You wicked and lazy servant." How does the hippie use the talents which God has given him?

After a recent rock festival in Georgia, the governor of that state ruled that such rock festivals cannot be held again—it was a coverup for drugs.

For myself, I hope to continue to uphold ideals of Christian service, in helping others, in paying my share of my upkeep, in not spending my time in self-indulgence nor in idle speculations. *S. T. Moyer, Rt. 2, Box 78, Bluffton, Ohio 45817.* July 21

In defense of humanism

The following letter was addressed to Peter Ediger regarding his meditation in our June 16 issue, "The Gods Who Failed Us" and is printed here at his suggestion and with permission of the writer.

DEAR PETE: Thanks for another provocative pitch in *The Mennonite* of June 16. I hope that it will disturb some "unto repentance." I am, however, reacting defendingly re your half-truth use of the term "Humanism." I put it that way because there is an emphasis re human-*ism* which rejects the God of Psalm 46 by ignoring "awe of transcendence" and is atheistic. But I am, personally, dedicated in my work with troubled persons to a humanistic emphasis *a la* man's high calling of God to be coresponsible for self-defeating, sinful attitudes and behavior of mankind and for a challenging, redeeming involvement with man. *David Eitzen, 334 N. Indian Hill, Claremont, Calif. 91711.* June 24

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

What it means to be honest

HE OTHER WEEK I heard it again, "At least, he is honest." We were lking about a friend and relative. He had been a vigorous church orker of the leadership type. He is successful in his vocation and as achieved a high degree of economic independence. On occasions, e has said that his ambition was to become materially secure. Conerning this frank admission to become wealthy, my partner in conersation said, "At least, he is honest."

This statement is made by folks who take church seriously, and by ose who do not take it seriously. It is used to justify one's own or ome friend's or relative's dubious behavior, ambition, philosophy. is used in a manner of commendation. It is used as a conscience other. At times, it would seem, it is used as a slap in the face of ose who might take Christian principles seriously.

At first, I accepted this statement as good intention and at face lue. Then, I began to wonder about it. Now, I question it seriously. hat are we trying to say, when we say, "At least he (she) is honest"? re we saying that everyone else's honesty is highly questionable? Are e saying that this honesty justifies our motives, attitudes, and conuct? Does this mean that all others are hypocrites?

Often, this statement is made on behalf of such who, apparently, ink that they must act counter to the establishment or the instituon. There is no doubt in my mind that there are things which are ere tradition, or have become obsolete, which we must discard. At nes, this requires quite drastic action. This would involve some of ur faith-and-life concepts. But this can hardly be done in the Spirit Christ by constantly sporting a chip on the shoulder.

In taking a second look at this at-least-he-is-honest bit, I have had look, somewhat, into my own heart. How often, when we claim ch honesty, do we compare ourselves with the publican who left the mple "justified in God's sight" (Lk. 18:14, Phillips)? If we comre ourselves with that tax collector, then we need to remember that made no attempt to justify himself, because he now was honest. s was an expression of deep guilt and a confession of that guilt and plea for mercy.

If we, however, compare ourselves to that Pharisee—but who would nfess to that? And yet, when the Pharisee made those claims before od he could have said, "At least, I'm honest." He was not lying. hen we claim to be honest about our ambitions to become finanlly successful, or our desire for self-assertion, we are not honest e the publican, but honest like the Pharisee.

This is an arrogant sort of honesty. Satan, too, can lay claim to a tain kind of honesty, though he is the father of lies.

The publican could have made a comparison of himself with the arisee. Yet, there is no indication that he gave this as much as a ught, as we do when we say, "At least, he is honest." The tax lector's honesty went the final step, and he admitted that what he d done was sin. His honesty compelled him to be ashamed before d, and people, and he repented of his greed which led him to ort, in the name of Caesar and under the cover of legal codes, d likely, with the excuse that "others are doing it." *Peter A. Unger*

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COVER

"The pastures are clothed with flocks: the valleys also are covered with corn; they shout for joy, they also sing" (Ps. 65:13).

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Unmoney

Lester E. Janzen

One evening a while back I was watching television, when this commercial caught my attention. Commercials are, generally, more clever than the programs, anyway. Here was this fellow holding up a cola nut, which resembles a pecan, only larger. The cola nut is what is used to flavor soft drinks like Coca-Cola.

Next, this fellow showed the viewers a lemon and a grapefruit, the fruits used to flavor cold drinks such as Seven-Up. Then the guy made his pitch that there's no cold drink as good as Seven-Up—it's the *un*cola drink. "The *un*cola is much more refreshing," he says.

Now, I'm not knocking Seven-Up nor championing Coca-Cola. I'm simply making an observation. You can add the right coloring, but Seven-Up still won't taste like a cola drink. The cola flavor can be obtained only from the cola bean.

Well, after reflecting upon this for awhile, I got to thinking about this *un* idea in relation to money.

As I let an imaginary world close in around me for a few minutes, I began to have visions of how nice it would be if *un*money would be acceptable at the supermarket for a basketful of groceries. You know, I thought to myself, if only *un*money would pay the rent and gas and electricity. Maybe then lots of people wouldn't have so much month left at the end of the money.

And, then, I let my imagination run really wild. Wouldn't it be grand, I almost said out loud, if *un*money would take care of all the many ministries the church is carrying on; like operating a seminary; or all the MCC ministries at home and overseas; or the cost of producing the TV spots at least 40 million North Americans see, weekly; or publishing the new *Mennonite Hymnal*; or paying the allowances for 215 overseas workers. I was wishing that, somehow, *un*money would take care of repaying the $213,000 the General Conference has had to borrow to pay obligations that just couldn't wait.

I looked up what *un* means in my ten-year-old college-edition dictionary, and it says *un* is added to verbs to indicate a *reversal* of action. When added to nouns it has the same effect, although it usually turns a noun into a verb.

So, *un*money means *no money.* It takes money to pay for groceries, the rent, or a car. And, in our kind of world, it takes lots of money as well as lots of people to do God's work, too. And it's money that's in shortest supply in the many forms of service Christians are involved in.

I wish the church could carry on its worldwide ministries of helping people to know God with *un*money. I wish, I wish, I wish. But no matter how hard I wish, it can't.

*Un*money—no money—just won't do the job only money can do.

OHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Scars in perfection

Earl S. Zehr

MARGARET SLAMMED THE living-room door and tossed her books on the coffee table. She hurried upstairs to avoid speaking to her mother, who was in the kitchen preparing dinner.

Margaret had been late tonight, intentionally. How could she face her mother tonight? Or, rather, how could her mother face her?

Closing the door behind her, she walked over to her mirror. Tears welled up in her eyes as she looked at her face. Placing her hands over her eyes, Margaret thought of the scars. The doctor had told her that time heals. But the scar tissue on her face remained, and the scars seemed to grow deeper and more ugly.

Margaret, hesitatingly, turned to her dresser drawer. She took out the bottle of sleeping tablets. Her shaking hand opened the cap and poured out a handful of pills. She opened the bedroom door and tiptoed to the bathroom. Taking the cup, she fidgeted with the faucet, filled her glass, and deliberately put the pills in her mouth. The water helped them slip down easily. Margaret looked into the mirror. It would soon be over. She sighed, stumbled to her room, and threw herself on the bed. Margaret became drowsy. Slowly, she drifted away.

"Margaret?"

"Yes?" replied Margaret.

"I am your guardian angel. Permit me to talk with you."

"What is your name?"

"You may call me Michael."

"Margaret, why did you want to leave the earthly life? You are so young and have so much of living left."

"Michael, the world today is bitter. The people I live with are unkind and cruel to me. My life has been nothing but misery since the accident. I decided to leave the cruelty for something better."

"You would like a perfect world to live in, Margaret?" questioned Michael.

"Yes, I would."

"Margaret, there are other people in our galaxy. The earth is not the only place where humans live. I would like to take you to another world, another people who are almost like you. But they have not sinned, so they are a perfect people living in a perfect world."

Margaret shuddered. "Will they accept me, scars and all?"

"Oh, yes, they will accept you. You need not fear being different, for you will not be different to them," assured Michael.

"Must I keep my scarred face?"

"Your scars will make no difference to them," Michael reaffirmed.

Margaret placed her confidence in Michael. Suddenly, she found herself amid some stately trees.

Michael spoke slowly. "I must go and leave you to see this lovely world for yourself. You will be granted one more visit with me. Simply ask for me in a whisper and I will reappear. But make sure that you are in real need of my help, because I can only come to you once more. I must go, now. Good luck!" Then he vanished.

Margaret looked around. She wanted to cry, but somehow could not. She felt scared and alone. Eventually, she discovered a small path and began to walk down it. Suddenly, she heard voices coming toward her. She was about to hide when a man smaller than herself stepped onto the path.

He was smiling. "I don't believe I have ever met you before. What is your name?"

"Margaret, sir. And yours?"

"Jad. My, but you have a long name. In our country, our names are seldom over three letters. We like things simple and very easy. Could I call you Mag?"

"As you wish, Jad," said Margaret. "I am hungry. Could you help me find something to eat?"

"Food is every place. Sample whatever you like in the woods. Some like to eat the leaves of the trees, others the stem. Try the various plants. I, myself, prefer the smaller plants around the lake's edge. Just pick and eat to your heart's content," replied Jad. "I must be on my way."

"Good-bye, Jad, and thank you," said Margaret gratefully.

"What is thank you?" asked Jad, perplexed, as he walked away.

Carefully, Margaret broke off a small green plant with a yellowish flower. It satisfied her hunger. She felt thirsty. She remembered Jad had mentioned a lake, so she started down the path. Things seemed so lovely. She skipped and hummed a merry tune. Never had she been so happy.

Suddenly, Margaret froze. A large animal resembling a leopard was

There was no fighting, no quarreling among the animals. The birds soared to greater heights than she had ever seen. This was, indeed, a perfect world with no sin marring it.

coming toward her. So petrified was she that her heart was the only part of her body that could move. As the animal came closer, he opened his mouth and yawned. Margaret was sure he was going to eat her, but he merely sidestepped her and walked on as if she did not exist.

"Oh, you must be Mag. Jad told me about you. Why are you so—, so—?"

"Frightened," supplemented Margaret.

"Frightened, frightened? What does that mean?" quizzed the voice.

"It means that I am afraid, fearful," stammered Margaret, searching for an answer.

"I do not understand. Jad said you are different, and you are."

"Is the lake near?" asked Margaret, changing the subject.

"Just a short walk. I happen to be in need of some water, also. Follow me. My name is Van."

Margaret followed. She noticed Van's clothes. They were made of long leaves with a vine-like rope. So simple were they that she marvelled at the way they held up. Looking down, she found that Michael had provided her with her first set.

"Will you show me how to make more clothes, Van?" asked Margaret.

"Oh, it's very simple. Just go to the vine tree and make your own if you happen to tear those. There are lots of those trees all over the world."

They walked slowly to the lake. Van knelt and put his hands into the clear blue water. Margaret hesitated. Then she, too, drank. The water was cool and refreshing. Satisfied, she looked for Van, but he had gone. Somehow, she didn't care. She was glad Michael had chosen this perfect world for her. Carelessly, she laid her head back. A large animal came past her. Remembering that fear was not in this world, she relaxed and watched the contented animal drink. Then she fell asleep.

Margaret was aroused the next morning by the sun. In the water were Van and Jad. They were swimming playfully in the peaceful lake.

"I must have slept here all night," blurted a surprised Margaret.

"Yes, I think you did," replied Jad.

"I must find a house," continued Margaret.

"What is a house?" asked Van.

"A place to sleep at night and a place to go to during storms," replied Margaret.

"What is a storm?" asked Jad.

Margaret reddened and then smiled. "I am new to your land but I will learn. Please help me to learn."

Van and Jad looked amused. "What is help?" they asked in one voice.

Margaret said no more but walked away. This really was a perfect, perfect world. Freedom was absolute. The people she met fascinated her. Their satisfaction with life was complete. She admired them. Margaret resolved that she would become like them. Sin was what had ruined her past world. Michael had given her utopia and she would become a happy person, now.

Roaming this world was marvelous. The mountains, valleys, swift streams, and placid lakes were glorious. The flowers were beautiful, the trees comforting. Even the animals were fascinating and took on the self-satisfied air. There was no fighting, no quarreling among the animals. The birds soared to greater heights than she had ever seen. This was, indeed, a perfect world with no sin marring it.

Time passed and Margaret strove to adjust to this world. She met many people who were friends of Van and Jad. They were good people, satisfied with their life of leisure. She wanted to help them, but they needed no help. They became her companions, but not her close friends. Why? she wondered. Was it because she had lived another life in another place?

One afternoon, Margaret sat beside her favorite stream. It was swiftly coming down the mountain. She watched the small fish as they swam among the huge rocks. Longingly, she looked at the sky. In this beautiful, perfect land, she realized, she could never fit. A tear came to her eye and rolled down her cheek.

"Michael," whispered Margaret.

"Yes," answered Michael.

Margaret searched.

"I'm here, on a rock behind you."

Margaret turned, "I'm unhappy in this perfect land, Michael."

"Why?" asked Michael.

"Because I cannot give of myself. Here, people have perfect happiness. They have everything, but are unable to give anything. I must give something of myself to someone else to be happy. I have a need to help and be helped," replied Margaret.

"What do you want me to do?" quizzed Michael. "Do you want to go back to your old life on earth?"

"That life is gone, isn't it?"

"No, Margaret. Remember, I am your guardian angel. But what would you do with your life on earth?"

"I would find some way to help others and ask others to help me," said Margaret.

"This is your final request, Margaret," announced Michael. "You will see me no more."

Margaret painfully opened her eyes. She blinked and tried to focus her eyes. A lady in a white uniform was bending over her. She glanced around the room. It was a small room with gray barred windows.

"Where am I?"

"In a hospital, dear," replied the nurse.

"How did I get here?" asked Margaret painfully.

"You must rest now and not talk. Will you try to drink some juice?"

"No," said Margaret firmly.

"It will help you, Margaret. I am here to help you," replied the nurse, gently.

Margaret jerked. The words "to help you" seemed to remind her of something but she couldn't remember what.

"I'll drink the juice."

The nurse helped Margaret to drink. The juice was refreshing. She drank the whole glass. Then she fell into a peaceful sleep.

"I will see you in the morning, Margaret," came the nurse's distant voice.

Margaret smiled, "Yes, I'll be ready in the morning."

U.S. admits error in Oklahoman's case

THE UNITED STATES Supreme Court, in its final decision for its spring session, issued an order which dismisses all criminal charges against Jerry Allen Penner, a Mennonite from Balko, Oklahoma, who was earlier sentenced to five years in a federal penitentiary for refusing to accept induction into the armed forces after he unsuccessfully attempted to register as a conscientious objector.

As a typical Mennonite young man facing the draft, Penner registered in 1964 with Selective Service and claimed conscientious objection to military service. However, in Beaver County, Oklahoma, the local draft board was most reluctant to classify registrants I-0 (conscientious objectors to all military service). Consequently, Jerry was classified I-A-0 (conscientious objector accepting noncombatant military service). This was the beginning of a six-year struggle to be recognized as a conscientious objector opposed to all military service.

He exhausted all of his administrative appeals for having his draft classification reviewed and in the process his classification was finally and, with no explanation, changed on June 21, 1967, to I-A (eligible for induction into the armed forces). Then on August 1, 1967, Jerry was ordered to report to Oklahoma City for induction. He reported to the induction station but refused to accept induction. As a result of this action, he was declared to have violated a federal law and was turned over to the Department of Justice for prosecution.

In 1967, the Grand Jury for the United States District Court of Western Oklahoma issued an indictment and a warrant for his arrest. This then took Penner's appeal as a conscientious objector into the federal courts.

In a nonjury trial on April 8, 1968, he was tried before Judge Fred Daugherty for his action of refusing induction into the armed forces. However, Penner was not sentenced until November 8, 1968, when he received the maximum prison sentence for such a violation—five years.

The case was immediately appealed to the Circuit Court of Appeals for the tenth circuit; this request for an appeal was granted and the decision of the district court was reviewed but sustained.

After a conviction in the lower court and support for that conviction by the Circuit Court of Appeals and the major costs involved, the Penner family did not know if they should proceed further and appeal the case to the United States Supreme Court.

It was at this point that the family consulted the Peace Section of the Mennonite Central Committee for advice and assistance. The Peace Section, after discussions within the Section and consultation with professional legal counsel, felt that the Penner conviction would be an extremely unfortunate legal precedent for any future conscientious objector in similar circumstances. Consequently, the Peace Section took action to support Jerry both with legal counsel and finances. The Section also agreed to file an *amicus curiae* (friend of the court) brief if the Supreme Court would hear the case.

Marvin Karpatkin, a New York attorney who serves as general legal counsel for the American Civil Liberties Union and as general legal counsel for the Central Committee for Conscientious Objectors and who represented Leroy Garber in the 1967 Amish religious freedom issue in Kansas, agreed to take the Penner case and file a request for a review with the Supreme Court.

In the conclusion of the petition filed on behalf of Jerry Penner, the attorney asked the Supreme Court to rule as to whether ". . . a conscientious objector must be a saint, or whether it is sufficient to be an ordinary man who is, by reason of religious training and belief, conscientiously opposed to participation in war in any form." Penner's conviction rested largely on the basis of rather fragmentary and undocumented evidence contained in an FBI report, which alleged that he did not hold to some basic Mennonite tenets.

In June, in a completely unexpected and unprecedented action, the United States Solicitor General, Ervin N. Griswold, in writing his recommendations to the Supreme Court, said that the Penner case was an obvious miscarriage of justice and, in fact, likened it to the Sacco Vanzetti Case, a case where guilt was supposedly established and execution was carried out largely because of strong public feelings—only to have some concrete vindicating evidence uncovered after the execution.

The Solicitor General whose responsibility it is to support the government's conviction came to the defense of Jerry, and recommended that the Court of Appeals' decision be reversed and that the case be remanded to the district court for a dismissal of indictment. Attorney Karpatkin said that this statement by the Solicitor General was, in his practice and to his knowledge, unprecedented.

The Supreme Court in its final action for the 1970 Spring Session reviewed the case and stated that there had been an obvious error in the conviction of Jerry Penner. They decided not to hear the case but to simply order the recommendations of the Solicitor General.

On Monday, June 29, the United States Supreme Court issued the following very terse order: "On the basis of a confession of error by the United States Solicitor General and of an independent review of the record, the petition for writ of certiorari is granted, the judgment of the Court of Appeals is vacated, and the case is remanded to the United States District Court for the Western District of Oklahoma with instructions to dismiss the indictment."

The Supreme Court's decision anuls the lower court's conviction and completely dismisses all criminal charges against Jerry Penner.

After six years Jerry Penner has been acquitted, justice rendered, and prayers answered.

The family has borne almost the entire financial load of about $10,000; persons wishing to share in this expense with the family may channel contributions through the MCC Peace Section. *Walton Hackman.*

NEWS

Fund set up for resisters To aid in legal battles

For some time, many Mennonites wanted a way to financially support those whose conscience leads them to break the law. The clearest example of such a need can be seen in the increasing number of sensitive Mennonite youth refusing to cooperate with the Selective Service System. Most of these men may face expensive legal battles, leading to undue hardship on them and their families.

Mennonites Engaged in Nonviolent Noncooperative Obedience (MENNO)—for them a draft assistance fund was recently created.

The urgency for this kind of assistance fund was brought home to the Intercollegiate Peace Fellowship at its annual meeting in March. A young Mennonite from Oklahoma was forced to refuse induction after all Selective Service procedures had been exhausted in an attempt to secure a conscientious objector classification. The resulting court costs were placing a severe hardship on the family. Almost a hundred dollars was collected on the spot to aid this family in their legal struggle.

Eli Hochstedler, a graduate student at Cornell University, himself a draft resister, brought the concern to the Mennonite Central Committee's Peace Section at its Chicago meeting on June 4-5. After considerable discussion, it was decided to set up a fund, outside the budget, for this kind of support. A steering committee made up of Eli Hochstedler, Walton Hackman (associate executive secretary of the MCC Peace Section), and Darrell Fast, was asked to be responsible for administering and publicizing the fund.

The purpose of the MENNO fund is to help with the following:

Legal costs because of conscientious civil disobedience (tax refusal, noncooperation with draft, refusal of induction) related to militarism, civil rights, and religious freedom.

Aid to dependents and families of persons engaging in conscientious civil disobedience.

Fines and bail for persons engaging in acts of conscientious civil disobedience.

Grants or loans for personal items (college debts) to persons engaged in conscientious civil disobedience.

Designated contributions will be received by MCC Peace Section, Akron, Pa. 17501, marked for MENNO fund.

In order to get some idea of what legal costs alone are, here are some examples: $500 to $1000 for lawyer's fees (meaning he will prepare and argue the case); an additional $1000 if the case is heard by the district court. *G. C. News Service.*

Halfway house in Indiana Second chance for parolees

Fifteen dollars and a prison-made suit do not take a man far along the road toward a final discharge from prison.

Abe Peters, pastor of the Topeka (Ind.) Church since 1966, knows that. So he regularly drives a hundred miles from his home in Topeka to the Indiana State Prison at Michigan City to add a spiritual dimension to the lives of the prisoners there. Last February, he brought three parolees to Topeka.

Not everyone was happy about it, but many people were behind him. His church rented a three-bedroom house, owned by DeWayne Bontrager, on the east cdge of Topeka. The church's peace and service committee, made up of Phil Yoder and Bob Lambright, directed a three-day clean-up and paint-up project to ready the house for the parolees. The Lambright Hatchery, near LaGrange, helped out by offering employment, for parole regulations stipulate that a man must have a job before he is released from prison. The Central District advanced $200 for a revolving fund to help prisoners get started in the world outside.

The men living in the halfway house do their own cooking and housekeeping. They are advanced some money, with the agreement that this is a loan which is to be repaid as soon as possible. However, no time limit is set for repayment because the men need their first paychecks for other necessities. The money, when repaid, is to be used as a revolving fund to help other parolees. In this way, the project is to become self-supporting after it is once started.

The men are happy for this second chance and hope to become part of the Topeka Church. When one of them arrived in Topeka, he exclaimed, "This is like heaven, to have a place called home and a good bed to sleep in." Reminded that the people in Topeka are, by no means, angels, another parolee quickly replied, "But the fellow who came to prison to get us sure looked like an angel in the time of need."

A few were relucant about the parolee plan. "But now the response is very good," says Peters.

Today, church members send cards, letters, and holiday notes to men who have never heard from anyone outside. "They are involved now and I think it is marvelous; because it's also being done in the name of Christ," Peters said in the May 11 issue of the *Elkhart Truth.*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

General Board plans Fresno meeting and new ministry group

The General Board organized a new committee on the ministry. It also sent out an invitation to congregations and other groups to supply items for the agenda of next August's General Conference at Fresno, California. These were among the actions of the General Board at its semiannual meeting in Chicago in June.

The board approved the formation of an ad hoc Committee of Ministry and Personnel Services to guide the work of the ministry and service programs. This committee, consisting of four members, will be responsible to the General Board. In addition, it will work with representatives of Conference institutions to help them with the placement of personnel. The personnel secretary, whose responsibility it is to maintain personnel files and records, will be a resource for personnel information.

The committee will have two reference councils. The Pastoral Ministries Council (made up of the district/regional conference ministers or designated representatives, seminary representative, and Commission on Home Ministries representative,) will give counsel on ministerial placement and recruitment. The Personnel Services Council, consisting of Newton staff people (the voluntary service director, candidate secretary, director of student services, personnel secretary, and personnel assistant are members), will recruit and place those interested in various types of service at home and abroad.

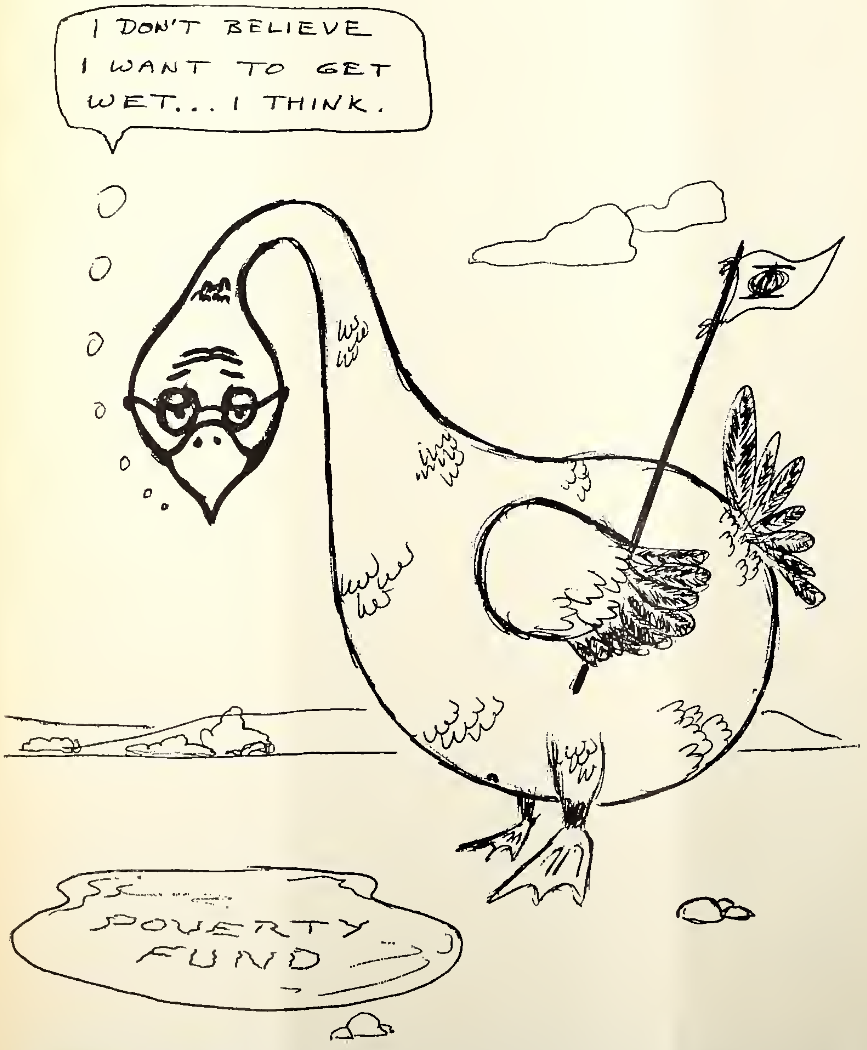
The Committee on Ministry and Personnel Services will establish goals (standardization of the ministry, recruitment, placement policies, role of the pastoral ministry) and plan to meet these objectives. It will also receive reports from and review the work of the reference councils and personnel secretary.

This new committee will replace the Committee on the Ministry (responsible to the former Board of Missions) dissolved with the adoption of the new constitution in 1968.

The General Board also agreed to urge churches, young people's groups, voluntary service units, district conferences, and others who want to bring major issues to the 1971 General Conference to present their concerns to the General Board of appropriate commissions before the February Council of Commissions meetings.

The Commission on Education was given the task of initiating a study of the Christian faith at the congregational level, a process which is to be carried out in cooperation with the Commission on Home Ministries. It was felt that such a study would be more beneficial than the adoption or rejection of a statement of faith.

General Board members present at the June 25-27 meeting at North Park College, Chicago, were Henry Poettcker (president), Jacob T. Friesen, (vice-president), Elbert Koontz (secretary), Harold Buller, Leo Driedger, Henry P. Epp, Albert Gaeddert, David Habegger, Elmer Neufeld, Elmer Richert, Lotus Troyer, Harris Waltner, Harry Yoder, Robert Gerhart, and Vern Preheim.


I DON'T BELIEVE I WANT TO GET WET... I THINK.
POVERTY FUND

A comment on the Poverty Fund by Frank G. Ward. For an additional comment on the same subject, see the back page of this issue.

B.C. Bible schools merge Approved by 2 conferences

September 8 begins a new chapter n Mennonite cooperation in British Columbia.

On this day, the Mennonite Brethren and General Conference will inegrate their Bible school programs.

Mennonite Brethren Bible Institute n Clearbrook was founded in 1943. The General Conference group (called he Conference of United Mennonite Churches in British Columbia) estabished the Bethel Bible Institute in 1939.

On May 30, the General Conference group met in the Eben-Ezer Church, near Abbotsford, and decided on the merger proposal by a vote of nearly 90 percent of the 300 delegates.

One week later, the Mennonite Brethren Church approved the same motion by a 93 percent margin.

"We have made history with the vote we have taken," said Abe Buhler, vice-chairman of the General Conference group. "This is a step oward becoming, once again, one people."

Enrollment at Bethel Bible Instiute has been declining for a number of years. While the Mennonite Brethren school has had better enrollment and has expanded its facilities, it is till carrying a debt.

With the merger of the two schools has come a plan to add a dining room area to the Mennonite Brethren property, for 230 people, along with new kitchen, recreation facilities, and offices.

The General Conference churches are providing two thirds of the finances for the new project because of the present Mennonite Brethren financial obligations. For the time being, the campus will remain the property of he Mennonite Brethren Conference.

Other provisions of the cooperative program provide for three General Conference representatives to become part of the Mennonite Brethren Bible nstitute's twelve-man board of diectors and two General Conference nstructors will become part of the aculty of nine. The new school has een named Associated Mennonite Bible Institutes.

In reporting on the merger for the *Canadian Mennonite,* Hugo W. Jantz, a member of the Mennonite Brethren Bible Institute faculty, said, "At both conventions, a spirit of realistic but humble brotherhood prevailed. No one attempted to gloss over the animosities and prejudices of the past. However, it was emphasized that in the new spirit of Christ-centered fellowship, theological and other differences can become the occasion of learning from each other, an experience that is, likely, long overdue.

"Similarities in goals and emphases in evangelism, service, and church growth, make a joint program, especially on the Bible Institute level, where young people are being prepared for involvement in discharging the commission of the church, particularly relevant.

"It was noted that a joint program would be a decided advantage, also, in the light of the fact that the needs and character of our respective churches' young people are so similar."

The Mennonite Brethren have a membership in British Columbia of 5500. The General Conference churches have 3200 members.

Student comes to Winnipeg From Africanized church

Jean Owanga, assistant to the general secretary of the Kimbanguist Church in Kinshasa, Congo, arrived in Akron last week for orientation activities at Mennonite Central Committee headquarters before going on to the Canadian Mennonite Bible College in Winnipeg, where he has a tuition grant for the coming school year. His trip is being sponsored by MCC as one of several Mennonite-Kimbanguist points of contact.

Mennonite teachers have also been placed in one of the secondary schools of the Kimbanguists at N'kamba, Congo, the birthplace of Simon Kimbangu, founder of the church. A grant made available by Schowalter Foundation will go to the Kimbanguist Church in order to make it possible for them to prepare some historical Kimbanguist documents and some peace literature for publication. A four-week special assignment by David Shank, Mennonite missionary serving in Belgium, to further explore Kimbanguist-Mennonite relationships, is planned for late 1970.

Owanga, who left his wife and three small children in the Congo, has expressed his appreciation to MCC for sponsoring his year of theological studies. "Other members of the Kimbanguist Church have received scholarships abroad for pedagogy, agriculture, and social sciences," said Owanga, "but MCC is the first to grant us a scholarship in theology."

As a sign of friendship from the Kimbanguist Church of the Congo, Owanga presented MCC with a small flag, symbol of the Kimbanguist Church.

Owanga gave his Mennonite hosts a Kimbanguist flag.

LETTERS

Thoughtful and lively way

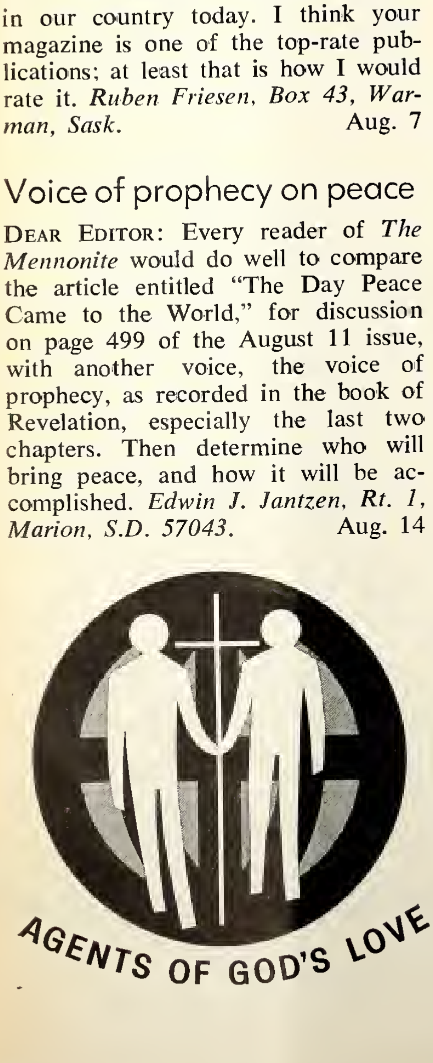
To the Editor: I would also like to tell you how much we enjoy *The Mennonite*. The articles, editorials, news, and special sections always deal with relevant issues in thoughtful, lively ways. There is obviously a sincere effort to make Christ's lordship meaningful in a very complex world. You are to be commended for your recognition of the complexity of the issues and your careful, forthright handling of them. *Fred Enns, 11427-72 Avenue, Edmonton 62.* July 10.

Top-rate publication

Dear Sirs: I read your fine magazine whenever possible. I particularly enjoy the articles by the many fine Christian Mennonite authors that we have in our country today. I think your magazine is one of the top-rate publications; at least that is how I would rate it. *Ruben Friesen, Box 43, Warman, Sask.* Aug. 7

Voice of prophecy on peace

Dear Editor: Every reader of *The Mennonite* would do well to compare the article entitled "The Day Peace Came to the World," for discussion on page 499 of the August 11 issue, with another voice, the voice of prophecy, as recorded in the book of Revelation, especially the last two chapters. Then determine who will bring peace, and how it will be accomplished. *Edwin J. Jantzen, Rt. 1, Marion, S.D. 57043.* Aug. 14



Hang-up on petitions

Editor of The Mennonite: This may be a minority view, but let me test what may be a quaint concern.

Recently I was asked to sign a petition for a good cause. I declined. I declined because of a belief that petitions give only an illusion of influence.

A petition, I feel, is less effective in bringing about change than if each of a group of signers were to write a personal letter. Second, and more important, I suspect that some persons signing petitions do so less out of conviction than out of fear of offending the person asking them.

When I was a sophomore in high school, a big athlete asked me to sign a petition which I really opposed. I gave him a half-truth reason for not signing—feeling good that I had evaded the pressure to sign, but yet feeling guilty that I had not told him my true thoughts.

At a church conference, I was asked to sign a petition voicing support for one of the statements coming to the floor of conference. Again I declined to sign. The person circulating the petition asked, "What do you have against the statement?" I answered, "Nothing; in fact, I helped draft the statement." I went on to explain that I have problems being a conformist—that is, being asked to sign even the best of petitions under the subtle pressure of being swept along with large numbers of respectable peers also being expected to sign.

Perhaps this is a silly hang-up related to a mildly traumatic sophomore experience.

One thing I try to do if I am asked to sign a petition and do favor its objectives—I write one or more letters of concern on my own. Perhaps twenty individual letters of uneven quality and persuasiveness is much to be preferred to one eloquent petition with twenty signatures.

But let's be realistic, twenty people ordinarily won't write letters. Signing one's name to a petition is an easier way to satisfy one's feeling that he is doing his prophetic duty. *Robert Kreider, Bluffton College, Bluffton, Ohio 45817.* July 16

Love

We plant it deep within the ground,
Expecting it to blossom all the year
round;
But we never give it water
Or the slightest bit of care,
We keep it dead and stifled
Beneath our weedy prayers.

Show it if you have it!
Don't keep it buried there:
Let it bloom and give beauty:
To all,
Let it share!

Elaine Friesen, 1417 Monarch Oaks, Houston, Tex. June 11

Star at top of hill

The following piece was written by Clifford Kinnison, a member of the Friendship Class of the First Church, Upland, Calif., and submitted by the teacher of the class Pearl W. Hadley, 617 E. Arrow Hwy., Upland, Calif. 91786.

The path I trod for so many years/ was the path of sorrow and woe./ The path was broad and smooth—I/ didn't know where it went—I didn't seem to care.

One day, as I sat by the side of that road/ a small voice seemed to say, "My son/ look to the right at the top of the hill."/ There I saw a star, and that small voice said,/ "Come to me, I'll lead you home."

As I walked that lonely path—it was not smooth/ or easy—I saw something I had not seen before—/ that little star became much larger and brighter.

One day, I paused and looked to the left./ Again that little voice came saying, "Keep to the/ right, my son; that way is death at the end."/ So I continued on my way, my eye on the star.

My eyes are now dim—can scarcely see./ O yes, my eyes were dim and my hair was grey,/ but the star was much closer and larger, too.

At last, as I gained the top of the hill/ a door opened in that star and the glory I saw/ there would blind the eye./ The Lord, my God, welcomed me, saying/ "Come in, my son, for the race is won."

RECORD

Calendar

Oct. 23-25—Hillsboro, Kan., West-rn District Conference.

Aug. 14-20, 1971—Fresno, Calif., ieneral Conference.

July 18-23, 1972—Curitiba, Brazil. Iennonite World Conference.

Central

Sept. 8-13—Meadows, Ill., Mea-ows and Flanagan churches, special ervices, Howard J. Habegger.

Sept. 20—Hopedale, Ill., Boynton hurch building dedication, Ivan auffman, J. T. Friesen, speakers.

Eastern

Sundays in September—Quakertown, a., Drive-In Church, East Swamp.

Northern

Aug. 31-Sept. 1—Henderson, Neb., ethesda Church, kindergarten Sun-ay school workshop, Cornelia Lehn.

Western

Sept. 13—Meno, Okla., New lopedale Church, seventy-fifth anni-ersary.

Deaths

atherine A. Teichroew Bergman, irst Church, Mountain Lake, Minn., as born Sept. 22, 1896, and died ug. 10.

Henry Bestvater, First Church, Iewton, Kan., was born June 8, 1881, South Russia, and died Aug. 13.

Lovenia Macaulay Cressman, Grace hurch, Lansdale, Pa., died Aug. 8.

Jacob Fast, United Mennonite hurch, Waterloo, Ont., was born ec. 20, 1904, in Russia, and died ıly 24.

Gerhardt F. Friesen, First Church, illsboro, Kan., was born Dec. 29, 386, and died July 28. He was active music organizations.

Frank Goossen, First Church, Bea-ice, Neb., was born Sept. 16, 1890, nd died Aug. 8.

Emilia Berger Hirschler, First hurch, Halstead, Kan., was born in renton, Ill., on Oct. 1, 1891, and ed July 22.

Edwin J. Krebill, Zion Church, onnellson, Iowa, was born Aug. 18, 377, and died Aug. 5.

Louis Smith, charter member of alvary Church, Liberal, Kan., was rn June 3, 1886, and died Aug. 5.

Baptisms

First Church, Halstead, Kan., on May 17: Randalin Kay Hess, Joan Mueller, Teresa Penner, Gerald Wiens.

Workers

LeRoy Buller, First Church, Newton, Kan., is serving a term of I-W service in the mail department at Meninger Clinic, Topeka, Kan.

Lois Dyck, First Church, Saskatoon, will serve a one-year MCC voluntary service assignment as a teacher's aide, in Atlanta. She attended Canadian Bible College and has taught elementary school.

Kelly Epp, Bethesda Church, Henderson, Neb., is serving a voluntary service assignment at Methodist Hospital, Houston. His parents are Mr. and Mrs. Roland Epp, Lushton, Neb.

Jonas T. Friesen, Bethel Church, Inman, Kan., is serving a two-year voluntary service assignment at the Colby (Kan.,) Agricultural Experiment Station.

Carrie Hughes, Salem Church, Kidron, Ohio, will serve a one-year MCC voluntary service assignment as a family service worker, in Whitesburg, Ky. She is a graduate of Bluffton College and has served as executive director of the Senior Citizens Center in Lima.

Stanley Juhnke, First Church of Christian, Moundridge, Kan., began a 1-W assignment at Topeka, Kansas as a probation counselor, June 15.

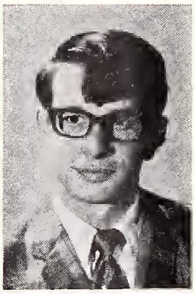
Irene Klassen, Carstairs, Alta., begins a one-year term of voluntary service in Liberal, Kan., on Sept. 15. Assigned by the Commission on Home Ministries, she will be organizing a recreation program. She attended Bethel Bible Institute, Abbotsford, B.C., and is a graduate of Rosthern Junior College. Her home church is Bergthal Mennonite, Didsbury, Alta.

Molly Krautter, Olivet Mission, Abbotsford, B.C., has accepted a voluntary service assignment at a seminary at Bad Salzuflen, Hanover, Germany, where she will assist with household duties.

Gary Knapp, Pulaski (Iowa) Church, is serving a twenty-seven-month Pax assignment as a mechanic, in Morocco. He is a graduate of Iowa Technological School, with a major in mechanics.

Dyck

Hughes



Knapp

Miller

Nicholas Mazucco, East Swamp Church, Quakertown, Pa., began his 1-W Service in the County of Cuyahoga Cleveland Boys School, Hudson, Ohio, on June 7.

Wayne Miller, East Swamp Church, Quakertown, Pa., is serving a two-year MCC voluntary service assignment at Children's Center, Laurel, Md., as a recreational leader. He is a graduate of Quakertown Community High School.

Morris Peters, Bethesda Church, Henderson, Neb., is serving a voluntary service assignment at Methodist Hospital, Houston. His parents are Mr. and Mrs. Arthur Peters.

Mary Purves, First Church, Bluffton, Ohio, will serve a one-year MCC voluntary service assignment as a psychiatric aide at Brook Lane Psychiatric Center, Hagerstown, Md. She is a graduate of Bluffton High School.

Rebecca Regier, Burrton (Kan) Church, is serving a one-year voluntary service assignment at Our Wonder House in Oklahoma City. Her parents are Mr. and Mrs. Roland Regier, Moundridge, Kansas.

Wendell Rempel, Moundridge, Kan., has accepted an appointment as dean of students at Bethel College beginning Nov. 1. Currently pastor of the Eden Church, he previously served First Church, Hutchinson, Kan., from 1963-67. He is a 1960 graduate of Bethel College with a major in psychology and earned a bachelor of divinity degree from Mennonite Biblical Seminary in 1963. He is a native of Reedley, Calif., and attended Reedley College for two years, prior to transferring to Bethel for his bachelor of arts degree. He replaces Milton Goering, dean of students here the past two years, who has accepted a similar position at McPherson College.

Ronald Ropp has accepted the position as chaplain of the Mennonite Hospital in Bloomington, Ill., beginning the middle of August. He will have the responsibilities for the expanded chaplaincy program and will work with the ministers of the community. He received a doctor of religion degree from the School of Theology in Claremont, Calif., this year. Before that, he had earned degrees from Bluffton College, and Mennonite Biblical Seminary. He served the Mennonite Community Church in Fresno, Calif., from 1962 to 1968; and was assistant pastor of First Church, Upland, Calif., 1968-69.

John Schmidt, Hebron Church, Buhler, Kan., will serve a twenty-seven-month MCC assignment in agricultural extension and experimentation work in Paraguay. He attended Bethel College and received a bachelor of science degree in agronomy from Kansas State University.

Margaret Schrag, Eden Church, Moundridge, Kan., daughter of Mr. and Mrs. Edwin J. Schrag, is serving a one-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind., as an assistant at the London Day Care Center, London, Ont. She is a 1969 graduate of Moundridge High School.

Brian Sommer, Bethel Church, Pekin, Ill., will serve a thirty-month Pax assignment in Germany. He will do construction work in Bambergen. He is a graduate of Hopedale High School and attended Illinois Central College.

Dan Ulrich, Salem Church, Freeman, S.D., has volunteered through MCC to be a mechanic at Grande Riviere du Nord, Haiti, for the next two years. He is a graduate of Aberdeen High School and attended Freeman Junior College.

Steven W. Voran, Bethany Church, Kingman, Kan., is serving a 1-W assignment as an orderly in surgery at Hillcrest Medical Hospital, Tulsa.

Jerald Lee Waltner, Marion, S.D., began a two-year term of voluntary service at Elkhart, Ind., with the Commission on Home Ministries on Aug. 24. His work will involve maintenance at Aux Chandelles, a school for mentally retarded children. He graduated from Freeman Junior College in 1969 and has attended Universal Technical Institute, Omaha, majoring in automotive mechanics. His parents are Mr. and Mrs. Willie H. Waltner, and his home church is Salem Mennonite, Freeman, S.D.

Ministers

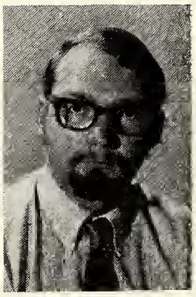
Ronald Hunsicker, Eden Church, Schwenksville, Pa., has accepted a call to become pastor of the Charleswood Church, Winnipeg, beginning next January. A 1967 graduate of Bluffton College, Bluffton, Ohio, he expects to complete requirements for a bachelor of divinity degree at Mennonite Biblical Seminary, Elkhart, Ind., early in 1971. He has been summer interim pastor at Bethel Church, Pekin, Ill., and for the last year, has been associated with Faith Church, Newton, Kan., as part of the seminary's new internship program.

Purves

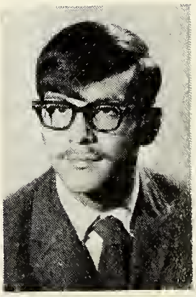
Regier

Rempel

Ropp


Schmidt

Schrag


Sommer

Ulrich

Hunsicker

arriages

eland Ahlstrom, Saint John's Luthern Church, and *Loretta Mae Zimmerian,* First Church, Normal, Ill., on ug. 15.

Andre Manuel Santos Da Costa, Ialange, Angola, Africa, and *Agnes chutz,* Grace Church, Pandora, Ohio, n Aug. 22.

David Allen Ewert, First Church, Ionroe, Wash., and *Julie Ann Walter,* vangelical Free Church, Stanton, leb., on Aug. 11.

Glenn Geisinger, Emmanuel hurch, Reinholds, Pa., and *Arlene 'ickel,* First Church, Mountain Lake, Iinn., on July 30.

Charles Goering, Galva, Kan., and *nnora Busenitz,* First Church, Newn Kan., on Aug. 14.

Ronald Harder, First Church, Iountain Lake, Minn., and *Elaine upp,* at Faith Lutheran Church, on ıly 24.

John Heidebrecht, First Church, alstead, Kan., and *Linda Wendling,* urrton, Kan.

Darryl Janzen, First Church, Newn, Kan., and *Irene Susan Schmor,* Iountain View Mennonite Brethren hurch, Grimsby, Ont., on Aug. 1.

Gary L. Kaufman, Eden Church, Ioundridge, Kan., and *Katharine egier,* First Church, Halstead, Kan., ı July 25.

David Thomas King, Bethany hurch, Kingman, Kan., and *Arlene ouise Risely.*

Roy Mays, Mennonite Brethren hurch, Balko, Okla., and *Rosalie pp,* Lehigh (Kan.) Church, on Aug.

Gary Mebins, Mitchell, S.D., and *ı Friesen,* Salem-Zion Church, Freean, S.D., on Aug. 15.

George Nachtigal, First Church, ıd *Teresa Huls,* Emmanuel Lutheran hurch, both of Hutchinson, Kan., ı July 13.

Kenneth Keith Ortmann, Bethel hurch, Marion, S.D., and *Sheila Mae ısz,* Linwood Wesleyan Church, oux Falls, S.D., on July 31.

Bruce Otte, Immanuel Lutheran hurch, Canton, Kan., and *Diane ehring,* Eden Church, Moundridge, an., on Aug. 17.

David Pedersen, Calgary, Alta., and *Doris Regier,* Rosemary (Alta.) Church, on Aug. 1.

Bruce Sommers, First Church, Bluffton, Ohio, and *Elaine Butwell,* Riley Creek Baptist Church, Bluffton, Ohio, on Aug. 15.

John Tessman and *Olene Kliewer* at Bethesda Church, Henderson, Neb., on Aug. 7.

Michael Warren, First Church, Halstead, Kan., and *Roberta Melson,* Bethany Baptist Church, on Aug. 8.

Charles Welty, Grace Church, Pandora, Ohio, and *Beverly Ann Zorn,* Sidney, Ohio, on Aug. 15.

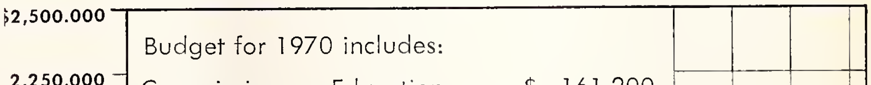
Jacob Wiebe, Newton, Kan., and *Anna Abrahams,* First Church, Hillsboro, Kan., on Aug. 9.

Published

Leader's Guide to *This We Believe,* a church membership study book, has been published by Faith and Life Press for the Commission on Education of the General Conference Mennonite Church. Written by Herman Enns, pastor of Hamilton (Ont.) Church, the *Leader's Guide* helps the teacher to fully use the study book *This We Believe* by James Waltner, which was published earlier. Methods, approaches, and resources are suggested for each session. The guide is available for $1.75 from Faith and Life Bookstores: Berne, Ind. 46711; Box 347, Newton, Kan. 67114; and Box 430, Rosthern, Saskatchewan, Canada.

Conference budget

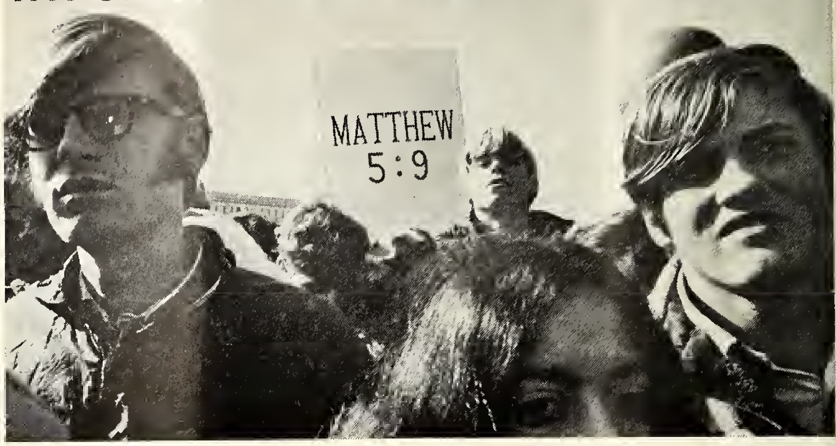
July



We are most happy to report that receipts in July were up considerably over receipts in July of 1969. For the year, however, we are still roughly $61,000 behind the same period in 1969. A few more months like July would erase that difference. Thank you all for helping to ease the burden! *Wm. L. Friesen, treas.*

Leighton Ford

THE CHURCH PAPER FACES CONTROVERSY



SHOULD CHRISTIANS—JOURNALISTS or not—engage in controversy?

To that question, I am tempted to reply as Pat Brown did when a California reporter asked if he agreed with Ronald Reagan's charge that he compromised too much. Brown paused a moment, reflected, then said, "Yes and no!"

Any Christian who opposes controversy has enlisted under false pretenses! I heard, recently, of an editor who said he had been reading a controversial document which dealt with ecumenical relations, sexual morality, women's fashions, and the charismatic movement. It was called First Corinthians!

Like lava hardened between layers of rock, controversy is embedded in the faith of the Bible. Leave the biting salt of controversy out of the Scriptures—of Moses versus Pharaoh, Elijah versus Jezebel, John the Baptist versus Herod—and you are left with a flat, insipid broth.

Our Lord Jesus Christ embodied the grace of controversy. He cast His mission in controversial terms: "came to cast fire upon the earth" (Lk. 12:49) "I have not come to bring peace, but a sword" (Mt. 10:34). Frequently, John tells us, there was a "division among the people over him" (Jn. 7:43). Some said, "He has a devil"; others, "He's crazy!"; others, "He is a blasphemer!"

Dare we embalm this Christ in timid respectability? Dorothy Sayers once said that "we have very efficiently pared the claws of the Lion of Judah, certified Him 'meek and mild,' and recommended Him as a fitting household pet for pale curates and pious old ladies."

Yet, the controversy that swirled around Jesus Christ from cradle to grave was a by-product, not a goal. He seldom deliberately sought it. "I came not to judge the world, but to save," He said (Jn. 12:47). Yet His coming was a judgment. He came as light, but to those that preferred blindness, He provoked the central crisis of history.

The early Christian preachers were controversialists, too. Luke describes their preaching with the verbs: argue, dispute, confound, confute powerfully. When Paul came to town, I am sure, he didn't ask how the hotels were, but inquired about the jail! His gospel of the cross, of repentance, of salvation by faith was a scandal which, on occasion, came close to inciting riot. The gospel itself, preached with authority, is the greatest controversy!

The high moments of Christian history and confession have been forged in controversy. There is Athanasius contending for the truth of the nature of Christ, and when he is told that the world will be against him, replying, "Then it shall be Athanasius against the world."

Bill Moyers has pointed out that a moment of truth often comes out of confrontation! So God seems to use the spark of controversy to kindle fresh fire in His truth.

But it seems to me that there is also a time to say *no* to controversy. When Paul broke with Barnabas over Mark's desertion, it was a controversy unworthy of Paul, petty and trivial, basically a disagreement over personality. In contrast, when Paul withstood Peter to the face over eating with the Gentiles and circumcision, a matter of deep principle was involved. This controversy was worthy, noble, and inescapable.

Billy Graham has, I believe, been right and won the respect of many by refusing to become embroiled in perpetual controversy with certain critics who attack his policy of cooperative evangelism. Having come to a position which he is persuaded is right before God, he has wisely refused to divert his energy and time to what could easily degenerate into a battle of personalities. There comes a time when we can take the same attitude that Nehemiah did to Sanballat: "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?" (Neh. 6:3).

Controversy is apt to become abrasive in an era of rapid change. New morality, new theology, new drugs, new math, new hemlines, new pleasures, new vices have left people bewildered, resentful of anything that threatens their old certainties. It is a pitiful paradox that man's insecurity createst a desire for change, but change produces more insecurity!

We Christians, generally, do not tend to be revolutionaries. We have an important stake in preserving the truth of God's deeds and words in history. So we need, doubly, to remind ourselves that our gospel is not the enemy of change. Faith is the substance of things hoped for. Repentance is a continual change of mind. And obedience is to God who moves ahead of His people, as He did before Israel in the fire and the cloud. Personally, I would wish not to be

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The disturbing thing was that some delegates questioned not whether the presentation was right, but whether such criticism should have been allowed.

o much a conservative evangelical, s a radical evangelical, firmly holding the faith once delivered unto the aints, but ready to reexamine, to the oots, everything in the light of this ospel through which God is making ll things new.

For the Christian leader and writer ho wants to be a radical evangelical, hrist himself supplies the guidelines.

Bishop Stephen Neill has aptly decribed Jesus as the courteous rebel. o Jesus, tradition was not in itself vil. He accepted the authority of the ld Testament, even though He went eyond it at many points. He aproved of such traditions as the temle tax. But He engaged in fierce ontroversy with the Pharisees over eir legalism, which enslaved men ather than freeing them. Yet even hen He rebelled, He was courteous nd constructive.

In the fourth chapter of his letter o the Ephesians, Paul is discussing e gifts of Christ to the church. He rites about "speaking the truth in ve," and about "the whole body . . . uilding itself up in love." Translated to words that we could paste up our desks, Paul would ask that we pproach controversy with: honesty—Christ; compassion—in Christ; and sponsibility—in Christ.

ith honesty—in Christ

By all canons of journalism, the umber one concern must be honty. From a journalistic standpoint, avid is believable because the recd shows he committed adultery. It ems to me that the Christian press as a primary obligation, following sus, to maintain our vision of reity.

Why did Jesus use such violent ords to the Pharisees? Wasn't it beuse of His utter realism? Their stem had blinded them to reality. hey couldn't see things as they really ere. Jesus was filled with an urgen- to get them to see things in their ark reality. The violence of His lanage indicates the extent of their indness. He was giving them their st chance.

So Christians have to "tell it like it is." We have to speak *God's Word as it is,* for God has given the Scriptures as a corrective to the distortion sin causes in our inner vision. And we have to describe *God's world as it is.* Each of us has to live in integrity to the Word of God in our own situation. What is controversial in one may not be in another. The *Baptist Record* of Mississippi won a prize for a story it carried on white Christians replacing Negro churches that had burned down. That story took more courage than a much stronger one in many other situations.

Before man can change, he has to face himself with accuracy, to accept what he is. Here is where the religious press might help us to confront the issues so we can see ourselves as we are. Man has an automatic aversion to self-criticism. At the World Congress on Evangelism at Berlin, a semi-dramatic production, "The Why Generation," was featured, one night, articulating the criticisms of Christianity voiced by modern youth. Admittedly, some of it was exaggerated. But the disturbing thing was that some delegates questioned not whether the presentation was right, but whether such criticisms should have been allowed!

Doesn't honesty also mean that the editor has to be willing to check his own bias? None of us can really claim objectivity. The secular press has a bias for law and order—or perhaps for revolution. It seems to me that a built-in human bias means that we have to lean over, to be fair to the other side. This is only common sense. If you know I am biased, and yet I give you the other side, you're more likely to consider my viewpoint. Theodore Roosevelt always prefaced a rebuttal with, "You may be right, but. . . ."

And I'd like to see an editor come back sometime and say, "I was wrong, I've investigated further and I've found that I made a mistake." When was the last time you saw that? As Bill Moyers said, we might, then, keep our words soft and sweet because we might have to eat them!

What about the place of dissent within the church? What about those voices we think are on a tangent? Do we drop them? Is the editor under an obligation to relegate the dissenting voice to a letter to the editor? When we say we don't have to give both sides because we're an official organ, isn't it like saying, "I own the paper so I don't have to be fair"? *Presbyterian Life* set a good pace in this regard by electing to run two or three responsible articles representing minority opinion during debate on the New Confession.

With compassion—in Christ

With honesty, there must also come compassion, for we are to "speak the truth in Christ" (Rom. 9:1). Concern

May God help us all to be "kept men"—not propaganda prostitutes at the altar of any religious establishment—but the bondslaves of Christ, and, therefore, the freest of all men.

I would wish not to be so much a conservative evangelical as a radical evangelical, firmly holding the faith once delivered unto the saints, but ready to reexamine, to the roots, everything in the light of this gospel through which God is making all things new.

Cain

Paradise forgotten,
he walks among
his corn and wheat and beans
proudly

Labor thus rewarded,
he stands before
God and all his neighbors
proudly

Pridefulness rejected,
he lifts his hand.
Sons will praise war heroes
proudly.

Pollyanna Sedziol

---

for the truth must be married to an equal concern for people.

Controversy can be poison; it must be handled with care, so that "no 'root of bitterness' spring up and cause trouble, and by it the many become defiled" (Heb. 12:15). A man wrote to Billy Graham and said that God had given him the gift of criticism! Perhaps so. But there are such things as parasites who live off church controversy. There are religious papers which would probably go out of existence if they couldn't stir up trouble. Others started out with some positive commitment, but now find their only justification for existence is opposition.

I was told, recently, of an editor who takes a liberal stance on social and theological issues. But this man keeps a file on those with whom he disagrees, for vindictive research. He has virtually destroyed one man's usefulness in certain quarters of his denomination by digging out from this file an isolated decade-old incident.

If controversy so brutalizes us that we don't care how deeply we cut or how we hurt another person and his effectiveness for Christ, then we need to remember that Jesus described libel as blasphemy against the Holy Spirit.

God help us not to destroy for the sake of being clever. " 'Knowledge' puffs up, but love builds up" (1 Cor. 8:1), said Paul. Let honesty be without a smirk, without sarcasm, without denigration. In journalism as in evangelism, we can win the argument and lose the man. Perhaps we can borrow Marshall McLuhan's maxim: "The medium *is* the message." You and I are the medium; we are, as Luther said, "little Christs."

With responsibility—in Christ

Finally, controversy must be met with a sense of responsibility — not only to truth and to persons, but also to building up the body of Christ.

There is an old saying that a monkey with a match can burn down more in an hour than a hundred wise men can build in a month. Today, a certain brand of ecclesiastical nihilist seems prepared to scrap the institutional church altogether. But before we dispatch the demolition squads, we had better think again of Paul's teaching that the "whole body" is to "build itself up in love."

Here is a constructive responsibility which involves the whole body of Christ until "we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood . . ." (Eph. 4:13). I am concerned not only about a credibility gap, but about a widening *audibility* gap — a growing chasm between top echelons and grass roots, between left and right, between radical and conservative across which we can hardly hear each other. Can we afford to ditch, silence, or ignore those who don't reform, conform, and perform to our expectations? How do you operate in your local church? Do you silence all criticism? Or do you care for the one who is mad and upset? The late Kenneth Foreman had a sermon called "The Engineer Has to Know Where His Hind End Is!" What shall it profit the editor if he steams full speed ahead to the top by himself and loses the rest of the train at the bottom? As Robert Raines says, the Christian leader has the Moses misery. He has to "try to get the whole crowd to the Promised Land, not just the commandoes in the crowd."

This constructive responsibility also involves the fullness of the many gifts of Christ. We have not only to find the sheep, as evangelists, but to feed them, as teachers; and not only to lead them in a prophetic ministry, but to gather them in a pastoral ministry. We have a responsibility not only to define the issues, but to minister to those who may obstruct because of their sin or fear and to help them, too, to find freedom in Christ. Perhaps, sometimes, we fail because we deal with controversial issues only in a controversial way, so that we get people's backs up, but we don't get their hearts open. God *has* given to us the ministry of reconciliation.

Arthur Miller once said that he tried to direct every play to a "moment of high and total commitment," when a man "out of a sky full of stars chooses one star to be his own." Our ultimate responsibility is courageous and total commitment to Jesus Christ, the courteous rebel, who said to Pilate that his task was "to bear witness to the truth" (Jn. 18:37), and the people said, "Crucify him." But past the cross were the empty tomb and the new creation!

May God help us all to be "kept men" — not propaganda prostitutes at the altar of any religious establishment—but the bondslaves of Christ, and, therefore, the freest of all men!

We have a responsibility not only to define the issues, but to minister to those who may obstruct because of their sin or fear and to help them, too, to find freedom in Christ.

MEDITATION

rayer for the city

ur Father, the creator of time, space, and energy.
'e give glory and honor to Your name.

or suburban sprawl and high-rise dwellings,
r crawling streets and fast freeways,
r whirring car tires on pavement and clicking heels on concrete,
e thank You.
or display windows of department stores and cluttered little shops,
or postal deliveries and garbage pick-ups,
r relaxing parks of trees, flowers, singing birds
d busy sports arenas of teams, contests, cheering people,
e thank You.
or schools, churches, institutions, and service clubs;
r service stations, parking lots, and garages;
r office buildings, belching refineries, blasting furnaces,
e thank You.
or radio studios, television towers, microwave;
r computers, pencils, typewriters;
r underground wires, storm sewers,
r overhead tangles of lines and chlorinated water
e thank You.

metimes the city seems like a huge striving, confusing,
lsating jungle.
is difficult to realize the meaning of it all.
grows around us and engulfs us.
elp us to see Your purpose in it.
elp us to see the dynamic qualities of the city.
elp us to see the people.

rgive us for the depression, aimlessness, loneliness, and
ess we create.

e want to demonstrate Your truth, patience, understanding,
pe, and love to our community.

elp us to see our place as Christians, the things Christ
uld do and be in us.

is is our request in the name of Your risen Son, Jesus Christ.
nen.

O. R. Bartel

emonstrations

st recently, I realized which side of the generation gap related to
when I remembered the only demonstration I had participated in
ny years ago was an aluminum pots and pans demonstration.
ose days a demonstration meant good food and fellowship. Jesus
gaged in demonstrations when He fed the multitudes, brought
aling to the bodies of men and women and when He said, "Son,
sins be forgiven thee." Even on that first Palm Sunday when Jesus
lied the people together there was no damage except to some of the
lm trees. With all of our sociological, psychological, and techno-
ical know-how we ought to be able to find a way to make demon-
ations more constructive.

Ward W. Shelly

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*Supplemental reading for the Sunday school lesson of Sept. 6, "A Way of Peace."

COVER

"I will instruct you and teach you/ the way you should go;/ I will counsel you with my eye upon you" (Ps. 32:B).

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Do we dare get wet?

Two years ago, the General Conference decided to raise a million dollars in three years to do something about poverty. So far, we have raised $20,000. But after much hesitation, we are on the way. We are beginning to begin.

Nothing is to be gained by criticizing anyone for the past two years of uncertainty. On a project of this nature with so many serious implications, we consider this due deliberate speed and entirely proper.

Whether we raise a million dollars on this particular campaign is perhaps one of the least important items—though a million dollars or even a half million dollars is not to be taken lightly.

And what we will do about poverty both at home and abroad is not even the most crucial issue, although the total liberation of the poor is the main purpose of the Poverty Fund. We know we don't have a detailed blueprint on how this is going to be done. We know, from our past experiences, some things that won't work. But we believe that followers of the Christ who came "to proclaim release to the captives" and "liberty to those who are oppressed" must apply themselves to this problem with all the gospel insights they have and must give themselves sacrificially to this task. We believe that God will show us what we must do and that by this time three years from now we will have learned much. And, if all goes well, we will have given much, also.

But God always does more for us than we can do for Him, and in attempting much for Him, I believe we will be gaining much for ourselves. For the Poverty Fund can be the road to renewal and revival.

I see revival for the congregation. If we wrestle with the proclamation of the gospel to the poor, we will find out what the gospel means for the church and what it means for us. This, I believe, will be the most significant value of the Poverty Fund. It is an aim which hasn't been stated, but we know that this is the way God works.

I would like to apply the dimension of renewal to the structure of our Conference and here we need to go into some detail. This doesn't mean that this phase of renewal is more important than congregational renewal, but this is an area which is causing some pain right now. For the Poverty Fund can renew the way in which we carry on our Conference programs of missions, service, and education.

Both the blessing and the bane of our present programs have been that they have become institutionalized. They have shaped themselves into schools, hospitals, stores, vehicles, printing presses, office buildings, curriculums, and, even, magazines (such as this one). And all these things have required continuing support and energy year after year until these programs have felt like chains holding us back from doing those urgent things that need to be done right now.

We have lost the flexibility of the disciples sent out two by two with "nothing for their journey except a staff" (Mk. 6:8). We may never regain this flexibility, but we may want to find a way in which the structures which slow us down can be loosened—even if only partially.

The Poverty Fund is an opportunity for us to try a new approach to being the church in mission. And we can do it without giving up any of our present programs until we see how the Poverty Fund strategy works out. For the plan of the Poverty Fund is to try, for the most part, a noninstitutional approach. The aim will be to begin programs which will provide their own support or attract other sources of support. At least, we will not be committed to most projects for a long period of time. When we turn some programs loose, failures may be the result. Others will succeed. And we will learn from both cases.

Since the Poverty Fund is not only an additional Conference program, but a different kind of strategy, Conference leaders have been cautious about getting wet with it. For this new approach not only competes for funds (or, at least, appears to), but it criticizes and threatens the way we have always done things in the Conference.

That we are moving ahead even though cautiously is a credit to our Conference leaders. They may be taking a plunge—but it is a plunge that has within it the possibility of renewal. M.S.

THE MENNONITE

85:32 SEPTEMBER 8, 1970

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A Christian and his political convictions

Senator Mark Hatfield, in speaking to the graduating class of Fuller Theological Seminary, finds a place for the conservative Christian in the social revolution.

DURING THE PAST few weeks I have received some of the most remarkable and surprising, and also disturbing, mail of my entire life. Much of this mail represents a theological silent majority in our land who wrap their Bibles in the American flag, who believe that conservative politics is the necessary by-product of orthodox Christianity, who equate patriotism with the belief in national self-righteousness, and who regard political dissent as a mark of infidelity to the faith.

Letters from these people are the most difficult for me to answer. For they are calling into question the legitimacy of my Christian beliefs on the basis of my political positions.

I believe the evangelical community has as its most urgent task the developing of a responsible social and political ethic that takes with equal seriousness the truth of Christ's life and God's revelation of himself to man, as well as the critical state of our world's social and political institutions.

When Fuller Theological Seminary was founded some twenty-three years ago, it was the hope of its founders that it would provide the stimulus for a renewed and freshly articulated theological apologetic for orthodox Christianity. At that time, conservative Protestantism was caught between the hyperfundamentalists of the theological right and the social gospel liberals of the theological left. Fuller Seminary was founded with the intention of regaining credibility for that crucial middle ground of classical theological conservatism—a conservatism which recognized the responsibility of those who confess the name of Christ to serve their fellowman as instruments of God's reconciliation in the world.

Your seminary has gone beyond the essentially negative and defensive psyche that characterized much of the fundamentalist movement of a bygone era. It has, indeed, rearticulated a positive defense for the revelationist and supernaturalist basis of the Christian faith. Having achieved this task, it still has some unfinished business—most notable of which is its obligation to demonstrate the implications of that reconciliation between man and his fellowman.

May I suggest that, perhaps, your task will be to provide social and ethical leadership for the evangelical community in much the same way as you have already provided much of the intellectual leadership for our community.

Evangelicals have lost sight of the fact that the great issues being debated today are no longer those pertaining to organic evolution. Now they are those pertaining to social revolution. We can no longer afford the supposed luxury of social with-

We should remind ourselves that our theological understanding of sin means that excessive power resting with one person will likely be used for self-serving and self-justifying purposes.

rawal, but must find viable means
) relate the good news to the tur-
ioil of our era.

Just because many theological lib-
rals have upset the balance between
ogma and ethics in one direction
no reason for us as evangelicals to
pset it in the other. Insofar as we
reach only half of the gospel, we
re no less heretical than those who
reach only the other half.

I grant, of course, that the evangel-
al emphasis on man as sinner puts
mitations upon what he can hope
or in the transformation of society.
ut let us not forget that Christ came
) transform mankind and promised
ot only a new heaven, but a new
arth, as well.

Christ gives us the taste of new
ine and calls upon us to be His
artners in reconciling the entire cre-
ion back unto the glory of God the
ather. While the fact of the Fall
laces limitations on all human exis-
nce, the fact of redemption and
surrection provides new vistas and
ossibilities for all human existence.

Second, we must reevaluate the
ith we have placed, as a people, in
e office of the Presidency. As our
emocracy has evolved in a way that
as centered increasing power and in-
uence into the hands of its chief ex-
cutive, we have also intensified the
ust, confidence, and faith that we
ace in whoever holds that office.
s evangelicals, it seems, we should
e particularly sensitive to the dan-
ers presented by such an all-encom-
assing trust.

It is not unusual for us to assume
at the President is all-powerful, all-
nowing, and the chief provider for
ur welfare. We Americans hesitate
question his judgment in military
nd diplomatic affairs; we are en-
uraged by his condemnation of
ose who displease us; we blame him
our pocketbooks are empty and
aise him if they are full.

We find comfort in his pledges to
otect us from our enemies both
ithin and without our land, and be-
eve he has a certain sanctity which
somehow, defiled by those suspect
tizens who question his leadership.

It is not about any particular President, but about the nature of the office of the Presidency in our day that I am speaking. Evangelicals should be sensitive to the potential of idolatry that exists when such a large part of one's security and trust is placed upon the shoulders of one man. We should remind ourselves that our theological understanding of sin means that excessive power resting with one person will likely be used for self-serving and self-justifying purposes. Power shared by many—the premise of a democratic system—will more often be exercised with justice and wisdom.

Third, evangelicals must regain sensitivity to the corporateness of human life—we must become as sensitive to the issues of social morality as well as to the issues of private morality. We must learn to repent of and respond to collective guilt as well as individual guilt. This becomes increasingly important as the structures of life become more interdependent and interrelated. An ethic which deals solely with personal mores is singularly inadequate if it fails to deal with war, poverty, and racial antagonism, as well.

If we begin to rethink some of our traditional postures in the areas of social ethics, we can then begin to respond creatively to the social and political crises facing our nation and our world, today—a world divided over wars in Southeast Asia and the Middle East—a world divided over drastically differing standards of living and economic attainment—a world divided by race and tribe—a world divided by ideology—and a world divided by the gaps between young and old.

Surely, the gospel of reconciliation has something to say to the divisions which characterize life in the modern world. Surely, the Christ who befriended the Samaritan woman at the well, who cared for the sick, who fed the hungry, and who blessed the children—surely, this Christ has something to say to us in our world of today.

Those of you who have read the recent *Harper's* magazine article on the My Lai massacre will be forced to ask some difficult questions. Here we have reports of Americans bayoneting infant children as they suck at the breasts of their dead mothers.

What relation do kill-ratios have to our lip service about the value and integrity of human life?

I believe that it is morally indefensible that our involvement in Southeast Asia should be justified on the basis of national pride or to avoid national humiliation. The more we do so, the less we have to be proud about. A nation that can turn from its past ways, admit its error, and truly seek a new path—that nation can discover a true greatness of spirit.

I can understand that others sharing the same convictions may come to different conclusions than do I. But I cannot understand how a Christian community can abide these evils without, at least, asking the questions which need to be asked, and without, at least, coming to some rudimentary and tentative responses to these questions.

In the midst of our contemporary cultural upheaval and social turmoil, evangelicals should sense with new relevance how the good news enables both personal and corporate reconciliation. We must realize what we have ignored for so much of our past—that the witness of this life is never credible unless it has also embarked on an outward journey, on mission, and given itself in love to the hurt and pain of the world, in order to bring God's peace and His new creation.

There are many ways in which you may choose to express your ministry in the years ahead, with tasks and calls impossible to predict which will come upon you. But, in them all, I would hope that you would neither feel compelled to be a biblical nationalist or a political messiah. Rather, I hope you will apply the truth of our faith to bring peace to people, to our land, to our world. I trust that you will be an apostolic peacemaker.

Evangelical concern at General Board

Eleven men representing the broad spectrum of evangelical concern counseled with the General Board of the General Conference Mennonite Church June 24 and 25 at North Park College, Chicago. The singing of folk hymns and gospel songs was led by Vyron Schmidt, minister of music and youth at First Church, Newton, Kansas. Small-group exercises for acquaintance and testimony broke the ice. The Wednesday evening communion service was led by Jacob T. Friesen, vice-president of the Conference.

A Thursday morning panel discussed, "What the Bible Says to Me About Evangelism." Palmer Becker, executive secretary of the Commission on Home Ministries, pointed out that the Bible is an evangelistic book, a tool to send Christians out into life and service. Noble Sack, Portland, Oregon, asserted that evangelism is founded on the resurrection of Jesus Christ and is enabled by the Holy Spirit. It is for the whole man, and should be accompanied by healing and relief. Frank Ward, executive secretary of the Commission on Education, said he believes in evangelism as a solid biblical concept which the church dare not forget. For him, evangelism is both the overarching task of the church and yet a specific ministry to move people to an initial decision for Christ.

Concern that we do not polarize between the twin emphases of *proclamation* of God's act in Christ and the witnessing present *actions* of Christians, was expressed by Frank Isaac, pastor of the Steinbach (Man.) Church.

The discussion following revealed considerable agreement by board members and guests that Christians must move beyond the doctrinal to a personal relationship between men and Jesus Christ, that they should talk more of what God has done for them personally. Yet a number of guests pleaded that sound Christian beliefs not be forgotten. Harold Buller, chairman of the Commission on Education and hospital chaplain from Beatrice, Nebraska, pointed out that for some, in the past, fulfilling the Great Commission has been a kind of works salvation which has not loved persons or met their human needs.

Jacob T. Friesen, Bluffton, Ohio, related that when he meets Conference people, he generally finds that "they love the Lord and believe the Bible."

"If we love God, then we will want to know the Bible," said August Ewert, Marion, South Dakota.

Albert Epp, Glendora, California, maintained, "We need the filling of the Holy Spirit, rather than theological debate." Noble Sack added that Christian schools need to take stands without thrusting beliefs down the throats of people.

Waldo Harder, Omaha, proposed a twofold emphasis: that we let the world know that we hold to the Word of God, and that we build into our churches a burden for a lost and dying world, a world that begins with our neighbor.

In the afternoon, Paul Goossen, Richfield, Pennsylvania, read a paper, "Our Evangelical Witness in the Local Church." He said, "An evangelical ministry without an evangelistic passion is a moral impossibility." He distinguished between the unchanging message of the gospel and the changing methods of approaching men. He emphasized the need for total mobilization of persons with their varied gifts in a fellowship of witness. "Cell groups for sharing, study, and witness help to inspire Christians for going out into the world," he said.

John Allen Busenitz, Inter-Varsity staff worker, spoke on "Our Evangelical Witness to Youth." He described the campus world of decisions, frustrations, despair, and riots. He spoke of the kind of students on campus; some disobedient to Jesus, others devout but not relating faith to life, some overly busy, and a few committed to Christ and concerned about the people around them. He maintained that the university is a strategic mission field. He observed that the most effective witness on campus was not by outsiders, but by students and faculty themselves. He advocated the training of youth in the Scriptures before they go to school. He holds to a Christ-centered emphasis, yet one accompanied by social concern.

Conference president, Henry Poettcker, summarized with deep emotion that he saw a basic agreement on evangelism between guests and Conference board and staff. He felt that many congregations had picked up the Conference goals for the seventies, focusing on "Who is Jesus Christ? Who is my brother in the church? Who is my neighbor in the world?" Poettcker asserted that the Conference is organized for mission and to prepare people for mission. He pleaded that our diverse gifts and insights need to be brought to bear on our common task. He believes that the basic problem is not one of correct theology but of love for our brother. "Let us be about our Master's business," he urged.

Last October, the General Conference officers had met with the Committee of Christian Concerns. In December, the General Board decided that others with similar concerns should be heard, who did not all want to be identified with the Committee. This retreat was the carrying out of the December decision. Dan Dalke, Bluffton, Ohio, of the Committee of Christian Concerns attended this recent June retreat. *Heinz Janzen, via G.C. News Service.*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Sewing classes for girls New life for Arab homes

Seventeen Palestinian Arab girls reeived certificates in June, indicating hat they had completed the nine-month course of instruction at the Mennonite Central Committee Sewing Center in the village of Surif, near Hebron, West Bank.

In the brief ceremony, sewing eacher, Miss Amal Badr, and MCC director for West Bank, Ivan Friesen, presented the certificates and commended the students' work. This event marked the second year of operation of the sewing center and he second class of girls to graduate.

Girls admitted to the class must be ifteen to twenty years old, and must be able to read and write. The course of instruction begins with hand stitches and mending of clothing, and continues with sewing of children's garments. As their skills increase, the girls make more difficult adult garments. This includes designing their wn patterns.

The village sewing course concentrates on hand and machine sewing, ut weekly nutrition, cooking, and ersonal hygiene classes are also included. The course is not intended to prepare the girls for employment as seamstresses, but rather, to enable them to make and care for their own families' clothing and general health. It is hoped that the total impact of the course will be to raise the standard of living in the village as the girls marry and raise their children, applying the lessons learned at the MCC center. *Rachel Friesen,* MCC *News Service.*

Miss Amal Badr (left) awards a cerficate to one of the seventeen graduates of the sewing center in Surif.

74 join MCC summer VS Worked in 12 programs

Mennonite Central Committee's summer service program had seventy-four college-age participants. These young people were assigned to twelve different project locations, several of which were new programs this year.

In collaboration with the Michigan Migrant Ministry, three workers have been placed in migrant camps in western Michigan, in the unique positions called Workers' Friends. As such, these summer volunteers live in the camps and work in the fields with the migrants, as they seek to be a Christian presence to the people in the camps.

Two other workers pioneered a summer service program at the Pine Knot (Ky.) Job Corps Center. Workers have been placed in Job Corps Centers since 1967, but this is the first year that the program has been expanded to include the services of summer personnel. These short-termers helped to meet a critical teacher shortage at Pine Knot.

The regular volunteer unit at Boys Village, Smithville, Ohio, was augmented by a three-member summer team.

The largest groups of volunteers make up the summer service/study seminars which were held in Appalachia and Cincinnati, in coordination with the Council of Mennonite Colleges. In addition to their study assignments, the twenty-three seminar participants in Appalachia worked in programs such as rural child care, hospital-home health, housing reconstruction, agricultural and home economics extension, educational film processing, and teaching Bible school. Rod Hartzler was the academic supervisor and Henry Landes was the director of the service aspect of the program.

In Cincinnati, eleven Bluffton College students participated in an inner-city service/study seminar. They were assigned to various public and private community agencies. Bruce Harder coordinated the program.

In addition to the service/study participants, four other persons were assigned as volunteers in Cincinnati in summer educational and recreational programs for youth. At another inner-city project in Nashville, two fellows served with the Edgehill United Community Church in its summer recreation, tutoring, and counseling program.

Several summer service units were in institutional settings. At Children's Center, Laurel, Md., six workers joined the long-term voluntary service unit and served in a day camp program for retarded persons. Four girls assisted the unit in meeting the needs of the children at Junior Village, Washington, D.C. They worked as casework aides, counseling assistants, teacher aides, recreational assistants. At Lakeside School, Spring Valley, N.Y., an institution for dependent and neglected children, four summer volunteers gave group leadership in both cottage life and recreational activities.

Two fellows were assigned to Wiltwyck School for Boys, Yorktown Heights, N.Y., as aides at the institution which houses 110 emotionally disturbed boys from the New York metropolitan area. Three persons served at the National Institutes of Health, Bethesda, Md., as normal control patients in medical research ranging from metabolic to psychological studies.

Six summer volunteers participated in a camping program at Camp Cann-Edi-On, York, Pa. They are serving as counselors and are involved in special interest areas such as recreation, arts and crafts, nature and waterfront activities. One also served as the camp nurse.

A Christian resource for meeting human need.

Anniversary folders sought

For reasons of interest and historical documentation, MCC requests that congregations using the Mennonite Central Committee fiftieth anniversary 1920-1970 church bulletin folder, please send two copies of the same with your particular program printed or included therein. Please address copies to Information Services, MCC, 21 South 12 Street, Akron, Pa. 17501.

Texas gets MDS repairs

Men bunking in the damaged Prince of Peace Mennonite Church building in Corpus Christi, Texas, were hard at work in the middle of August at Aransas Pass and the Corpus Christi area repairing homes damaged by hurricane Celia. Marvin Hostetler, who, with Henry Z. Friesen, arrived on the disaster scene on August 5, reported that "many, many homes of poor people have lost all or parts of their roofs. Entire roofs were lifted from their plates on brick houses. Shingles were stripped off many houses."

Since there is no appreciable cleanup work, Mennonite Disaster Service will be involved chiefly in drying-in houses and relatively light rebuilding.

Others wishing to volunteer should contact James Miller in Corpus Christi (512/853-3459). Those wishing to contribute funds to the MDS program may address them to the MDS Emergency Services Fund, Box 347, Newton, Kan. 67114.

Racial tension increases Mississippi future grim

Orlo Kaufman, director of the Mennonite ministry in Gulfport, Mississippi, wrote the following report.

Racial tension greatly increased in the state of Mississippi this spring because of the violence suffered by black students. Eight hundred ninety-four students were arrested at Valley State College in Itta Bena, Mississippi, by state authorities. This is the largest number of arrests of students in our nation. For many years, just grievances have been voiced at State Valley College, with few results. When nearly 90 percent of the students joined the protest this spring, state law enforcement officers moved in and arrested 894 of the twenty-five hundred students.

In March, ninety-three black students were arrested at Ole Miss., Oxford, Mississippi. The black students were protesting white racism and the campus speaker policy which denied Tyrone Gettis, black student leader, the right to speak on the campus.

On May 15, two black students were killed and nine injured on the Jackson State College campus. Two days of disturbances brought police and highway patrol to the campus. Highway patrol marching east on Lynch Street opened fire at the girls' dorm, allegedly because sniper fire came from the building. There, however, is no firm evidence that any sniper was in the building. A news reporter stated that a bottle or tin can hit the concrete creating a shot-like sound. An officer, according to students, then called, "Ladies and Gentlemen." Immediately, floodlights were turned on the building and firing into the building followed. Two to three hundred shots were fired. Even if there had been a sniper, indiscriminate shooting into the dormitory cannot be justified. Why wasn't there a warning? Why weren't the students asked to vacate the building? If it was considered necessary to flush out a sniper, why wasn't tear gas used? Two men killed in front of the building had no weapons.

The prospect that tensions will be eased are very dim. The governor's attempt to justify the killings, his threat to call ten thousand Guardsmen, if necessary to suppress further violence, and failure to act on grievances are causing deep bitterness and hatred. The tolerant attitude that prevailed has been destroyed and, unless there is an honest effort to hear grievances and justly deal with them, further tragedy will follow.

Air Force aids pacifists Pushes noncooperation idea

Information on the Mennonite peace position is being distributed by the United States Air Force.

A recent request from a lieutenant colonel in the Air Force asked for copies of the statement, "Noncooperation as a Meaningful Witness," to be distributed to men and women in military service.

"Such exposure will be of great value to our people," said Colonel Lloyd W. Lyngal from Goodfellow Air Force Base in Texas in a letter received by the General Conference Commission on Education in August.

The statement on noncooperation is the one adopted by the Young People's Fellowship of the Northern District Conference last June, similar to one adopted by the Western District Conference earlier.

"In the spirit of what we hope is a prophetic witness both to the church and the state," the Northern District Conference statement says, "we feel an obligation to resist the pervasiveness of militarism and militaristic thought in the United States."

Of course, the order for the statement on noncooperation was somewhat indirect.

Lyngdal's specific request was for the General Conference's denominational magazine. "We would like to expose fifty of your most recent back copies to our military congregation," said the Colonel, who is a Protestant chaplain.

And the most recent issue of *The Mennonite* just happened to be the August 25 issue which carried the statement on noncooperation.

The letter from the Air Force was a form letter apparently sent to all Protestant denominations. M.S,

Vords and deeds

he Canadian International Developient Agency has granted $25,000 to e Mennonite Central Committee for s new rural development program northeast Brazil. This government rant will enable MCC to proceed with $60,000 pilot poultry project that ill supplement the diets of malnourshed cane workers. A supervised credit rogram will also offer low-interest oans for the improvement of farming ractices.

oger Williams, writing in the May 6 *New Republic,* said, "Meeting reently with a delegation of Canadian ennonites, Pierre Eliot Trudeau as urged not to close Canada's borers to military deserters from 'other ountries.' (Can one imagine Nixon eeting with Mennonite pacifists?) he prime minister replied that the overnment had no such intention: , too, hope Canada will become a efuge from militarism.'"

riendship House Day Care Center a community service venture of e First Church, Hutchinson, Kan., hich opened on August 3.

he Department of Housing and rban Development cited Mennonite isaster Service on July 26 during e fiftieth anniversary service of the ennonite Central Committee for volnteer efforts in helping to provide ousing for hurricane Camille vicmes in Mississippi and Virginia. enneth C. Cavanaugh, representing ecretary George Romney, said, "The ork of both Canadian and United tates' members of the Mennonite isaster Service is an outstanding exmple of service to their fellowmen."

ethel College received a record 136,180 from its constituency for s current fund for its fiscal year hich closed June 30. This is an inrease of $16,525 over last year.

he Saskatchewan Relief Auction June raised $20,563 for the overeas relief program of the Mennonite entral Committee.

New overseas study plan 14 hours of college credit

The Council of Mennonite Colleges is making college credit available to persons serving in the various service programs sponsored by the Mennonite church. Through special seminars, language study programs, and a readings course, up to fourteen hours college credit can be earned during a person's service experience.

Currently, five MCC Paxmen assigned to the Congo are studying French in Brussels, where both intermediate and elementary French are offered. Following completion of language study, they will move on to the Congo where a seminar providing on-location orientation is planned. This seminar will include consideration of recent political and historical developments in contemporary Africa, and a discussion of African economics. Ken Koehn, a member of the Teachers Abroad Program in the Congo, will be serving as instructor for this course. Koehn has a master of science degree in political science from Kansas State University. The CMC also provides for college credit for the study of tribal languages.

A similar seminar will be conducted in San Jose, Costa Rica, in August, for MCC Pax and TAP personnel assigned to Bolivia. Leading this program will be Gonzales Vega, a professor at the University of Costa Rica. Following completion of this course, the workers will move on to Cochabamba, Bolivia, where they will participate in a fourteen-week Spanish-language course.

A readings course will be offered beginning in October of this year through June 1971. These courses are designed similar to correspondence courses and attempt to help the student focus on the culture which surrounds him. Each student will maintain a personal journal to record observations of the culture in which he is living. He will be required to take two examinations during the course. Elmer Neufeld, professor of philosophy at Bluffton College, and Herbert Minnich, of Goshen College, will provide stateside leadership for the readings courses.

This new format replaces the Service Education Abroad Program which attempted to make possible, through independent study and course seminars, a full year's college credit during a twenty-six-month service assignment. It is an attempt to provide a smaller number of credit hours to a much larger group of persons.

Lavon Welty, director of personnel services at Mennonite Central Committee, Akron, Pennsylvania, will assume responsibility for the Council of Mennonite Colleges' international education program in cooperation with Justus Holsinger, secretary of international services of the Council of Mennonite Colleges.

Taiwan ordains new pastor

An ordination service for Peter Wei was held on July 5 at the Siong-Kang Mennonite Church, Taipei, Taiwan, with Simon Wung, chairman of the Fellowship of Mennonite Churches, officiating. Preaching the ordination sermon was Peter Kehler, General Conference Mennonite missionary from Abbotsford, British Columbia, and the prayer of dedication was given by Hugh Sprunger, missionary from Berne, Indiana.

Peter Wei graduated from Tainan Theological College in 1967 and has since served as evangelist of the Siong-Kang Church in Taipei.

Peter Wei, ordained by Simon Wung, became minister in July.

Quakers ask end to prisons Jails only increase crime

Prisons produce more problems for society than they solve and ought to be abolished, according to a short study, "The Problem of Prisons," recently published by the American Friends Service Committee.

The abolition of prisons would force society to deal with many problems it is now avoiding, such as the treatment of socially deviant but harmless behavior, and would lead to the development of new means of restraining that small percentage of prisoners who actually present a danger to society, according to David F. Greenberg, a research physicist at Carnegie-Mellon University of Pittsburgh, who is the author of the study.

Most of our present prisons actually increase crime by submitting the prisoner to a dehumanizing experience, heightening his rage against society, and providing him with actual training in criminal techniques from his fellow prisoners. In order to survive the prison experience, most prisoners become members of a counterculture, and carry these attitudes with them when they are released.

Alternatives to the present system of imprisonment examined by the study include the possibility of establishing island penal colonies, as in Mexico, or small homogeneous prisons located in the community, as in Holland.

The wider use of work release, probation, and of recognizance bonds for those awaiting trial would drastically reduce the size of the prison population, Greenberg states, while the elimination of certain crimes from the law books—against narcotics or abortion for example — would cut down on the number of offenders still further.

Until abolition becomes possible, the author believes that a number of reforms can be made. Prisoners should be entitled to due process, should not receive indefinite sentences, should not be forced to work, should receive cash allowances, should be entitled to conjugal visits, and should be allowed to examine their own records.

Decrying present educational and vocational programs as failures, the author proposes new methods of insuring that prisoners receive this type of training consistent with their desires and interests.

In publishing Greenberg's paper, the Quaker group states that it saw the study as "part of a continuing dialogue in search of alternatives to the present prison system."

4 German objectors arrive Do alternative work here

Four young German men have come to the United States, under the auspices of the Mennonite Central Committee Trainee Program and the German organization called Operation Reconciliation *(Aktion Sühnezeichen)*, to serve in volunteer service assignments in lieu of doing military service in their own country. The German law states that no one can be compelled against his conscience to do active military service with arms, but those who refuse to bear arms must do an alternative civilian service.

Klaus Flick, twenty, from Sinn, will be working in Sunshine Children's Home for mentally-retarded children in Maumee, Ohio.

Heinrich Bröskamp is assigned to maintenance duties at Reba Place in Chicago. He is from Steinbeck.

Wendelin Ahlgrimm, from Stuttgart, will work at Landis Homes, a nursing care and senior citizen institution in Lititz, Pennsylvania.

Ernst Wilhelm von der Recke, nineteen, from Beiert, will work as an orderly at Mennonite Deaconess Hospital in Beatrice, Nebraska.

Because the alternative service requirement in Germany is eighteen months, Flick, Bröskamp, Ahlgrimm, and Recke will stay in the United States longer than the usual one-year term for trainees.

The thirty-nine other trainees, from fourteen countries, are on their way to their homes, for the next six months, in various parts of the United States and Canada. They will be engaged in a wide variety of work and experiences. After the first six months, they will be reassigned to other homes. This gives them a chance to get more than one perspective on America.

Peru quake aid going on But the land still shakes

Rehabilitation of an earthquake-stricken area totalling more than thirty thousand square miles—the size of Belgium, Holland, and half of Denmark—is top priority in Peru.

Government studies for reconstruction are under way. Meanwhile, local authorities are being assisted by voluntary agencies in food distribution programs tied to work projects.

"We're helping to organize shelter, reconstruct schools, and repair irrigation systems and sanitary facilities through food for work programs," said Gary Barnes. He is a former Peace Corps volunteer now serving in organization and administration of the Church World Service effort in the Huarmey valley.

The government of Peru asked CWS to work in this area, extending from the coastal city of Huarmey, in Casma Province, inland along the Huarmey valley for some forty miles. The adjoining province of Aija was also designated as a site of CWS responsibility. Other voluntary agencies were assigned other areas in the quake region.

More than fifty thousand persons in the two areas will receive food for work for a period of four months, according to present plans. Foods and commodities from CROP, the community appeal of CWS, will be used.

"We plan to lay the groundwork for rehabilitation," said Barnes. "Once this is done, we will hand the programs over to local community leaders."

"They won't want outsiders running programs permanently," says Douglas Risser, Mennonite volunteer from Bolivia. He is presently a field worker for CWS in the Huarmey valley.

Barnes and Risser recently completed a survey of quake damage and needs in the Huarmey area as a basis for planning future projects.

"The houses the quake left standing are badly damaged," said Risser. "People are sleeping in the streets. They put us up indoors, though."

"There are still a lot of tremors and new landslides," said Barnes. "The people are terrified—it's enough to frighten anyone."

Landslides destroyed roads and irrigation channels during the quake in which an estimated fifty thousand ives were lost. At least double that number of persons have been left homeless. Though major roads have been reopened, many minor roads and trails are still blocked.

Donkeys—usually 50 to a train—are used for transport over loose-rock mountain trails, Barnes explained, adding, "You can't bend prefabs and cement blocks over a burro's back. Bags of cement, sheet metal, plastic sheeting, and tarps are better adapted o this mode of transportation."

Schoolrooms are being built in the village of Raypa, according to Riser. "The children have missed too much school, already, and besides, hey're getting in their parents' hair," he said.

Thirty irrigation pipes are being aid in Raypa. At San Migual, another community in the valley, more han nine hundred feet of plastic ubing is being laid in shallow conrete for irrigation.

Barnes reported that 150 men in he city of Huarmey cleared rubble rom foundations of houses and muicipal buildings, in a food for work rogram. Two schoolhouses are beng rebuilt. Feeding stations have een opened for children and expecant mothers.

Risser came to CWS on loan from he Mennonite mission in Cochabama, Bolivia. In similar ways, CWS acuired the services of five other Menonite volunteers; twelve Peace orpsmen; seven YMCA students rom the U.S.; twenty-five volunteers rom the Salvation Army, and fifteen rom the Christian and Missionary lliance. (See *The Mennonite,* July 8, p. 478.)

A Methodist emergency medical elief team, the Lutheran Mission in eru, Norwegian Lutheran Church id, and an OXFAM team have also orked with CWS in Peru following he quake. *Doreen Gillespie, The eruvian Times, via Church World ervice.*

"There are still a lot of tremors and new slides. The people are terrified."

Mennonite volunteers set up their tents on the football field in Cajacay.

RECORD

Calendar

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, All-Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Sept. 8-13—Meadows, Ill., Meadows and Flanagan churches, special services, Howard J. Habegger.

Sept. 20—Hopedale, Ill., Boynton Church, building dedication, Ivan Kauffman, J. T. Friesen, speakers.

Eastern

Sundays in September — Quakertown, Pa., Drive-In Church, East Swamp.

Western

Sept. 13 — Meno, Okla., New Hopedale Church, seventy-fifth anniversary.

Sept. 20—Goessel (Kan.) Church, fiftieth anniversary.

Filmstrips

Marijuana: What Can You Believe? a set of two filmstrips produced by Guidance Associates, explores a growing problem. In the first filmstrip, David Smith, medical director of the Haight-Ashbury Clinic in San Francisco, where he and his colleagues see as many as twelve thousand young drug abusers a year, provides the basic information on marihuana as it is known at present. "We've got to try," says Smith, "to help diminish the experimental drug-taking among the very young, because that's where lots of the acute and chronic problems develop." He concludes that *any* drug, when used as a personal problem-solving technique, is dangerous. In the second filmstrip, five teen-agers relate some of their experiences with marihuana and other drugs. The set of two color filmstrips, *Marijuana: What Can You Believe?* sixteen minutes each, comes with a record and discussion guide. Order set for a $3.00 rental fee from Audio Visual Library, Box 347, Newton, Kan. 67114

Baptisms

Eicher Church, Wayland, Iowa, on Aug. 16: Kathryn Graber.

Saron Church, Orienta, Okla., on Aug. 9: Marcia Jo Buller, Clay Kliewer, Frank Kliewer, Dwayne Penner, Nelson Frantz.

Deaths

Elise Bachman, Pulaski (Iowa) Church, was born Dec. 15, 1885, and died Aug. 10.

Barbara M. Dingledine (Mrs. Harvey), Calvary Church, Washington, Ill., was born Jan. 14, 1889, and died Aug. 20.

Adolph E. Franz, First Church, Newton, Kan., was born Sept. 17, 1908, and died Aug. 19.

Henry C. Friesen, Buhler (Kan.) Church, was born July 19, 1892, at Goessel, Kan., and died July 15.

Bernhard W. Harder was born July 30, 1877, at Whitewater, Kan., and died Aug. 12. He was a retired Mennonite minister and a member of Bethel College Church.

Leslie Hoffman, Carlock (Ill.) Church, was born Nov. 29, 1922, and died Aug. 21.

Willis A. Moyer, Eden Church, Schwenksville, Pa., was born Dec. 26, 1895, and died July 23.

Orville D. Voth, Alexanderwohl Church, Goessel, Kan., was born Dec. 19, 1924. His son, *Lyndell David Voth,* was born June 8, 1957. They died as a result of a traffic accident, on Aug. 7.

Published

The Papers from the Consultation on Conscience and Conscription held November 1969 by the MCC Peace Section are now available in booklet form. Included is the address of welcome given at the consultation by Peace Section Chairman William Keeney and addresses by J. R. Burkholder, James Juhnke, and Delton Franz. The forty-eight-page booklet is available from the MCC Peace Section, Akron, Pa. 17501, for twenty-five cents per copy; or in quantities of five or more, at twenty cents each.

Workers

Keith Amstutz, Pulaski (Iowa) Church, is serving a twenty-seven-month Pax assignment in agricultural work in Bolivia. He is a graduate of Davis Community High School and attended Iowa State University.

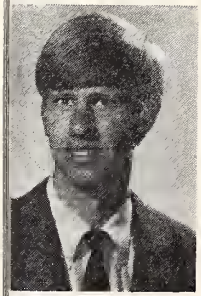
Atlee Beechy, member of the Mennonite Central Committee executive committee, is in Europe and Asia on a special seven-month assignment for MCC. He is visiting representatives of the Democratic Republic of Vietnam and Provisional Revolutionary Government to express, again, MCC's interest in providing assistance to civilian war sufferers. He will seek an invitation to have a North American Mennonite visit North Vietnam. A second aspect of the assignment is to further the projected longer term program of MCC in South and Southeast Asia. Beechy will spend approximately one month in India and Indonesia, respectively, for this purpose. He is presently on a sabbatical leave from Goshen College.

Jim Beitler, Berne, Ind., will be the director of a draft counseling service in the central Kansas area sponsored by the Mennonite churches of the Goessel (Kan.) area to provide information of Selective Service procedures, deferments, and alternatives. He is a 1969 graduate of Wheaton College who was drafted into the armed forces and, while in the army, was granted an honorable discharge as a conscientious objector. His assignment as a draft counselor for a one-year period was made through the voluntary service program of the Commission on Home Ministries. He is a member of the First Missionary Church of Berne.

Ross T. Bender, dean of Associated Mennonite Biblical Seminaries, Elkhart, Ind., will be on sabbatical leave during the 1970-71 academic year. He will be a postdoctoral fellow at the University of Pennsylvania in the division of family study, department of psychiatry of the school of medicine. He was awarded a National Institute of Mental Health Fellowship by the University. *Millard C. Lind* will serve as acting dean for the 1970-71 school year.

Amstutz

Beitler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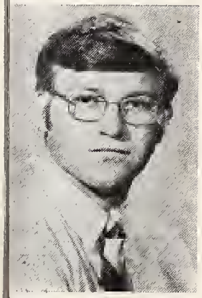
E. Diller

K. Diller

nz

Kunkel

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Weber

Rudy Claassen, First Church, Beatrice, Neb., is serving a two-year term of voluntary service in Pennsylvania under the Mennonite Central Committee. He will serve as a truck driver for MCC, working out of the Akron headquarters. He attended Bethel College and Nebraska Vocational Technical School where he received an associate degree in applied arts. He is the son of Mr. and Mrs. Rudolph Claassen.

Ellen Dick, Burrton (Kan.) Church is serving a one-year term of voluntary service with the Oklahoma City unit. Having served as a summer volunteer under the Commission on Home Ministries, she decided to continue for a longer term and is a teacher assistant at Touchstone School. She graduated from Halstead High School in 1970. Her parents are Mr. and Mrs. John V. Dick.

Edward and Karen Diller, Grace Church, Pandora, Ohio, are serving a three-year teaching assignment in Frankfield, Jamaica, for the Mennonite Central Committee. Both are Bluffton College graduates. He holds a bachelor of science degree in mathematics and she received a bachelor of science degree in education.

James Enz, First Church, Newton, Kan., is serving a two-year term of voluntary service in Pennsylvania under the Mennonite Central Committee. He has attended Hutchinson Community College and was graduated from Wichita State University with a bachelor of arts degree in business administration. He will serve as administrative assistant in the material aid department at the Akron headquarters. He is the son of Mr. and Mrs. Arthur Enz, Newton.

Beverly Kunkel, Good Shepherd Church, Sioux Falls, S.D., has been assigned by the Commission on Home Ministries to the Liberal, Kan., voluntary service unit for a one-year term as a day care worker. She graduated from Washington Senior High School in Sioux Falls last spring. Her parents are Mr. and Mrs. Harry Kunkel.

Gene Lehman, Bluffton, Ohio, has been appointed music instructor at Freeman Junior College and Academy. He graduated from Bluffton College this spring.

Stanley Ratzlaff, Saron Church, Orienta, Okla., is serving a 1-W assignment at the Kansas Medical Center, Kansas City. His parents are Mr. and Mrs. Alvin Ratzlaff.

Elaine Schmidt, West Zion Church, Moundridge, Kan., has joined the Central office staff as secretary to Verney Unruh, Asia secretary under the Commission on Overseas Mission.

Margaret Schrag, Eden Church, Moundridge, Kan., has begun a one-year voluntary service assignment in London, Ont., as a day care worker. She is the daughter of Mr. and Mrs. Edwin J. Schrag, Moundridge.

Virginia Weber, Stirling Ave. Church, Kitchener, Ont., joins the Kansas City voluntary service unit on Sept. 10 for a one-year term. Assigned by the Commission on Home Ministries, she will be in social work. She attended the University of Waterloo, and graduated from Bluffton College this spring. Her parents are Mr. and Mrs. Byron Weber.

Marriages

Gary Brunk and *Pamela Graber,* Eicher Church, Wayland, Iowa, on May 31.

Marvin Glen Eck, New Hopedale Church, Meno, Okla., and *Barbara Lynn Franz,* Saron Church, Orienta, Okla., on Aug. 15.

Douglas Hoffman, Grace Church, Dallas, Ore., and *Kathy Blake,* Monmouth, Ore., on Aug. 15.

Ronald Hoffman, Carlock (Ill.) Church, and *Janice Unruh,* Dundee, Ill., on Aug. 22.

Dale Roth, West Union Mennonite Church, Wellman, Iowa, and *Nancy Elaine Schlatler,* Eicher Church, Wayland, Iowa, on Aug. 15.

Peter Torrey, Christian and Missionary Alliance Church, Hamilton, Ont., and *Jeray Moser,* Ebenezer Church, Bluffton, Ohio, on Aug. 22.

DISCUSSION

Lessons from youth gangs

During the recent years, numerous churches have attempted to work with and reform the gangs. What have they done and how successful have their efforts been? What direction must the church take? Should efforts be increased or abandoned? Are we able to afford the risks?

For the past decade, the church has been trying to be all things to all people. It has tried to fill the gap of the elderly by providing daily or weekly activities, that those of age may have something more to look forward to than their four bare walls or a back apartment. It has tried to meet the increasing needs of the young marrieds by making available nursery and after-school care, that mothers may work with peace of mind. It has tried to fill the void in men's lives by having barbecues, fishing trips, and weekend camping trips. All of these efforts have met with a measure of success, depending on the efforts and planning involved and, of course, in relation to the budgets and cooperation of those it seeks to serve.

One area of which the church has tried and, up to date, may have failed is the effort to reach into the lives of the youth—not the passive suburban or rural youth, the active and often half-starved and bored youth. They have sought to provide recreational facilities or trips, where entertainment has been the mainstay, but these youth felt that these efforts were too tame, for they were looking for something with excitement and drive. The churches, realizing that they were having a tough time knowing just what the youth wanted, sought to become a part of the youth movement, and so the church joined the gangs or asked the gangs to become a part of them.

At first, those other than the leadership of the gangs thought that this was sissy stuff, but soon they joined the bandwagon and found that here was a new source for power, for here was an agency that was willing to do anything in order to meet their varying needs. The most notable of these efforts was the First Presbyterian Church of Woodlawn, in Chicago, which made its building available and sought to reclaim the wanderings of the youth, only to be raided by the police and learn that their church was the center for armament and misuse of public funds.

Another effort along these lines was the Atonement Lutheran Church of Englewood, in Chicago. Here, the building was made available for basketball or other sports, but soon the youth sought to run the show and frequent fights and vandalism, as well as using the church for recruitment, was the result.

In both of these instances, the adult members of the church rebelled and soon neglected the church, for they were certain the only result would be confusion and chaos. Those in the community also felt that the church was serving to destroy the community, rather than helping these wayward youth. So both efforts were abandoned in order to satisfy the adults of community and parish.

Stan Kauffman, recent minister of the Englewood Mennonite Church, also had a burden for the youth but found that the youth used the church as a rallying point or a distribution point for loot and drugs. They moved the youth out of the church into a hastily organized center but, here, too-frequent police raids have resulted in the church being tarnished. Those volunteers who work with the church have lived daily lives of fear, realizing that the youth are concerned only when their needs and wishes are met but, otherwise, think the church is outmoded and dead.

Another Mennonite church on the near south side of Chicago sought to meet the needs of the community by sponsoring a nonprofit nursery, but as time went on a self-organized community faction sought to take over its operation, resulting in its closure. Now, the church is struggling for survival, with its pastor fleeing and the adult members coming with fear.

The classic case is the matter of the Woodlawn Church, which sought to assist the community by organizing its youth and thus becoming a reforming factor of one of the gangs. Through its dedicated efforts, the pastor, Curtis Burrell worked day and night to meet the needs of the Rangers. He tried to get jobs, sought to gain better educational opportunities, attempted to improve housing, and made valiant efforts to keep avenues open between youth and police.

Later, he and members of his church organized the Kenwood community, and so came KOCO. This group was interested in reclaiming the community by providing better housing and services of special need by learning what was needed and desired by the community.

Burrell knew the lack of jobs offered responsible positions to members of the Rangers, and so this too became an arm of the youth movement. Recently, the government offered KOCO funds for low-income housing, with the proviso that he would have to divest himself of the youth element. Burrell did this and thus put the youth back on the street, giving them no direction for the future. Curtis' home was shot at and his KOCO offices bombed and his church burned. . . .

What have we learned from the burning of the Woodlawn Church? What have we gained from the burning of the Ashland Mennonite Youth Center, both community oriented agencies?

Can a leader identify himself with an element of his community, and then turn his back and say that he has failed?

What have we learned from these years of toil and constant acts of violence? Is the city to be turned over to youth who, through their hostile acts, attempt to gain power with no direction or positive purpose?

Can the church play a role with groups who extort, pass drugs, steal cars, and have daily acts of shootings between themselves and those members of the police?

What have we learned? Hopefully, much that will direct our role and condition our ministries. What have we learned? One thing is that all need Christ and His positive direction. *Arthur L. Jackson, 1477 West 73 St., Chicago 60636.* Aug. 6

LETTERS

Dollar discipleship drying

DEAR MAYNARD: "And that's the way t is. . . ." Millions of CBS viewers are ither assured or discomfited by these words from Cronkite. That short bendiction can be most unsettling, espeially when the news is bad.

Such news has been accumulating on my desk. At last night's deacons' meeting we discussed them. I refer to money matters. Should deacons disuss money as well as morals? We id. The following items were part of ur considerations, and some of the ews I've added out of my files.

A. The Help-O-Gram from Heinz anzen, "Urgent! Hopeful for generus support now. 25 percent more money) needed in last six months f 1970." $

B. The Poverty Program appeal. We know that the immediate future ooks frightening unless we find soluons. $

C. Western District Conference. You will receive some envelopes which need no stamp and which explain about the needs of the WDC. Contributions must be received in the office before Sept. 1, in order to be credited to this year's work." $

D. Local bulletin. Offerings. Next Sunday — local budget. Deficit is $954.14. $

E. Topeka bulletin. June deficit is $577.98. $

F. Chilliwack bulletin. Semiannual deficit is ca. $2500. $

G. CROP—"Every time you breathe someone somewhere dies of hunger."$

H. Newton. Andrew Shelly. "Spending must be brought more closely in line with income." That is a good example of Christian double entendre.$

Can you imagine what such information does to a pastor on whose desk it piles up? Where is the gospel in all this, I ask myself? Who tells it like it is, the above accumulation of evidence or the conviction of Andrew Shelly, "Our contacts with people in our churches completely convince us that our people do not want the work to be curtailed. As our people find out about the need, they have been responding"? I am not in the least certain about that. I am bewildered and wonder, did Christ have this kind of dollar discipleship in mind? Are we sure this is the level of kingdom work demanded from us locals? Our membership grassroots are drying up—attendance wise and dollarwise. Appeals will not do it, information is not enough. Some type of a strike situation is on; is it God striking us or we Him? *Dick Rempel, Rt. 4 Inman. Kansas 67546.* Aug. 3

"JUST **HOW** MUCH DID YOU PLEDGE?"

The card that dehumanizes

TO THE EDITOR: I am, presently, a member of a voluntary service unit under MCC. On Aug. 6, I am returning my draft card to my selective service board. This is the twenty-fifth anniversary of the day on which the United States dropped the first atomic bomb on Hiroshima.

I will return the card because, by my acceptance of it and its jurisdiction over my life, I am participating in and condoning the system by which my brothers are forced to become killers and agents of destruction. The bombing, twenty-five years ago, and the continuing devastation of man and environment by the military, today, are indicative of the prevalent attitude in our country. This attitude dehumanizes men designated as our enemies and destroys them, as well as cultures labeled uncivilized, because of their un-American appearance. My responsibility to love all men will not allow me to continue to cooperate with such a system of evil.

By the card that I am returning, I am listed as a conscientious objector, one "who by reason of religious training and belief, is conscientiously opposed to participation in war in any form." By conviction, I am one "who is conscientiously opposed to participation in the Selective Service System and in other military conscription of any form." As the late Martin Luther King, Jr., wrote, "We cannot, in all good conscience, obey your unjust laws and abide by the unjust system, because noncooperation with evil is as much a moral obligation as is cooperation with good, and so throw us in jail and we will still love you."

Much has been said recently in *The Mennonite* concerning gratitude for the provision of alternative service. This seems to be an obvious parallel to the attitude of the white institutional church on racial injustice — apathetic silence concerning color discrimination and unquestioning acceptance of the benefits from this prejudice. Mennonites are on the privileged side of draft board prejudices, as a historic peace church. What of our concern for our brothers and their consciences who are on the other side of this prejudice? Shall we, by remaining silent, assent as they are compelled to violate their consciences and work destruction on man and environment? "Is not a sort of bloodshed when conscience is wounded?" (Thoreau). "Am I my brother's keeper?" (Cain.) Jesus clearly puts the responsibility for our world on us. "What you prohibit on earth will be prohibited in heaven; what you permit on earth will be permitted in heaven" (Mt. 18:18). As Victor Hugo so aptly put it, "If the soul is left in darkness, sins will be committed. The guilty one is not he who commits the sin, but he who causes the darkness."

Thus, while young Mennonites continue to use the provisions for alternative service, many young men of other labels are denied this alternative to military service and must face the military, prison, or emigration. Yes, the Supreme Court has attempted to apply this classification with increased equality, but has, in reality, changed the qualifications required by the local draft boards hardly at all. And the appeal route through the courts is long and costly. Thus, another occurrence of partiality, in that this method of attaining is limited in access to those able to afford the expense.

We have a responsibility to our neighbors as disciples of Jesus to not "pass by on the other side." Henry David Thoreau commented explicitly on this situation, "Under a government which imprisons any unjustly, the true place for a just man is also in prison." This quote brings to my mind the example of Dietrich Bonhoeffer in Germany during World War II. He refused to cooperate with the Nazi government and also refused to flee his country or be silent in his criticism of its actions. He knew the higher responsibility of the discipleship of Jesus and remained true to it until his execution. How different it would have been if other Christians in Germany had taken a similar stand!

So, with Dr. King I say, "We are called to speak for the voiceless, for the victims of our nation, and for those it calls enemy, for no document from human hands can make these humans any less our brothers." We can no longer stand in apathy and allow this evil to continue by our cooperation or our silent neglect. I call on all readers holding draft cards to return them to your Selective Service Board, explaining that you, too, are conscientiously opposed to all military conscription. "Blessed are the peace*makers*: for they shall be called the children of God." *John Swarr, Wiltwyck School for Boys, Box 309, Yorktown Heights, N.Y. 10598.* July 30

We are part of the system

To the Editor: Why is it that we are so upset with the issue of cooperation and noncooperation? The reality tells us that it is we, the ones unable to respond to the difficult way of noncooperation, that are upset and unbalanced. We are upset and unbalanced because we know, or we do not want to face the reality, that we have too much invested in this world that makes us unable to make the right response. And to cope out of our unableness, we have decided to praise and be thankful to the state or become part of the crowd that once yelled to a noncooperationist: "Crucify Him." That is exactly what we are doing when we try to discharge the person who has the faith and courage that we do not have.

Let's face the facts: we know that we are well off. But we must also know that we are well off because one system does a good job in oppressing people at home and abroad for us to have it made here. When we cooperate, we are part of the system; we are the problem itself. When we are not able to respond (respsonsible), we fail as Christians, and we lose our ability to respond (responsibility). We are not human, but machines. So we can manage by our social system to say: "Crucify him" —him, the one who is able to stand by himself, who is free to say, "I am."

The question is not to support or not to support. The question is to cooperate or not to cooperate. Even when we support the one who is free to become a noncooperationist, we are still evading our response, because that is not what we have to respond to. It is to be or not to be. . . .

To become able to respond requires time and maturity, it is hard; no one said it was easy. The will of God becomes real when we respond to what we ought to; not by thankful acceptance of concessions. We can only be thankful when we are able to say, "I am," and respond. And that is hard. *Raul Badia, 500 Kappock St., Apt. 1C, Riverdale, N.Y. 10463.* July 30

MEDITATION

Search for happiness

HE PHRASE, "HAPPINESS is . . ." has become popular in recent years.)epending on who you are, or what you are doing, the happiness s . . . can be one of the following; happiness is a new Cadillac, self-efrosting refrigerator, or an evening out with friends and Budweiser. t is anything to either see, eat (or drink), or lay your hands on.

Then Jesus comes along and overthrows all of our self-fabricated deas. In the Sermon on the Mount, especially in the Beatitudes, He aid down the ground rules for His kingdom. Instead of scolding, the rst word that comes out of His mouth is blessed, or happy, according) some newer translations.

This happiness is not postponed to the future world of glory, it is omething which exists here and now. "It is not something into which e Christian will enter, it is something into which he has entered" Barclay). True, it will find its fulness in eternity, but we make the eginning here. In the teaching of Jesus, there is no room for a loomy Christianity.

Jesus, in announcing the rules for His kingdom (happiness), upsets ll of our notions on how it ought to be achieved. How strange to ur ears; that the "poor in spirit" are to be happy. We know, Lord, 'ou are not talking about the materially poor, yet You still must be istaken, for surely not the destitute, not the one who has nothing happy, but the self-assertive, the self-confident, the one who knows hat he wants and goes after it is happy. However, Jesus quietly isists, that when we are nothing in ourselves we have made a begin-ing toward happiness.

The next statement is even more difficult to accept. How can eople be happy when they are sad, when they mourn? It depends on hat we are sad about. When we mourn about our sins and short-omings, we are going in the right direction. Mourning leads to cknowledgement, and acknowledgement to confession, confession to orgiveness and healing, as it points to the cross and to the One who ermitted His life to be broken for us. Oh, the comfort and joy to now that sin, our sin, has been dealt with.

If, in His statement regarding the meek, He would have pro-ounced them blessed because they shall inherit heaven, it would eem a little more plausible, but to say that they shall inherit the arth, that seems ridiculous. And yet, while the conquering Caesars, apoleons, and Hitlers have their day and then vanish into oblivion, e meek followers of lowly Jesus continue to possess the earth with eir love and concern for all mankind.

Then to associate happiness with hunger and thirst, the most intense ain known to mankind, is strange, indeed. Still, it is true. If we ng for a right relationship to God the way a starving man longs for od, we will find it. This is where we must begin, for if a man is not ght with God, he is wrong everywhere else. As a result, we will be ncerned to deal rightly with all—with all those with whom we me into contact.

Of all the statements concerning happiness, surely the last one is e most absurd. To be happy when we are being persecuted, wrongly ccused, and lied about, is humanly impossible. However, when our ly concern is to do right, and we are not at all concerned about e judgment of people, we will indeed be free and happy.

It is quite evident that it is impossible to live according to the eatitudes in and of ourselves, since every precept mentioned here is ainst our human nature, we can only meet these conditions as our es are changed and transformed by the power of God through hrist.

R. L. Siemens

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*Supplemental reading for the Sunday school lesson of Sept. 13, "The Perils of Secularism."

COVER

"Hammer Swords into Plowshares" is a concrete poem developed by Lauren Friesen, 3003 Benham Ave., Elkhart, Ind., based on the familiar verse in Isaiah 2:4. The design has been rendered by John Hiebert.

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Risk of being the last generation

C. J. Dyck

Most Mennonites in North America are theologically conservative. They want to conserve the faith as they received it and pass it on to their children as pure as possible. Until World War II, cultural practices, language, or geographical factors tended to protect Mennonite communities from excessive outside influence, they thought, though they were actully absorbing a great deal from their environment, not the least, in their religious views. Now, however, urbanization, affluence, social unrest, the Vietnam war, and other experiences have broken down these barriers, exposing the Anabaptist heritage to critical testing by all kinds of people, including especially Mennonite young people themselves. Often, this critical testing seems to shake the very foundations.

Fortunately, Christ cannot be boxed in and passed on from generation to generation as a deposit. (See Lk. 19:11ff.) Someone has correctly said, "Don't keep the faith, baby; pass it on." Free churches do not pass on the faith by baptizing babies or young people who are *old* enough, but by freely accepting the risk of being the last generation unless God blesses their witness. In the past, many Mennonite communities were remarkably like a small established state church. That age is now past, though there are evidences of new forms of a Mennonite ghetto mentality. Most of us have all kinds of motives about why we want our children to be Mennonites.

Faith is never only spiritual, but involves the whole man with all his cultural, social, and economic relationships. Community is important in the transmission of faith; the new community which Christ creates should be stronger than the old community of blood relationship. There is nothing wrong with being a member of a Mennonite community, unless cultural and ethnic patterns make us exclusive and less than Christ would have us be. People, today, want to belong to a caring community, but not to an ethnic community. If all our friends are Mennonite, we don't really know who we are.

Anabaptism was a radical movement. We cannot pray for renewal in the church and, at the same time, expect business as usual in it. The good news is revolutionary and will shake the foundations, even in the church, or else it is not good news. Who can predict what the Spirit can do among us if we allow Him? A son is never more his father's son than in the way he rebels against him; being a rebel does not make one an Anabaptist, but Anabaptism can appear to be very radical, even as Christ is the most radical answer anyone can propose for the problems of our day. Mennonites badly need new forms of living faith to get beyond birthright membership. Jesus said a sobering word to the Pharisees: ". . . do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham" (Mt. 3:9). Anabaptists who never heard of Menno are arising all around the world in most unexpected places today.

What shall Mennonites do with their history? They can see it as an illustration of what can happen when men believe that God really meant what He said in Jesus. They can rejoice that radical obedience really happened, and that by the power of the same Spirit, it can happen again. They can open their lives to feel the winds of God bringing changes which could be threatening, but which, in Christ, are what the Bible calls good news.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:33 SEPTEMBER 15, 1970

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Estelle Griffen

Should these persons teach?

SUSAN HAD JUST joined the church when someone thought it would be good for her to help with the three-year-olds. Perhaps she would learn some theology that might strengthen her newly found faith.

Susan lives in the inner city. All her twenty years at home have been spent in an upstairs apartment above the neighborhood bakery, on the fringe area in a busy commercial district. Her mother is ill and has been for some time. Her father is, at times, unemployed and struggles to support his family; at the same time, he fights the grip of intoxicating liquors. Susan loves her parents and helps in any way she can to minister to their needs. They do not belong to her church—they do not belong to any church. But they are encouraging Susan, who has found a church and loves to serve the people who need her there.

Susan has now been teaching for three years. She helped with three-year-olds for one year; she taught four-year-olds another year. In that experience, she met many challenges: theological questions that took great insight and simple words to answer; some lively boys with competitive spirits; a three-year-old who would not leave her four-year-old sister; a helper who neither admired Susan nor cooperated with her.

But these experiences were opportunities for growth. Susan responded as an adult, she became an adult. This year, Susan is the principal of the preschool department in her church. She encourages teachers, she trains and corrects, and she extends a firm but warm hand.

A church dropout

David had never taught church school before. He had attended church school as a child but had dropped out along the way — of church as well as church school. He finished high school and went to work as a cook, in a job he still holds. Now he is in his middle twenties. Unitl he started teaching in church school, his life consisted almost completely of going to work and to an occasional movie. The rest of his time was spent at home with his mother and grandmother, watching TV.

He came to a church service with his mother at the time of the assas-

Each of these persons came with great needs. Each one gained acceptance and a broader world through his experience of teaching. Each one became a participating member of the communion of saints.

ination of President Kennedy. He kept on coming, and the next fall e was drafted for church school. He vas willing to help, but only as an ssistant teacher in a team-teaching rrangement. He would not do anyhing that involved standing before he group of thirty juniors. In meetngs after each session with the four eachers who made up the team, he only said *yes* to other people's suggestions. He enjoyed working with ndividual children and with small groups. But even in small group work, e was uneasy about discussion and ailed to give strong enough leadership to hold the group together.

Now, two years later, David is still eaching. Most weeks, he goes to the hurch on Saturday to arrange the oom for Sunday morning. Always, e arrives half an hour before the eginning of the session on Sunday o as to be sure to be there before the irst child arrives. He takes the intiative in starting activities, so that very child will be engaged in puroseful work. He still feels uneasy bout leading discussion in the whole roup, but he is not at all reticent bout reading stories, and he is now he regular worship leader. When he irst started leading worship, he could carcely be heard, and he often lashed through the service faster than he juniors could follow, but now he ives the strong leadership that is eeded and speaks so that he can asily be heard. He has learned to vait for the children to settle down efore he starts to speak, and this akes considerable poise.

He works with small groups with onfidence. Although he is not a trong discussion leader, he can hold group together, and if the children ave a clear idea what they are to o, he can help them accomplish heir task to everyone's satisfaction.

In the meeting of the team after ach session, he enters into the evalution and makes suggestions for the ext session. Even in the meetings f all the church school teachers, he vill express his opinions.

Now he has joined the young adult roup in the church. His family and friends frequently remark about the change in David, his greater confidence and outgoingness.

How has this happened? David participated in no leadership workshops or other training programs. His training has been in-service. By working in a group in which one person was a trained teacher, a group in which he was constantly invited to take a larger role, he was able to feel his way and come to believe in himself and his own competence. And believing in his competence, his competence grew; and it overflowed from church school into other aspects of his life.

A seeking citizen

On her first morning, Mary Ann came into the room hesitatingly and quietly. In a soft voice, she asked where she was to help. The teacher of the three-year-olds quickly analyzed the situation and invited Mary Ann to join her in the presession activities with the children. Soon, teacher and helper were busy and doing all they could to make eight young three-year-olds feel valuable and secure. Mary Ann lost some of her hesitation as the situation called for her very best—love and acceptance of people.

Mary Ann grew rapidly in her skill as a teacher, but she questioned, over and over again, if the church really wanted her. Surely, she was too bad to be accepted by the members of the church. She felt that having a baby out of wedlock must be the gravest of sins.

But through a loving fellowship of teachers, Mary Ann gradually realized that she, too, was really loved. She was in a fellowship of saintly sinners. Each one carried with him a host of mistakes and regrets. But each one knew the release that comes with forgiveness and a chance to start again.

Gradually, Mary Ann learned the meaning of a redeemed and redeeming fellowship. She learned how to accept forgiveness; she learned how to free others. The love which she has received, she returns a hundredfold. Her love has made lonely children less lonely, hostile children more loving, sad children happy.

Today, Mary Ann is a good teacher. She is learning to understand her own intuitive behavior which accepts each child where he is and helps him to grow in the direction of the goal of Christian education. She is a leader in her small group and contributes a great deal in the way of know-how about teaching. Although she is not a leader in the broad sense of the word, she has gifts that may be utilized for her own fulfillment and for building up the fellowship of believers.

The persons you have met are real persons who live in the inner city. Only their names are fictitious. Each of these persons came with great needs. Each one gained acceptance and a broader world through his experience of teaching. Each one became a participating member of the communion of saints. All persons have needs, all persons have potential, and most persons can grow if the environment and leadership make that growth possible. Persons in the inner city can be the teachers of inner-city children, even though they may not have the educational background or kinds of experience in the church that we usually expect.

Should these persons teach?

In some ways, the leadership training that is needed may be different in the inner-city church. The traditional book-study-and-discuss middle-class variety may be dull and ineffective. The regular Tuesday-night plan may not fit the working mother. Perhaps the most effective training can be done on an in-service basis, as illustrated in the incidents above. Much of it may need to be individual and carried on within the teaching experience.

Let's meet the challenge of indigenous leadership for inner-city churches. Let's change any attitudes or traditions we may have that keep us from using every person who can serve in the church through its teaching ministry.

Questions that baffle teachers

Orlo Strunk, Jr.

THE FIVE-YEAR-olds were talking about God. One little girl said, "God is in heaven." To support her thesis, another child added, "He looks down on us and can see everything we do."

A blonde-headed boy argued, "No, God's everywhere. Why, I might be sitting on Him, right now!"

When the kindergarten teacher told me this story, I wasn't surprised to learn that the blonde-headed theologian was my son. He had taken my attempts to explain the whereabouts of God quite literally. Weeks before, I had tried to answer his query by saying that God is, indeed, everywhere, not only in heaven, but all about and within. My son's mind had found the explanation readily available when another kindergartner had asked, "Where is God?"

Teachers and parents should take such question-asking seriously, because children ask questions for many different reasons, all of them important for the child and for his growth and development.

Children may ask questions for the following reasons: to satisfy a natural and healthy curiosity, to obtain information or receive assurance, to get attention, to get assistance in solving a particular problem, to test their own judgments against those of adults, or simply to prolong a personal contact. These motives are all significant and, as teachers and parents, we need to learn to befriend such reasons, to accept them as legitimate and necessary ingredients of the complicated process of growing up.

But the unfortunate fact is that teachers and parents frequently are thrown off guard by the little inquisitors. Adults are often threatened by questions about God and about life. Why should this be so?

The following sample set of questions, actually asked by children, may give us a hint:

Why doesn't God stop war?

Why doesn't God give me what I want?

Is everything in the Bible true?

Why did God take my baby sister away?

Who made God?

Are God and Jesus the same person?

Why must we die when Jesus said if we believe in Him, we won't die?

The teacher or parent who can answer these questions to his own complete satisfaction would be an unusual person, would he not? Even assuming that such a person had great theological training, was wise in the ways of the world, and had available to him the mastery of a sophisticated vocabulary, would it still not be a herculean task to answer such questions with insight and humility?

If we are honest with ourselves, we will need to admit that specific answers to such questions are difficult for the best of us. How, then, can we hope to answer the profundities of life put to us by the young child?

We can't, of course. The mystery at the heart of such queries is the important ingredient of these kinds of questions, and this mystery ought not to be desecrated because of our own adult needs to feel secure or superior to the little mind that comes to us for answers.

Yet, we must not avoid the questions. Instead, we are compelled to honor such queries with honest concern and with a genuine attitude of mystery.

First, we can attempt to determine why such questions are being asked. What motives lie behind the little one's questions? Already, we have identified some of the reasons children ask questions. We must listen and listen closely in order to identify these reasons; and in so doing, we will learn a great deal about the child's needs and wants at this particular point in his development.

Perhaps, as teachers, we will not always be able to fulfill these needs, but at least we can help the child come closer to their fulfillment or assist parents in recognizing such needs.

Second, we can offer our faulty answers in humility, trying to communicate the presence of mystery, still the core of all genuine religion. Our overt concern for the child can help us achieve this atmosphere. The deliberate attempt to refrain from giving answers in an irritating or impatient way can help, too. And the phrase "we just don't know for sure" can be used effectively with children, if it is accompanied by a sense of trust and honest concern.

Third, we can try to answer a

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

"The Aquarium" by Kristen Hiebert: "The child needs to experience the kind of love we find in the new Testament, and often the best context for this is in the family, in his school, and in his church."

hild's questions in terms of his place i the developmental scale. My son oesn't yet need to know about *pan-ieism* to sense the presence of God i all of life's relationships. Nor does e need to struggle with the word *'carnation* to know that Christ was ke God or that Jesus is the best xample we have of the nature of od. Later, perhaps, he will need to y to understand such abstractions. ut not now.

Now, above everything else, he eeds to experience the kind of love e find in the New Testament, and 'ten the best context for this is in s family, in his school, and in his iurch. The experience will give rise the search for words, later on.

None of this, of course, is to dis-iurage the giving of answers. Some iestions can be answered in simple iys, even with examples. Jesus, the aster of this, was able to tell a ory and make a spiritual point. As ichers and parents, we are called ion to master this art. But there e many questions which defy even this kind of answer, because they are questions which have no single or direct answer—not in words suited for children, at least. These are the questions which often ruffle the composure of teachers and parents. And it is these questions which ought to be handled in gentle compassion, communicating the sense of mystery which rests at the heart of all true religion.

Helps for teachers and parents

Of course, there are some specific aids available for teachers and parents—not ready-made answers to specific questions, but general guides to the handling of such queries. The following resources may be especially helpful:

When Children Ask by Margueritte Harmon Bro (Harper & Row, revised, 1965, $4.50). This classic is still one of the best books for providing some security and sensitivity to the teacher and parent in search of ways of handling the more difficult questions about life.

Tell Me About God, Tell Me About Jesus, Tell Me About Prayer, and others—all by Mary Alice Jones (Rand McNally, $2.95 each). Though these well-written and well-illustrated books are for children, parents and teachers can learn much from reading them.

Your Growing Child and Religion by R. S. Lee (Macmillan, 1963, $1.45). Written by the chaplain of Nuffield College, Oxford, England, this British slant is most helpful. Though a bit more technical than the book above, this paperback should be of assistance to both teacher and parent. The chapter "Later Infancy: Questions about God" is extremely well done.

Such resources as these, coupled with an abiding respect for the child's level of development and an appreciation for the value of the sense of mystery inherent in the Christian faith, can reduce the feelings of insecurity adults often feel when children ask those baffling questions about life and its meanings.

World conference site being questioned

LUTHERANS PLANNED TO have a world conference in Brazil this summer. But last-minute pressure from Lutheran leaders in Europe caused the meeting to be shifted from Porto Alegre to France.

Now Dutch Mennonites are trying to do the same thing for the 1972 Mennonite World Conference planned for Curitiba, Brazil. As with the Lutherans, the Hollanders object to the military regime that now governs Brazil.

But the European-based International Mennonite Peace Committee is still in favor of going to Brazil not only in spite of the alleged oppression applied by the Brazilian government to its political opponents, but because of it.

And a Mennonite leader in Canada feels that the meeting in Brazil might be good preparation for a possible Mennonite world meeting in places just as forbidding.

"If Brazil will have us and our program, we must go and the Dutch along with us," says Frank H. Epp, writing in the *Canadian Mennonite*. "After all, some day we hope to have a world conference in Moscow, and we must begin our acclimatization now."

At the present time, officers of the Mennonite World Conference are holding firm. After checking with the North American members of the World Conference Presidium at a meeting in Winnipeg in July, C. J. Dyck, executive secretary of the conference, said that "it is not clear that the Ninth Mennonite World Conference should not be held in Curitiba in 1972."

Center of the controversy is a growing number of reports alleging political repression and a reign of terror against political dissenters carried on by the military governors of Brazil. These reports began to appear first of all in the European press at the end of last year. A lengthy article was published by *Der Spiegel* on December 15. Much of the published material came from a dossier presented to Pope Paul by sixty European clergymen and intellectuals. The same material was given to the Latin America department of the National Council of Churches and circulated in North America by the American Committee for Information on Brazil (Box 1091, New York 10027).

Brazil, like many other Latin American countries, has customarily tortured defenseless persons as a means of extracting confessions. But torture as a means of political repression dates back to 1964 when the armed forces led a coup d'etat against the government of Joao Goulart. Mass arrests followed as freedom of speech and press and political rights were gradually diminished by governmental decree.

A second wave of terror began on December 18, 1968, with the promulgation of Institutional Act No. 5 by Marshal Costa e Silva, the second military president. This Act dissolved the National Congress and suspended all civil liberties.

"Detailed accounts of the methods of torture used are frightening," writes Robert H. Bolton, in the *Christian Century* on April 1, after a study of the documents coming from Brazil.

"A person may be picked up and taken to jail," he says. "In the interrogation rooms . . . his clothing is stripped from him and his hands and feet are tied together. A steel pole is passed under his knees and his elbows, and he is lifted from the ground. One wire is attached to a finger or toe, another is placed on a sensitive part of the body — the tongue, the penis, the nose, the anus, the lips, or the nipples. An electric shock is then applied. It produces excruciating pain and violent muscular contraction. It is so powerful that if the prisoner's mouth is not stuffed with cloth, he bites his lips or tongue so badly that he is unable to speak or eat for several days."

Bolton also reports on the moral nature of much of the torture. "If a man and woman who love each other are captured together, the woman may be raped in front of the man while he is being tortured," he says. "Children, some of them less than a year old, have been tortured before their mothers' eyes."

While the 1964 wave of tortures included no more than several hundred people in the whole of Brazil, the tortures begun in 1968 now number in the thousands touching every state in Brazil, but with the main centers being in Sao Paulo, Rio de Janeiro, and Belo Horizonte.

James Nelson Goodsell, Latin America correspondent for the *Christian Science Monitor*, writing from Rio de Janeiro, confirms the reports of brutality. "Evidence that Brazil's military government is employing physical torture and brutality against those who oppose it is now so conclusive that there are few observers here who doubt the reports," he says in the May 22 issue of his newspaper.

"Those undergoing torture are," he adds, "in the words of one military source, regarded as 'enemies of Brazil.' Virtually all are civilians, some suspected of being communists, but most are simply political opponents of the military government and its actions."

Of the many case histories cited,

NEWS

Location of Ninth Mennonite World Conference

The following statement was released by Erland Waltner, President, Mennonite World Conference, on August 28.

Executive officers of the Mennonite World Conference have received various communications concerning the announced plans for the projected Ninth Mennonite World Conference to be held at Curitiba, Brazil, in July 1972. These communications are being received with sincere appreciation for the concerns which have been expressed as to whether the political situation current in Brazil makes it advisable to hold a world conference gathering n that nation. The decision of the Lutheran World Federation to change the location of its conference from Porto Alegre, Brazil, to Evian-Les Bains, in France, durng the summer of 1970, has focused more sharply the question as to what Mennonite World Conference should do.

The Presidium of the Ninth Mennonite World Conference held sessions in Kinshasa, Republic of Congo, in early August 1969. Mennonites of South America, Africa, Asia, Europe, and North America were well represented in these sessions which confirmed plans for the Curitiba ocation, selected the 1972 conference theme, "Jesus Christ Reconciles," and projected program outlines for the 1972 essions. News releases which suggested that the Presidium ecided "not to speak to social issues" are erroneous. Note was taken of the fact that for a Mennonite World Conference to meet anywhere in the Third World (South America, Africa, or Asia) meant that political and other onditions would be different from those which generally revail in Europe or in North America. Such situations were not considered insurmountable.

Those who carry leadership responsibility in the Menonite World Conference are now making serious studies f the various reports which are coming in concerning he social and political situation in Brazil and of the mplications of these for the holding of a Mennonite World Conference there. North American members of he Presidium met at Winnipeg at the North American ible Congress, in July 1970, to discuss developments up o that point and to test responses. C. J. Dyck, Executive ecretary of the Mennonite World Conference, summarizes he discussions by saying that "it is not clear that the Ninth Mennonite World Conference should not be held Curitiba in 1972."

A number of observations concerning the issues in the urrent discussion may be appropriate:

1. The Presidium of the Mennonite World Conference, scheduling sessions to be held in Curitiba, Brazil, is ell aware that political and social conditions in any art of the world could change so drastically in the early neteen seventies that relocating or rescheduling of its ssions may be necessary. Who can predict accurately hat may happen in Brazil or in other nations in the next wo years?

2. Various reports concerning the alleged suppression freedom of speech, press, and assembly in Brazil do not all agree. Further fact-finding appears necessary. The Mennonite World Conference Executive Secretary, C. J. Dyck, as had been planned earlier, is to visit South America in the near future to meet with Mennonite World Conference representatives there and to gather more factual information firsthand. Some reports appearing in the international press seem to have political rather than objective orientation.

3. Even if further fact-finding should reveal that certain kinds of freedom in Brazil are more limited than in other nations, further consideration needs to be given to what constitutes a proper Christian response to those members of our brotherhood who find themselves in such conditions. It is not clear that persons living in such situations are to be deprived of the possible benefits of a session of a Mennonite World Conference.

4. Moreover, further consideration must also be given to the constitutionally stated purpose of the Mennonite World Conference, which is "to bring the Mennonites of the world together in regularly recurring meetings of brotherly fellowship . . . to strengthen . . . the awareness of the worldwide brotherhood in which they stand, . . . to deepen the faith and hope, and to stimulate and aid the church in its ministry to the world; that is, in greater obedience to the Lord Jesus Christ, and in the promotion of His kingdom in the world."

Some of the discussions on the question of whether the Mennonite World Conference should meet in Brazil would suggest a change of focus or, at least, an enlargement of the purpose of the Mennonite World Conference from its brotherhood-oriented focus to a politically or nationally-oriented focus.

5. A fifth consideration is the role of Mennonites in the Third World in speaking to these questions and in making decisions for the brotherhood. Current Mennonite World Conference leadership has moved with conviction in the direction of giving Third World representatives a stronger voice in the World Conference. To date, aside from the regular Presidium sessions, questions about the projected meeting in Curitiba, Brazil, and the kind of issues to be considered there have come primarily from European and North American Mennonites and not from those living in South America, Africa, or Asia. If we are serious about brotherhood on a worldwide scale, new actions ought not be taken without consideration for the viewpoints of those who live in other parts of our one world.

The next major meeting to deal with Mennonite World Conference planning is scheduled for India, in 1971. However, the problems which have emerged may call for a meeting of the Executive Committee before that time. Meanwhile, the Mennonite brotherhood is encouraged to share in prayerful study of the issues which have surfaced in the planning for the next conference. The announced theme, "Jesus Christ Reconciles" takes on startling relevance for the brotherhood itself.

one comes from Curitiba. Sixteen women imprisoned in Rio de Janeiro prison reported last December on their tortures. Ina de Souza Medeiros, twenty, wife of Marco Antonia Faria Madeiros was arrested on July 6, 1969, in Curitiba and accused of belonging to the MR8 revolutionary organization. "In Curitiba, she was forced to witness tortures inflicted upon one of her friends, Milton Gaia Leite, who was hung naked from a pole while a mass was transmitted by a radio playing full blast to drown out shrieks," says the affidavit of the sixteen women. "At the jail of the political police, she was told that her husband, who had been arrested two months before, had died. She panicked, though the information later proved to be false."

After this, she was taken to the prison in Rio (Ilha das Flores—Isle of the Flowers), where she was beaten, underwent electric shocks, and was threatened with sexual assault.

Response to these reports varies. Peter Klassen, a former editor of *Bibel und Pflug*, a Mennonite monthly published in Brazil, reports that life in Brazil is quite calm. A resident of Brazil for twenty-seven years until 1959 when he went to Canada, Klassen returned to Brazil in December for a five-months visit. In his experience, he found complete freedom of the press for his Mennonite journal and complete freedom of religion. In his conversations with the editor of a daily newspaper in Curitiba, he did not sense any concern about censorship.

The board of directors of the Dutch Mennonite Conference decided at a meeting in Amsterdam on June 8 to abstain from sending delegates to the 1972 world conference unless the Brazilian Government could guarantee security for its delegates as well as freedom of speech, open discussion, and freedom of press.

The International Mennonite Peace Committee saw the Dutch move as an effort to give support to the struggles of the Brazilians who feel oppressed by their government. But the peace group felt that attendance at the Brazil World Conference would also be an expression of solidarity with these people.

"We feel that Mennonites from the various countries are not in a position to make a unified statement about the problems of the Third World," said the peace committee in a statement issued from Frankfurt on June 21.

The group felt that the world conference leaders should distribute information on the social and political problems of underdeveloped nations before the time of the world conference. Regional seminars should also be held.

The Frankfurt statement also called for a discussion of the problems of the underdeveloped countries. The ills of the countries of Asia, Africa, and South America—sometimes called the Third World—have their sources in the richer nations. "We cannot deal with the political situation in these countries in isolation, but have to confront the totality of the situation," said the European peace group. "Such discussion is only possible when we are aware that the roots of the misery of the Third World are to be found in Europe and the United States."

Among those signing the Frankfurt statement were three non-Europeans now living in Europe: Marlin E. Miller, Mennonite Central Committee Peace Section representative from North America; Gerd Uwe Kliewer, former editor of *Bibel und Pflug*, Brazil; and Jacob Warkentin, Paraguay.

The International Mennonite Peace Committee in their Frankfurt statement assumed that Mennonite World Conference leaders had planned to limit discussion on sensitive issues.

This, said Erland Waltner, president of the Mennonite Conference, was not so. In a statement made in Elkhart, Indiana, on August 28, Waltner said, "News releases which suggested that the presidium decided 'not to speak to social issues' are erroneous."

He explained that the Presidium (the executive committee of the Mennonite World Conference) in its last meeting in August 1969 in Kinshasa did recognize the sensitive nature of discussing the proposed conference theme, "Jesus Christ Reconciles" in a country such as Brazil. "Note was taken of the fact that for a Mennonite World Conference to meet anywhere in the Third World," he said, "meant that political and other conditions would be different from those which generally prevail in Europe or in North America. Such situations were not considered insurmountable."

As to the truth of the political situation in Brazil, Waltner felt more investigation was necessary. "Various reports concerning the alleged suppression of freedom of speech, press, and assembly in Brazil do not all agree," he said. "Some reports appearing in the international press seem to have political rather than objective orientation."

His concern was to find the proper Christian response even in a difficult situation. "It is not clear that persons living in such situations are to be deprived of the possible benefits of a session of a Mennonite World Conference."

He noted that the stated purpose of the Mennonite World Conference was to "bring the Mennonites of the world together in regularly recurring meetings of brotherly fellowship." These meetings are intended to "deepen the faith and hope, and to stimulate and aid the church in its ministry to the world."

Waltner also felt that advice on the location of the next meeting should be sought from the Mennonites of Asia, Africa, and South America rather than from the Europeans and Americans. "If we are serious about brotherhood on a worldwide scale," he said, "new actions ought not be taken without consideration for the viewpoints of those who live in other parts of our one world."

He also observed that in light of the current discussion, the theme of reconciliation "takes on startling relevance for the brotherhood itself." M.S.

CENTRAL DISTRICT REPORTER

September 15, 1970

CENTRAL DISTRICT EDITION

Services outside a burned-out church

FIVE HUNDRED PEOPLE congregated outside the burned-out Woodlawn Mennonite Church on Chicago's south side, Sunday, August 2, for an unusual Sunday service. The church building had been fire-bombed in the predawn hours three days before, apparently by members of a street gang.

With good reason, on this Sunday morning, security was tight, as Forty-sixth Street at Woodlawn was blocked off by police, while plainclothesmen watched from the roofs of the apartment buildings that line Forty-sixth Street across from the church. Prior to Thursday morning's burning of the church, members of the Black Stone Rangers' gang had fired gunshots into the church in an assassination attempt on Curtis Burrell, Woodlawn's pastor. An earlier attempted threat on his life was made June 10, when fifteen shots were fired into his home.

The lead editorial in the *Chicago Daily News* (Aug. 1) said: "It will ake a lot of courage among the blacks of the community to step forward when crime is done, to name names, to testify. But at least the community, thanks to a courageous black minister, has a clear view of he problem."

The people, gathered along the sidewalks and in the street, had come out to show their support for the church, ts pastor, and this community, severely terrorized by Chicago's most powerful street gang for more than two years.

With the burned-out building behind them, the people lifted their heads resolutely as they had not in a long while, and sang: "We shall not, we shall not be moved; we shall not, we shall not be moved; just like a tree that's planted by the waters, we shall not be moved." Curtis Burrell emphasized in the first message of the two-hour service, "Now, now, it is happening. Now, the people of this community are beginning to feel what it is like to have courage and strength. We have been dead, but like Lazarus, we are coming forth."

Might it be that out of these ashes, a new resurrection will take place? The sentiment of the morning seemed clearly to indicate this could occur. A passage from Ezekiel, read to the crowd, met under the scorching sun on the asphalt-baked street, rang out over the PA system, "He set me down in the midst of the valley . . . full of dry bones, and they were very dry . . . and the breath came, into them, and they lived, an exceedingly great host."

Burrell said: "If it took the burning of a building to bring people together for what God stands for, then the fire was worth it."

Jesse Jackson, nationally known black leader and director of the Southern Christian Leadership Conference; Chicago-based Operation Breadbasket, delivered the principal sermon of the morning; his subject: "Moving from Man's Valley to God's Garden." Using the Genesis creation story, Jackson spoke of the despair experienced in the valley of the ghetto, emphasizing that *man* made the valley—the absentee landlords, the real-estate broker, and many others represent that *man*—but God made the garden. Jackson ventured that even in this ghetto valley, a garden could be created.

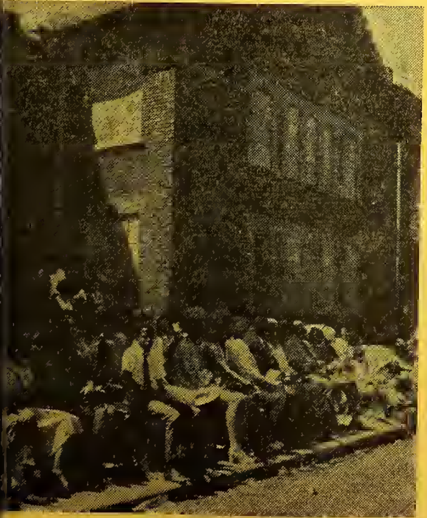
Up and down the street, people were leaning out of the windows of the deteriorating apartment buildings. Many were not churchgoers, but on this particular Sunday, the church had come alive again and it was right out in their street.

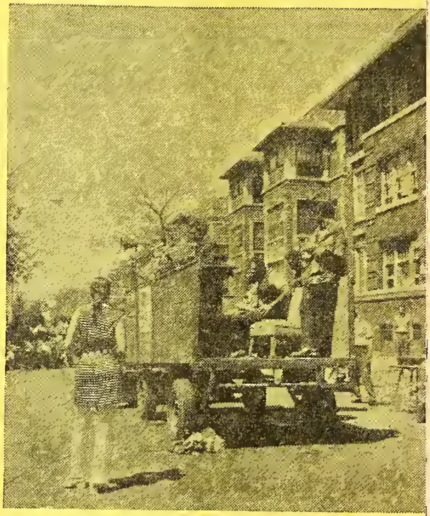
Jackson's words rang out—"If your church has not been burned, then it probably hasn't been used. If there has not been trouble in your world, then you have not been in the world." He also talked about rebuilding the church. "Some of us can pick up a hammer, others can bring some nails, others can pray."

The $25,000 damages to the church property represents, however, a hurdle that may be too great for this diminished congregation, many of whose members have sought refuge in neighborhoods and with congregations in circumstances less volatile than those that have encompassed the strife-torn area surrounding Woodlawn Church.

One sensed, however, that perhaps a rebirth of hope and determination could yet grow up out of the crisis that has hit the remnant of church members, community tenants, and the struggling Kenwood-Oakland Community Organization chaired, also, by Burrell. If assistance in restoring the church building might also inspire renewal in the life of the congregation and the community, the Prophet Ezekiel's words could, indeed, become

People in front of church.





Curtis Burrell speaking at services.

a present reality: "I will cause flesh to come upon you and put breath in you, and you shall live; and you shall know that I am the Lord" (Ezek. 37:6).

Burrell has led walks against fear through the neighborhood in the recent weeks, since the shootings have occurred. Perhaps others will need to find ways to *walk* with these brothers.

With that concern in mind, Mennonite representatives associated with Woodlawn Church through previous leadership involvement and present Conference duties accepted the invitation of the congregation's leaders to be present for the service. (Elmer Neufeld, Jacob T. Friesen, David Habegger, Don Schierling, John Lapp, and Delton Franz). Elmer Neufeld, chairman of the Commission on Overseas Mission, made an opening statement and Delton Franz, former pastor of the church was asked to offer concluding remarks. The one compelling and persistent question that would not leave those who had returned to share in this unusual service of reconciliation and reconstruction begs to be answered: How does the larger Christian brotherhood demonstrate its support and concern when fellow church members and fellowmen are made to walk through the heat and ashes of this valley? *Delton Franz, former pastor of Woodlawn Church. Presently with MCC Peace Section, Washington, D.C.*

Kleinsasser leads Yoked congregations

Zion Mennonite and Presbyterian churches of Donnellson, Iowa, have entered into a working relationship to share the pastoral leadership of Alvin Kleinsasser. Each group will function as a separate congregation, in every respect. A detailed memorandum of agreement has been approved by vote of each congregation. The call to Kleinsasser came as one call, voted by the members of each church at an official meeting. Yoked congregational arrangements are not new in Protestant denominations. This is, however, a first in the Central District.

Kleinsasser came to Donnellson from Mountain Lake, Minnesota, where he was pastor of First Church since 1964. He has held pastorates in Allendorf, Iowa; Meade, Kansas; Adrian, Missouri; Jennings, Louisiana.

His education includes study at Grace Bible Institute, bachelor of arts; Iowa State, Ames; Central Baptist Theological Seminary, Kansas City, bachelor of divinity; Tabor College, Hillsboro, Kansas; Kansas City University.

Mrs. Kleinsasser, the former Alvina Goertzen, grew up in Munich, North Dakota. They have three children: Janette, eighteen; Glenn, sixteen; and Larry, twelve.

Woodlawn Church Emergency Fund

Fourth- and fifth-graders of First Church summer Bible school, Bluffton, were the first to contribute to the newly established Emergency Fund: $3.37 and $4.17.

You are invited to add your money and prayers. Send contributions to Woodlawn Emergency Fund, Box 28, Bluffton, Ohio 45817.

Janet Soldner returns From Colombia

Janet Soldner, General Conference Mennonite missionary under the Commission on Overseas Mission, returned from Colombia in July. She first went to Colombia in 1945.

She will be residing in Berne during her extended furlough. During her last term, she had been active in evangelism work.

Jerry Regier licensed

Jerry, the son of pastor and Mrs. Walter Regier of Peoria, Illinois, was licensed to work in Campus Crusade, Austin, Texas.

John Kampen licensed

Hively Avenue Church witnessed the licensing of John Kampen to the Christian ministry. He is associate of the church, ministering full time with persons contacted at Partly Dave's Coffeehouse. John is from Ebenfeld Church, Saskatchewan.

Ben Rahn to Salem Church

Pastor and Mrs. Ben Rahn assumed the pastorate of Salem Church on the first Sunday in August, succeeding Lester Hostetler, who served as interim pastor; following Heinz Janzen, when he became General Conference General Secretary in September 1969. The installation service was held August 16.

Ben Rahn, Harold Himes, Jacob T. Friesen.

Rahn has pastored congregations in Enid, Oklahoma; Paso Robles, California; Inman, Kansas; and the Pretty Prairie (Kan.) Church, for the last eight years.

Ben and Tena Rahn grew up in the Mountain Lake, Minnesota, community as members of the Bethel Church. He attended Bible Institute, Los Angeles; Bethel College, and Mennonite Biblical Seminary one summer. The Rahns have three children: Ivan, Eugene, and Frances, who has just completed two years of voluntary service in Philadelphia.

Walter Gering leaves Normal Church

Pastor and Mrs. Walter Gering will move to Mountain Lake, Minnesota, to assume pastorate of Bethel Church, a charge he held before serving the Hively Avenue Church, in Elkhart, and the Normal Congregation.

Weltys to Fortuna pastorate

Russell and Ellen Welty will assume the pastorate at Bethel Church, Fortuna, Missouri, beginning in September. Their son Tim will be a junior in high school. They have a married son and daughter.

Russell sold a profitable poultry business to answer the call of God to the Christian ministry. He attended Weinbrenner Theological Seminary at Findlay, Ohio, this past year.

Pulaski welcomes pastor

Delvyn Epp will assume the Pulaski Church pastorate on the first Sunday in October. He has been director of Swan Lake Camp of the Northern District Conference at Swan Lake, South Dakota, for the past two summers. His parental home is in Henderson, Nebraska. Delvyn has completed three years of service with International Voluntary Service in Vietnam. Last year, he attended Mennonite Biblical Seminary, as a middler.

North American All-Mennonite Bible Congress

At the North American All-Mennonite Bible Congress, which was held n Winnipeg July 16-19, the Central District was represented by Pastor and Mrs. Bruno Penner, Mr. and Mrs. Russell Welty, Tim Welty, Pastor Leonard Wiebe.

Bruno Penner reports, "The atendance of delegates was 259. One ensed a growing spirit of oneness and understanding in our small group s we shared insights and concerns s they related to the message of ohn's Gospel for today. Somehow, his same freedom was not felt in he larger group at the Saturday eveing banquet, when opportunity for haring was given. I feel a congress of this nature helps to create a bridge of understanding and a greater spirit of cooperation among Mennonites."

"Discussion groups developed a trong feeling of brotherhood, no mater what our denominational affiliaon. From this, we learned that we ave, in the past, permitted trivial ssues to separate and divide us. Some outh stressed the feeling that, maye, now, we can work and worship ogether in the future. The whole ongress was a mountaintop experince, from which it is difficult to get ack into our daily routine, but my rayer is that we have found, as Mennonites in the United States and Canada, that we have more in common than that which divides us, herefore, may we work together to urther the work of Christ. . . ," is the estimony of Russell Welty.

Ellen Welty has a further question. Where were our colored Mennoite Christians?"

A call to men!

eventy-one TV stations in the Cenal District area have requested oneinute TV spots produced by Mennote churches: eighteen in Indiana, irteen in Illinois, nine in Iowa, fouren in Michigan, seventeen in Ohio.

Mennonite Men of congregations in ch state are asked to consider sponring the spots in the area.

Total cost for production and marting are about $100 per station. wo of the three spots seek to help solve marital conflict. One helps rents to take more interest in "the ildren God gave you to love."

Brothers to Canada

Phil and Mark Sommer, sons of Ralph and Frances Sommer of Pandora, Ohio, went to Kitchener, Ontario, to escape the draft. Mark expressed his noncooperation by refusing to register. Phil returned his draft card.

Both are deeply impressed with their reception in Kitchener. They have made contact with J. Winfield Fretz, James Reusser, Bruce Becker, and Ed Snyder.

Sunday school workshop

A Sunday school workshop will be held in Calvary Church, Washington, Illinois, September 19, 9:45 A.M. and 1 P.M. Leaders are J. J. Hostetler, Scottdale, Pennsylvania; Cornelia Lehn, Newton, Kansas; James Dunn, Champaign-Urbana, Illinois, Kathleen Kindle, Bluffton, Ohio.

Christian education Emphasis 1970

During the month of September, most denominations will be observing the annual Christian education emphasis. Theme for 1970, *Together in Ministry.*

Friesens to Fort Wayne

Arthur and Viola Friesen of Reedley, California, are entering voluntary service with the General Conference Mennonite Church's Commission on Home Ministries at Fort Wayne, Indiana, as unit directors. They have retired from public school teaching.

CPS reunion

Indiana-Michigan-Ohio-Illinois CPS reunion—September 13, Camp Mack, Milford, Indiana.

Help for young offenders

Seven Mennonite men attended a seminar on Volunteers in Probation held at Royal Oak, a suburb of Detroit. They learned that young offenders need less condemnation, more help.

At Royal Oak, they were privileged to see, firsthand, a unique court probationary program in action. This court has gained recognition, all over the United States, in its pioneering of using senior citizens in probation work with the young offenders.

Ardon Ramseyer, Oak Grove, on platform.

Auction nets $20,600

In Kidron, Ohio, multiple auction sites continued through the day, resulting in 100 percent sales increase over the first auction in 1969.

Crafts produced by Self-Help program of MCC netted $1600; Swiss foods $1600; Grandfather clock produced for the occasion $875. Quilts went up to $160. All proceeds of food sold went for relief: 600 dozen Lerch doughnuts, 1500 apple fritters, 1500 halves of barbecued chicken.

An estimated 3000 were present. Ardon Ramseyer, president of committee and manager of the sale, expressed extreme gratitude to all participants.

Evangelism underscored

Eleven men, representing the broad spectrum of evangelical concern, counseled with the General Board of the the General Conference Mennonite Church, June 24 and 25, at North Park College, Chicago.

Conference president, Henry Poettcker, summarized with deep emotion that he saw a basic agreement on evangelism between guests and Conference board and staff. Poettcker asserted that the Conference is organized for mission and to prepare people for mission. He pleaded that our diverse gifts and insights need to be brought to bear on our common task. He believes that the basic problem is not one of correct theology but of love for our brother. "Let us be about our Master's business," he urged.

Martens in Congo

Pastor and Mrs. Rudolph Martens and family left the States for Congo via Europe on June 11. Arrival in Congo was on July 14, after a three-week tour of Europe. They are located at Kalonda, where Rudolph will be principal of the Bible Institute and Dr. Elvina will be station doctor.

Howard Habegger

Howard Habegger to Succeed Andrew Shelly

Howard J. Habegger, missionary to Colombia and resident of Berne, Indiana, has been appointed as the fourth full-time Executive Secretary of the Commission on Overseas Mission, under the General Conference, for the 1971-74 triennium.

Habegger comes to this position with a strong background of experience in church and missions leadership and with excellent training. He has earned the bachelor of science degree from Taylor University in 1954, the bachelor of divinity degree from New York Theological Seminary in 1958, a master of theology in systematic theology from Princeton Theological Seminary in 1959, and his doctorate in religion and society from Claremont School of Theology in June of 1970. His doctoral studies concentrated on the churches and missions in Latin America. His doctoral dissertation, "Toward a Mission Strategy to the Emerging Middle Strata in Colombia," is to be published by the Institute of Church Growth at Fuller Theological Seminary.

Mrs. Habegger, the former Marlene Short, is of Evangelical Mennonite Church background in Stryker, Ohio. They have three children: Cynthia, fifteen; Lisa, ten; and Eric, eight.

When asked about his perspectives on this major mission assignment for the nineteen seventies, Habegger emphasized two dimensions. "I want to build upon the foundations laid by our earlier leaders, but we must also move in some new ways, keeping up with the changes in the third world—Asia, Africa, and Latin America. For example, the emergence of strong, independent new churches in the third world is one development that will, at points, need to change our mission strategy. In spite of recent challenges directed against Christian missions in many parts of the world, I see tremendous opportunities in the overseas Christian mission for the seventies."

District missions emphasis

Every church in the Central District is encouraged to designate one Sunday in October for a missions emphasis, by the Central District Missions Committee.

Your hand of help and witness is felt in Cleveland, Columbus, Champaign-Urbana, Peoria, First Church and Woodlawn, Chicago, and Markham.

Congregations are encouraged to invite a pastor from one of these mission areas to participate in the Sunday of celebration and missions emphasis.

The October issue of the *Reporter* will have a center spread featuring Central District Missions.

Thiessens return from India

Arthur and Jeannette Thiessen, General Conference Mennonite missionaries to India, returned for furlough in August. They have served under the Commission on Overseas Mission since 1952.

He is, presently, the medical superintendent of the Bethesda Leprosy Hospital in Champa and is responsible for the medical treatment and care of the hospital patients and outpatients of the institution. He also does extensive reconstructive surgery on people whom leprosy has deformed. Approximately one fifth of the patients are children.

The Thiessens, whose home church is the Bethel Church in Inman, Kansas, will spend their one-year furlough in Washington, Illinois.

Ropp serves as chaplain At Mennonite Hospital

Ronald Ropp, a native of Normal, Illinois, has been named hospital chaplain at Mennonite Hospital in Bloomington. He will replace Samuel King, who is retiring.

A 1958 graduate of Bluffton (Ohio) College, Ropp received the doctor of religion degree in June from the School of Theology at Claremont, California. His dissertation was titled "The Pastor As Servant-Facilitator In Counseling."

Ronald Ropp

"As chaplain at Mennonite Hospital," Ropp said, "I hope to work closely with all the staff and personnel to help in the process of ministering to the needs of the whole man. That is, to facilitate a ministry with and through ministers, doctors, nurses, and other staff to meet the emotional-spiritual needs of those around them."

Ropp received the bachelor of divinity degree in June 1962. In July, he was ordained in the First Church of Normal, Illinois. He then accepted a call to the Community Church of Fresno, where he served through 1968.

He is married to the former Martha Jo Emerick of Lafayette, Ohio, who has her degree in elementary education from Bluffton. They have two sons, five-year-old Martin and three-year-old Jon. They hope to establish residence soon at RFD 4, Bloomington.

Gospel building sold

A long-time mission center of Central District Conference has been sold to an independent Baptist congregation, under the leadership of Pastor Lawrence. The new congregation will take possession the last of August.

Members of Gospel Church, with the guidance of Pastor Walter Regier, are exploring possibilities of establishing a Mennonite Church in North Peoria. Families of Mennonite background living in this area are being encouraged to unite their interest and energies with the church to establish a church that will witness to a saving faith in Jesus Christ.

This unique witness is needed in this area. It is hoped that this will be an inter-Mennonite venture, with encouragement from both the Central District Conference and the Illinois Conference of the Mennonite Church.

Why Project Equality?

Our attention has been called to the problem of poverty, in recent years and months, to such a degree that one is obligated to give it consideration. Not only through the mass media are the statistics of its prevalence made known to us. but also through our church periodicals, Conference commissions, and district committees. We are being asked to consider its presence in our society, and what our response should be. Last year, the mission study dealt with poverty and affluence. Last fall, the Poverty Fund was launched in the General Conference. Within the last few months, mobilization kits dealing with this concern were sent to our congregations suggesting that in-depth study on this issue is a priority. The impact of such a concentration of effort to get us to focus upon this situation should impart a sense of urgency that can't be ignored.

In 1969, the Central District Peace and Service Committee joined Project Equality as a sponsor in the states of Illinois, Indiana, and Ohio, in order to make possible the participation of our district congregations and institutions in this program of affirmative action to promote equal employment opportunity. That such opportunity has been, and is, denied to minority groups in our society is thought, by many, to be one factor accounting, to a large part, for the numbers of such peoples being in poverty situations. If this be true and if we are concerned about exploring the problem of poverty, then, as part of that study, we should examine the merits of Project Equality and, if it is found valid, commit ourselves to its program. The climate of the sixties should have driven us to a deeper study of American history in relation to blacks and American Indians than was given us in high school and even beyond.

The Mennonite, over the last several years, has afforded us the equivalent of a splendid postgraduate course in this area. All of us white people could use the experience of sitting in an interracial group, where the speaker reads excerpts from accounts of how it was on the slave ships coming to the Americas and in the slave market after getting here, and feel the guttural moaning of black throats along with the shuffling of black feet as they identify with their hurting forebears. White is the farthest thing from beautiful during such an experience. What little experience I have had, in group study in this area with fellow Mennonites and other evangelicals, has been distressing, for the most part, in that I have sensed little if any feeling of repentance on our parts for not feeling responsible to confront the institutionalized remnants of this injustice, which remains with us in the form of no equal opportunity for jobs, for instance. It's very disturbing to meet so few evangelicals who can see themselves in the white racism conclusion of the Kerner Report. If there is truth to the statement of a contemporary theologian that the modern equivalent of repentance is the responsible use of power, then here is further reason that we need to become involved in Project Equality.

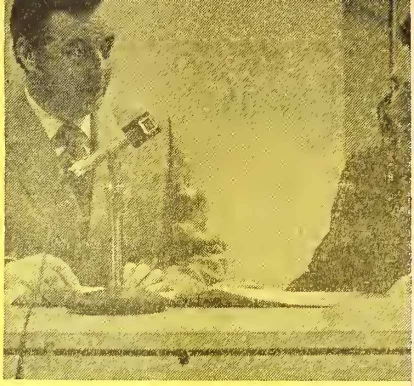
For the basic tenet of this program is that the purchasing power which lies in the religious community must be exercised in a moral way, if we are serious about translating words into deeds. We are told that, next to government, the religious community is the greatest purchaser of goods and services in this nation. If, along with the concern for price, quality, and service in the spending of all those dollars, went the moral persuasion that the product or service being purchased must come into being in a situation where equal employment opportunity obtains; who knows what the consequences could be for the realization of that ideal which is expressed in the words, "One nation, under God, with liberty and justice for all."

We are convinced that the smallest congregation, along with the largest institution in every denomination, is needed in this program to right an old wrong. District Peace and Service Committee representatives have informational materials, including a filmstrip, to help you become acquainted with the program of Project Equality: Don Steelberg and Martin Strayer, in Ohio; Lowell Nissley, in Indiana; and Jim Harnish, in Illinois. *Jim Harnish*

Where are you going?

Bluffton College is embarking on a public relations venture in the form of a movie about the college and what it has to offer the prospective student.

This 14½-minute presentation is titled "Where Are You Going?" Narration of the film is by Hugh Downs, x'42, noted television personality.



Hugh Downs and Richard Ramseyer.

The film, in addition to exposing prospective students and parents to the educational opportunities of Bluffton College, shows alumni, church and friends what Bluffton College is.

Service assignments

Nedra (Brookmyer) and David Steury were commissioned at Eighth Stree Church, Goshen, Ind., as teachers fo a two-year voluntary service assignment in Bogota, Colombia.

Brian Sommer, Pekin (Ill.) Church has been assigned by MCC to Pa service in Germany.

Keith Amstutz, Pulaski (Iowa) Church, has been assigned by MCC to Pax service in Bolivia.

Gary Knapp, Pulaski (Iowa) Church, has been assigned by MCC to Pax service in Morocco.

Robert Rutschman, Newton, Kan., has been assigned to the Fort Wayne, Ind., voluntary service unit. His parents, LaVerne and Harriet Rutschman, are former missionaries to Montevideo, Uruguay, but presently teachers at Freeman Junior College.

Carrie Hughes, Lima, Ohio, wil serve as a family service worker fo the next year in Whitesburg, Ky. She is a member of Salem Church, Kidron, Ohio.

Mary Purves, First Church, Bluffton, Ohio, has volunteered for a one-year term of service at Brook Lane Psychiatric Center, Hagerstown, Md.

Jerald Lee Waltner, Marion, S.D., has been assigned to a two-year term of voluntary service at Elkhart, Ind.

David William Lehman, First Church, Berne, Ind., is serving a two-year voluntary service term at Oraibi, Ariz., where he will be maintenance man and bus driver.

Mr. and Mrs. Thomas Lehman, formerly of Bluffton, will spend two years in Africa while he teaches chemistry at Free University of the Congo.

Phyllis Peters, Rosthern (Sask.) Church, is serving a one-year voluntary service term in the Markham Community Day Care Center.

Wholly smoke

Sshh . . .
Slumbering softly, she sleeps in the same pew, each Sunday.
Look!
Despite the distractions, she dreams of the games that she'd
like to play.
She knows that the feelings she feels are not real,
for they're not allowed.
Yet that's what's inside her, and here it comes now—
wow!
She loves it.
SHE LOVES IT!
It warms up her toes,
and it raises her pulse rate,
and lights up her nose!
But when she wakes up she has nowhere to go,
for she's dreaming of things that she really can't know
about.

Her mind's in a bind and she can't seem to find truth—
Odd.
Girl, you've been told that it's all in the Wurdovegod.
Search through the Scriptures; it's sure to be there.
And if that's not enough, you can always try prayer.
WHOA!
It's love that she needs, and it's love I can give,
We will stand side by side, and we'll look to the heart,
and it's love we'll end up with if that's where we start
together.

Mark Sommer

YOUTH PAGE

From Hans. . . .

It's late, and, as usual, my page is almost overdue. I've just finished eading Mark's thoughts, for maybe he tenth time. Even after ten times, hey make me so sad. Sad, because I know he's tragically right about his eelings and her feelings, all our feelngs. And sad, too, because he's gone, and I feel like I've lost some of his creativity.

Mark left for Canada to avoid the draft. I don't even know where he is, anymore. His thoughts are the last hing I heard from him. It's not that know him that well, but reading his houghts and thinking about his acions, somehow, brought the larger question very close to home. It was easy to feel very close to Mark through his thoughts, and then, in an instant—he's gone. It seems like, too often, he best minds feel like they have to go, for one reason or another—that's ad.

And maybe you can't agree with Mark's action in resisting, but you've got to understand that as long as you and I go on letting people kill each other and letting nations kill people and destroy other nations, there are going to be people who don't want to go along, and if they're frustrated enough, they're going to just get out. That's the saddest part, because, like I said before, we need these people—we need their creativity. That's why we've got to stop the killing and the need for a killing force. It's you and I that have to do it, you know. We can't wait for leaders, anymore! We won't find them, and the time grows short. So, stop being complacent and get out of your Mennonite ghettos and start saying *no* to war and killing and the killing of people's minds. And don't just say it. Mean it. Live what you believe. If living what you believe means resistance, then do it.

I remember a lot of times when I've stated that I was trying to fall in love with life, but . . . . That is to say—try to fall in love with life, but not as it is. Let your existence try to make life an experience worth loving. Can it be worth loving completely when men are killing other men, and some men are thrown in prison for refusing to kill? I don't think so.

My writing hand grows tired. My mind grows tired. I've always felt more at home with poetry than with prose, and I never dreamed of being an editor. I just want you to finish reading, feeling sad. Then get mad, because, you have to get mad and active, or our world will slip all too quickly washed away by our tears. That's not what you want, do you? Do you? Peace, freedom, and much love. *Hans.*

Draft assistance fund

Mennonites Engaged in Nonviolent Noncooperative Obedience (MENNO)—for them a draft-assistance fund was recently created.

The purpose of the MENNO fund is to help with the following:

Legal costs because of conscientious civil disobedience (tax refusal, noncooperation with draft, refusal of induction) related to militarism, civil rights, and religious freedom.

Aid to dependents and families of persons engaging in conscientious civil disobedience.

Fines and bail for persons engaging in acts of conscientious civil disobedience.

Grants or loans for personal items (college debts) to persons engaged in conscientious civil disobedience.

Designated contributions will be received by MCC Peace Section, Akron, Pennsylvania, 17501, marked for MENNO fund.

Current membership of the committee is being expanded to include a majority of persons (or family members of persons) who have taken steps of conscientious civil disobedience.

Material for the Youth Page should be sent to Hans Houshower, Rt. 2, Bluffton, Ohio 45817.

FOR DISTRICT WOMEN

Theme: *"To whom much is given, of him much is required"* (Lk. 12:48b).

From our advisor

Many of us who live in Mennonite rural communities have never had the opportunity for involvement in the problems of the city. For our sisters in the Ruth Circle of the Neil Avenue Church in Columbus, Ohio, such opportunities are endless.

Working together with the Near Northside Cooperative Ministry, the Columbus women have participated in food collections, cooky bakes, and clothing drives, as well as furnishing volunteer help.

Now comes an opportunity for all of us to participate in a Christmas project which will help provide a more joyful Christmas season for the residents of the Near Northside area.

Mrs. Morris Mast has written an interesting article explaining the project and inviting the Women of Central District to help them to help others. We feel confident that many of the WMA societies of Central District will want to respond to this opportunity. Won't you read her article and plan to become a partner in the work which has challenged our Neil Avenue sisters?

Have you a picture To share?

The women's delegation to Congo needs many pictures to take with them, showing the activities of women in the United States. Be sure to send your photographs to the WMA office not later than November 1. See "To Help You Serve," May 1970, *Missions Today*.

Need+action=happiness

The neighborhood of the Neil Avenue Church in Columbus is composed of large, deteriorating houses, now divided into multiple dwellings, which are clinging to a margin of their original dignity. The people of this area, like their homes, are struggling to maintain self-respect while scrimping along on minimal incomes or welfare checks.

Christmas is a difficult time; fuel bills are up, and warm clothes are needed, as well as food. On top of this, how do parents with limited incomes find the means of meeting children's expectations when their appetites are whetted by the commercialism of our times? Thanks to television, Rudy-the-Robot and Baby-Grow-a-Tooth become quite desirable. The churches of the Near Northside Ministry have found a means of helping these families — The Christmas Shop. New or like-new items of clothing, linens, knickknacks, costume jewelry, and, of course, toys are available whether families can pay or not. As Mrs. Dorothy Holliday, who is in charge of staffing the shop, says, "If they have it (money), they get; if they don't, they still get."

Mrs. Holliday has many happy experiences to relate from past years. One bitter cold November day, she was able to outfit a family with warm coats—they had appeared at the shop in thin sweaters. She says her most rewarding time each year is the Saturday she is open only to children, so they may choose gifts for their parents. "You can see it (the joy) in their faces," states Mrs. Holliday.

Each year, at least two to three thousand items pass through the shop. Could we Mennonites help to provide these articles? The Neil Avenue Church in Columbus would welcome your inquiries and help. Please contact us if you are interested. Mrs. Morris G. Mast, 4937 Fairway Ct., Columbus, Ohio 43214.

Our goal

As women of our General Conference WMA, the goal of each one should be to help support any or all areas where financial help is needed. As Christian women, we should *want* to help as a response to God's love for us. There is pleasure in helping where there is need.

I heard, recently, of a sixteen-year-old girl who would go to a nursing home and do little things for the elderly women. They eagerly looked forward to her visits. Just last week, she was in a car accident, and died as a result of it. The remark was made how much they would miss her. This proves "actions speak louder than words."

In the last issue of *Missions Today* we see that the Commission on Education and the Commission on Home Ministries need financial help. May we urge you to do your share in helping them meet their goals by the end of this year? *Mrs. Dale Schertz, president.*

Leader's guide for mission Study courses available

The leader's guide for the children's mission study courses designated for the year beginning this fall has just come off the press. Titled *Happy Are the Peacemakers*, this guide was written by Janet Kreider.

There are three separate courses of six sessions each for primaries, juniors, and junior highs.

Guide to Mission Study Ready for distribution

The 1970-71 *Guide to Mission Study*, published by the literature committee of the Women's Missionary Association, is just off the press. The theme is "What does the Lord require of thee . . . to do justly . . . to love mercy . . . to walk humbly with thy God" (Mic. 6:8).

The WMA has mailed one free copy to the president of each local women's group. Additional copies for any individuals or groups are available at the WMA office, Box 347, Newton, Kan. 67114, at fifty cents each.

Welcome to—

Mrs. Lyle Troyer, Medina, Ohio, who has accepted the appointment to serve as Central District projects advisor. Mrs. Troyer is a homemaker and teacher and replaces Mrs. Dwight Suter, who is now serving as secretary of the Central District Conference.

You are invited

To the Indiana All-Mennonite Women's Missionary Rally, to be held at the First Church, Berne, Indiana, October 8. Morning and afternoon sessions—sack lunch at noon.

Material for this page may be sent to Mrs. Valier Flueckiger, 409 W. Water St., Berne, Indiana 46711.

VITAL STATISTICS

DEATHS

Calvary, Washington, Ill.: Lester Schertz, June 12.

Ebenezer, Bluffton, Ohio: Walter M. Sommer, July 27.

Eicher, Wayland, Iowa: Lois Humston, June 24; Margaret Sommer, July 1.

First, Berne, Ind.: Andrew Sprunger, June 13; Mrs. Ottilia Sprunger, June 16; Larry Lehman; Charles Grandlienard; Dixie L. Hirschy; Mrs. Jean Blem; Bruce Alan Wyse; Mrs. Leah Ellenberger, July 2; Carl E. Luginbill, July 2; Mrs. Milton F. Sprunger; Ezra Habegger; Jephthah Zuercher; Edward Beitler; Mrs. Cordelia Adler; Mrs. Thelma Sprunger.

Gospel, Peoria, Ill.: Mrs. Katharine Dean, June 25.

Oak Grove, Smithville, Ohio: Nettie E. Byler, July 17.

Saint John, Pandora, Ohio: Mrs. Menno Augsburger.

Zion, Donnellson, Iowa: E. J. Krebill, Aug. 5.

MARRIAGES

Boynton, Hopedale, Ill.: Linda Noffziger and Jesse Slager, July 19.

Calvary, Washington, Ill.: Nancy Worner and Walter Engel, June 27.

Ebenezer, Bluffton, Ohio: Delores Luginbill and Jack Oxenridder, Aug. 1; Pamela Kay Burkholder and Gregory P. Bowsher, June 27.

Eighth Street, Goshen, Ind.: Lou Etta Yoder and John H. Detwiler, June 20; Julie Troyer Yontz and Don J. Miller, June 26; Lucinda Yoder and Lester Bontrager, July 18.

First, Berne, Ind.: Kaye Lehman and Ron Rempel, June 6; Linda Listenfelt and John Moore, June 6; Rita Koci and John A. Stucky, June 13; Barbara Moyer and John P. Lehman, July 18; Deborah Coffin and John Sprunger, Aug. 1.

First, Bluffton, Ohio: Margaret Marie Purves and Timothy Howard Holt, June 6; Kathleen Flick and Philip Traucht, June 13; Louise Schumacher and Clyde Young, June 20; Gayle Mitchell and James Heiks, July 4; Mary Bixel and Tom Waltner, July 25.

First, Nappanee, Ind.: Susan Wishart and Rod Clouse, June 13; Lorna Miller and Charles Hochstetler, June 13; Stephanie Clouse and Philip Esenwein, April.

First, Normal, Ill.: Hazel Heiser and Ted Lautzenheiser, June 27.

First, Wadsworth, Ohio: Diane Young and John Hosmer, May 2.

Hively Avenue, Elkhart, Ind.: Theresa Metcalf and James Berkshire, June.

Maplewood, Fort Wayne, Ind.: Susan Gail Delagrange and Alan Robert Korte, July 11.

Meadows, Ill.: Linda Bachman and Keith Ballenger, June 13; Regina Ehresman and Jeffrey Yordy, July 11.

Oak Grove, Smithville, Ohio: Phyllis Lehman and Donald Jaquet, May 10; Betty Crofut and Doyle Rudy, May 23; Pam Shanklin and Donald Miller, June 5; Wanda Amstutz and Charles Hostetler, June 12; Ellyne Ramseyer and Harold Sollenberger, Aug. 22.

Wayland, Iowa: Marva Lou Rinner and Don Crowl, Apr. 18.

Zion, Donnellson, Iowa: Joyce Wiebe and Timothy Epp, Aug. 15.

Ebenezer, Bluffton, Ohio: Pamela Steele and Paul Wingate, Apr. 24.

Eighth Street, Goshen, Ind.: Nancy Sharp and Dennis Adams, Mar. 14.

First, Berne, Ind.: Bonnie McKinnel and Teddy Liechty, Apr. 24; Gloria Amstutz and Jay Sprunger, May 2; Marie M. Liechty and Chalmer Rummel, May 16; Janet Lehman and Wayne Schantzenbach, May 23.

Grace, Chicago, Ill.: Cynthia Martha Zalba and Ronald Allen Adint, Apr. 4; Linda Kohn and Terrence M. Owens, Mar. 18.

Meadows, Ill.: Mary Patsy Rainwaters and LaVerne Oyer, May 2.

Salem, Kidron, Ohio: Faye Schloneger and Martin Breneman.

Topeka, Ind.: Beatrice Plymale and Floyd Stuery, Apr. 18.

BIRTHS

Comins, Michigan: to the Ron Troyers, Cory Jay, June.

Ebenezer, Bluffton, Ohio: to the Richard Klinglers, Steven Lee, July 16.

Eighth Street, Goshen, Ind.: to the Robert Lehmans, Chad Robert, June 21; to the Dennis Malloys, Minette Michelle, June 30; to the Darrell Yoders, Troy Allen, July 8.

First, Berne, Ind.: to the Ken Meyers, Arlene Kay, July 6; to the Stanley Von Guntens, Mark Lee, July 17; to the Dr. Richard Yoders, Craig Alan, July 22.

First, Bluffton, Ohio: to the Leland Crouses, Michael Lee, July 2.

First, Champaign-Urbana, Ill.: to the Tim Massanaries, Marcianne Melinda, June 26.

First, Lima, Ohio: to the Art Sivits, Kristine Marie, July 21; to the Richard Emericks, Kristen Suzanne, July 6; to the Jerry Hydes, Juana Soojung, July 7.

First, Sugarcreek, Ohio: to the Jeff Hostetlers, Kina Marie, June 15.

Oak Grove, Smithville, Ohio: to the Leonard Douces, Neil Matthew by adoption, July 7; to the Carl Horns, Andrea Lea, June 23; to the Harold Geisers, Teresa Mae-Bel, July 14.

Pleasant Oaks, Middlebury, Ind.: to the Lynford Millers, Susan Diane, Aug. 5.

Salem, Kidron, Ohio: to the Fritz Sprungers, Jonathan Lane, June 13.

Wayland, Iowa: to the Gary Tschantzes, Kelly Susanne, June 4.

NEW MEMBERS

First, Normal, Ill.: Ricki Heiser, Lonnie Kaufman, Michael Palmer Connie King.

Maplewood, Fort Wayne, Ind.: Dorothy Jantzen, Bobbie Duerksen, Larry Duerksen.

Topeka, Ind.: James and Susan Kalb.

Zion, Donnellson, Iowa: John Jabour, Janice Hirschler, Russell Hardin, Kristi Krauter, Rita Koller, John Spohnheimer.

ANNIVERSARIES

Mary and Orlo Bixel, Comins (Mich.) Church, celebrated their fiftieth wedding anniversary on May 10.

Open house for *Mr. and Mrs. Ralph Neff* was held in the Comins Church on June 28, in honor of their fiftieth wedding anniversary.

Mr. and Mrs. Clifton Gilliom, First Church, Berne, Ind., observed their golden wedding anniversary the weekend of July 12.

Mr. and Mrs. Laurence Shaffer, Wayland (Iowa) Church, observed their fortieth wedding anniversary June 14.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, Box 28, Bluffton, Ohio 45817.

Bethel prof in campaign
A first for Mennonites

In the Kansas primary on August 4, James C. Juhnke won a chance to unseat the incumbent from the Fourth Congressional District. Juhnke's decision to enter the race for the United States Congress was a response to he United States' use of military orce in Indochina.

Juhnke is a professor of history and government at Bethel College, North Newton, Kansas. If elected in he general election in November, he will be one of the youngest members of the United States Congress. He s thirty-two years old, is married, and has two children.

The Anabaptist peace position has trongly influenced Juhnke's beliefs. His opponent in the primary was a well-known Wichita attorney who ran as a hawk. Juhnke's background includes a rural Mennonite family life and a Mennonite college education. He attended theological school for a ear in addition to his doctoral studies. Currently, he is active in the Hesston Inter-Mennonite Fellowship nd preaches occasionally.

After his victory in the primary, uhnke went to Washington to meet with leading senators. Five Senators ave expressed a willingness to support him. They include Senators Bayh f Indiana, Hughes of Iowa, Harris f Oklahoma, McGovern of South Dakota, and Muskie of Maine. Some f them may make trips to Kansas o speak on his behalf. All of these enators are considered possible residential candidates for 1972 or 976.

A central issue in the general election campaign will be the condition f the Kansas economy. Wichita is depressed area with a 10.8 percent unemployment rate. Juhnke's opponent in the general election voted gainst federal redevelopment aid hich is badly needed by his district. Although the incumbent Congressman has supported spending for the ietnam War, the A.B.M., and the .I.R.V., he has opposed spending for ucial poverty programs," says Juhnke.

Juhnke is running a campaign hich is issue-oriented rather than personality-oriented. This allows him to speak out on views that he believes are central to Mennonite history. His chief disadvantage will be his opponent's access to money for political advertising. Juhnke's candidacy for the United States Congress is unprecedented for Mennonites. *Galen Yoder.*

Chicago meeting in 1972
On total-man evangelism

In less than two years from now, two thousand Mennonites will shut themselves up in the Conrad Hilton Hotel in Chicago for four days and try to figure out whether Mennonites have anything special to tell other Christians on evangelism.

By the time they leave the lakeshore boarding house, delegates to the All-Mennonite Consultation on Evangelism, April 13-16, 1972, may have laid the groundwork for cooperation in evangelism similar to such successful ventures as Mennonite Central Committee and Mennonite Disaster Service which work (as the planning committee's press release infers) in nonevangelistic fields.

"Mennonites have been saying, for years, that evangelism reaches across national boundaries, affects every area of human life, calls for reconciliation, and builds for peace," says Myron Augsburger, chairman of the planning committee. Other members of the executive group are Roy Just, Paul M. Miller, Henry Ginder, J. B. Toews, Palmer Becker, Reuben Short, and John Powell.

Augsburger sees the Mennonite concept of evangelism as involving the total life of men. "The great commandment of Christ—to love God with heart, mind, and soul, and to express this love in concern for our fellowman, our neighbor—this commandment is ours to follow daily in all our lives," he said. "This is total-man evangelism, Anabaptist-Mennonite evangelism. Our world needs it as never before."

The committee's press release reflected on the nature of Mennonite cooperation and found that it was weighted in the direction of social service. "The various Mennonite groups—from conservative Old Order Mennonites to progressive-wing General Conference churches—have long cooperated on vigorous social and humanitarian services. Mennonite Central Committee represents all Mennonites in relief work around the world, providing both material goods and voluntary service workers, in the name of Christ.

"Men of all groups jump into action in rescue, cleanup, and rebuilding work through Mennonite Disaster Service."

The writer notes that Red Cross has recently cited MDS for its work following hurricane Camille in Mississippi and Virginia.

But something more is needed. "We need now to explore ways, together, of becoming increasingly effective in communicating the gospel, and in winning men and women to an active commitment to Jesus Christ," says Augsburger.

In order to emphasize the consultative nature of the 1972 meeting, the committee hopes that every congregation will appoint a team of several members to pray for and evaluate local concerns. The team will also work to send one member to the Chicago consultation.

This member will report to the consultation and also carry back to the congregation the ideas and inspiration received at the meeting.

The consultation was originally planned for the spring of 1971 as a Mennonite response to the U.S. Congress on Evangelism in Minneapolis in 1969. However, the committee moved the date back another year to solicit wider participation.

Registrations are being accepted now. Rates are: student, $20; single, $40; couple, $60. Rooms in the hotel will be available at the rate of $12 per person in a room shared by two.

For further information, contact All-Mennonite Consultation on Evangelism, Eugene Witmer, executive secretary, Box 127, New Holland, Pa. 17557. M.S.

Krahns make Russian visit
Sees family after 44 years

Cornelius Krahn, who left his native country of Russia forty-four years ago, returned to the U.S.S.R. for the irst time, this summer, for a three-week visit. He was accompanied by his wife Hilda, a native of Beatrice, Nebraska, and their oldest daughter Marianne, who teaches elementary school in Topeka, Kansas.

Krahn, director of the Mennonite Historical Library, North Newton, Kansas, reports that one of the highlights was that they could spend three days with a brother and sisters, whom he had not seen since his departure in 1926. "This was an unusual experience and was much too brief to make up for the many years of separation," Krahn said.

The Krahns joined a Menno Travel Service tour group which consisted primarily of Canadian Mennonites, most of whom were natives of Russia. A number of the Canadian tour members were given permission to spend as many as ten days with their relatives in their homes. "This is a new development in tourism in Russia and seems to be a parallel to the numerous visits of Russian Mennonites to relatives in Canada and the United States," Krahn noted.

Another unusual event, according to Krahn, was that the group was permitted to visit the former centers of the Chortitza and the Molotschna Mennonite settlements of the Ukraine. Previously, only Chortitza had been visited by a few. This time the group spent three days in the city of Zaporozhe (formerly Alexanderovsk), from where other historical places, the Dnieper Dam, and a large collective farm were visited.

The U.S.S.R. is open for visits and has one or more intourist hotels for the purpose of entertaining foreign visitors in most of the large cities, Krahn observed. The intourist hotel Rossiya, where the group stayed while in Moscow, is located next to the Kremlin and has room for six thousand persons.

Exposure in Washington
October government study

Mennonite pastors and members of Mennonite churches will have a special opportunity to examine, firsthand, the workings of government when the second Mennonite Churchmen's Seminar takes place in Washington, D.C., October 5-8.

The seminar will take place on Capitol Hill, where the MCC Peace Section Washington Office is located, across the street from the United States Supreme Court and the Capitol.

Sponsored by the MCC Peace Section and planned by the Peace Section Washington Office, the three-day exposure to government will also engage participants in biblical and theological examination of questions pertaining to the relationship of church and state, the Christian and government.

Government officials, Congressmen, and church-related staff members will be invited to lead discussions on the crucial issues confronting our government and society, in the areas of peace and human need.

Special highlights of the seminar will include a dinner meeting with a leading senator, with opportunity for questions and discussion; briefings at various executive departments on foreign and domestic policy; appointments with Congressmen representing congressional districts of seminar participants; and a presentation on how Congress operates.

Participants will be limited to forty. Seminar costs are kept at a minimum, with hotel accommodations arranged at moderate rates.

Persons interested in participating and desiring further information should write to Delton Franz, Peace Section Washington Office, MCC, 100 Maryland Ave., N.E., Washington, D.C. 20002.

Published

Mennonite Central Committee 1920-1970 is a special 144-page issue of *Mennonite Quarterly Review* surveying the history of MCC. With articles by Guy F. Hershberger, Robert Kreider, Peter Dyck, John A. Lapp, Larry Kehler, Orie O. Miller, John Hostetler, Paul Classen, and Melvin Gingerich, the booklet is available from MCC, Akron, Pa. 17501 for $2.

Out of My Attic by Aganetha Fast contains the reminiscences of the author's life as a missionary for the General Conference Mennonite Church in China from 1917 to 1949. The paperback volume is available from the Freeman (S.D.) College Bookshop and Faith and Life Bookstore, Newton, Kan., for $2.50. A portion of the proceeds have been designated for Freeman College.

RECORD

Marriages

Albert Albers and *Jeanette Kay Til-'itson,* both of First Church, Ransom, Kan., on Aug. 29.

Daniel E. Becker, First Church, Aberdeen, Idaho, and *Marlys Biti-kofer,* Whitestone Mennonite Church, Hesston, Kan., on Aug. 21.

Eugene H. Becker, First Church, Hillsboro, Kan., and *Martha A. Wiens,* Emmanuel Church, Reinholds, Pa., on Aug. 22.

Thomas Lee Graber and *Colleen Kay Flickinger,* both of First Church, Pretty Prairie, Kan., on Sept. 4.

J. D. Jantzen and *Karen Penner,* both of New Hopedale Church, Meno, Okla., on Aug. 21.

John Penner and *Anita Weir,* both of United Mennonite Church, Vine-land, Ont., on Aug. 1.

Gary Pfeiffer, Saint Paul's Luther-n Church, and *Andrea Hofer,* Beth-ny Church, both of Freeman, S.D., on Aug. 15.

Jory Wendell Popp, Haven, Kan., nd *Gloria May Graber,* First Church, Pretty Prairie, Kan., on Aug. 16.

Larry Rhoads and *Peggy Adair* at Emmanuel Church, Reinholds, Pa., on Mar. 28.

Published

Happy are the Peacemakers, the lead-r's guide for the children's mission tudy courses beginning this fall has ust come off the press. It was written y Janet Kreider. There are three eparate courses of six sessions each or primaries, juniors, and junior ighs. The primary book, *The Apple Tree House,* acquaints children with eople of different cultures and dem-nstrates how they can live and work ogether happily in spite of their dif-erences. The junior book, *Henry's ed Sea,* tells the story of a family aught in the circumstances of World War II and of God's care for them. The book for junior highs, *Coals of Fire,* is a collection of stories about eacemaking in varying situations. ach of the three selections has a uggested final program. Price, seventy ve cents; available at Faith and Life ookstores.

Calendar

October 23-25 — Hillsboro, Kan., Western District Conference.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, All-Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Sept. 20—Hopedale, Ill., Boynton Church, building dedication.

Eastern

Sundays in September — Quakertown, Pa., Drive-In Church, East Swamp.

Western

Sept. 20—Goessel (Kan.) Church, fiftieth anniversary.

Workers

Daniel Gaeddert, Lorraine Avenue Church, Wichita, Kan., has accepted a three-year assignment in the Teachers Abroad Program in Nigeria. He holds a bachelor of arts degree in physics from Bethel College and has attended Wichita State University.

Gaeddert

Donald and Ruth Holsinger will spend a year in French language study, before going to Algeria for two years under the Teachers Abroad Program. They are both graduates of Bethel College. He is a member of Hesston (Kan.) Mennonite Church and she belongs to Bethel College Church, North Newton, Kan.

D. Holsinger

R. Holsinger

John and Jan Kennel will study in Brussels for two years before beginning a two-year Teachers Abroad Program assignment in Congo. He is a member of New Holland (Pa.) Mennonite Church and he graduated from Goshen College with a bachelor of arts degree in history. Her home congregation is Salem-Zion Church, Freeman, S.D., and she attended Freeman Junior College and Goshen College.

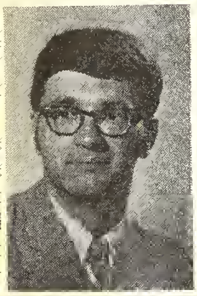
J. Kennel

J. Kennel

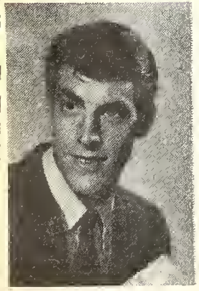
James Larrison, Comins (Mich.) Church, is serving a twenty-seven-month Pax assignment in Peru. His parents are Mr. and Mrs. Emerson Larrison.

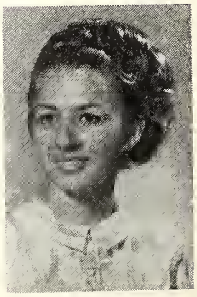
J. Lehman

B. Lehman


T. Lehman

M. Lehman


J. Robertson


J. Robertson

Schrag

John and Barbara Lehman, Souderton, Pa., have volunteered for a three-year teaching assignment in Kenya. Both are graduates of Bluffton College where he received a bachelor of arts degree in mathematics and she received a bachelor of arts degree in social work. John is a member of the First Church, Berne, Ind., and Barbara is a member of the Blooming Glen (Pa.) Church.

Thomas and Mary Jo Lehman, First Church, Berne, Ind., will spend one year in language study in Brussels, before going to Congo for a two-year Teachers Abroad Program assignment. In Congo, Tom will teach chemistry at University Libre du Congo. Both are graduates of Bluffton College, where he holds a bachelor of science degree in chemistry and she received a bachelor of science degree in biology. He also received a doctor of philosophy degree from Purdue University.

Monica Prasse, First Presbyterian Church, Elkhart, Ind., is serving a one-year assignment with the voluntary service unit in Wichita, Kan. She graduated from Elkhart (Ind.) High School and attended Western College for Women, Oxford, Ohio. Her parents are Mr. and Mrs. Edgar G. P. Prasse.

Ronald Rhoads, Comins (Mich.) Church, is serving a twenty-seven-month Pax assignment in Peru. He is the son of Mr. and Mrs. Harold Rhoads.

John and Joy Robertson, Medford (Okla.) Church, are serving a three-year assignment in Choma, Zambia, under the Teachers Abroad Program. He is a graduate of Brown University with a degree in physical education and will teach in a secondary school. She attended Enid Business College and will work as a secretary and teach business courses in the school.

Norman Schrag, Salem-Zion Church, Freeman, S.D., is spending one year in Brussels in language study, before going to Congo with the Teachers Abroad Program. He attended Freeman Junior College and received a bachelor of arts degree in history from Goshen College.

Deaths

Patricia Albrecht, Salem Church, Freeman, S.D., was born on Apr. 23, 1952, and died Aug. 9.

Susanah Dueck, United Mennonite Church, Vineland, Ont., was born in Russia and had lived in Canada since 1954. She died Aug. 22.

Henry A. Eck, New Hopedale Church, was born in Moundridge, Kan., Sept. 9, 1879, and died Aug. 24.

Peter K. Harder, member of United Mennonite Church, Vineland, Ont., since 1955, died Aug. 20.

Tina Roberta Nafziger (Mrs. Melvin R.), Calvary Church, Washington, Ill., was born Dec. 26, 1914, and died Aug. 26.

Irvin W. Thimm, First Church, Beatrice, Neb., was born Mar. 21, 1923, and died Aug. 25.

James H. Ulrich, Emmanuel Church, Reinholds, Pa., was born Nov. 17, 1947, and died in Cambodia on May 31.

Katie A. Waldner, Bethany Church, Freeman, S.D., was born May 11, 1893, and died Aug. 14.

Joe M. Walter, Bethany Church, Freeman, S.D., was born Mar. 23, 1893, and died Aug. 7.

Homer L. Whetzel, Gospel Church, Peoria, Ill., was born Dec. 21, 1896, and died the last week in August.

Ministers

Aaron J Epp was installed as pastor of First Church, Aberdeen, Idaho, on Sept. 13. He has been serving as pastor of Alexanderwohl Church, Goessel, Kan. Paul N. Roth has served as interim pastor at First Church.

Published

The Draft Should Be Abolished is an argument based on what the draft is and how the draft is operated in the United States. Congregational study groups are encouraged to study the statement and perhaps formulate their own. Copies of the statement are available from the MCC Peace Section, 21 South 12th Street, Akron, Pa. 17501. Single copies are free. Quantities are available at five cents each.

DISCUSSION

Lax law enforcement to blame

une Anne Kirk, a consulting editor nd member of the Woodlawn Church, hicago, wrote the following response o the article by Arthur Jackson, "Lessons from Youth Gangs," which ppeared in this space last week.

A person is less likely to break a aw if he knows he is going to be unished. Lax law enforcement in reas where gang activity is prominent is commonly known. Unlawful cts are committed against persons nd property, daily, in the ghetto, without anyone being held responsible.

The same week that a white policeman was shot, a young black man lay n the hospital seriously mutilated, a ictim of gang terrorism. Hours after he shooting of the white policeman, suspects were arrested. After hree weeks, no suspects have been ound for the injuries committed gainst the young black man.

Newspaper circulation increased onsiderably when the story of the mbush of a white policeman was ront-page stuff. News of the torture f an innocent black would hardly ffect the selling of more papers.

Does the city have to be turned ver to youth who, through their hostile acts, attempt to gain power, with o direction or positive purpose, as Mr. Jackson implies?

Parents interested in the well-being f their children would not allow hem to take over the running of the family. The duty of government (municipal, state, federal) is to protect and promote the well-being of its citizens.

The city of Chicago does not show the same amount of concern for the welfare of all its citizens. Is the life of an innocent white policeman more valuable than the life of an innocent black man, both victims of gang tyranny? The answer is no. But the city of Chicago appears to exert more effort in seeking out justice for the former.

History has shown us that gang activity has been experienced in many ethinic groups such as Italian, Polish, and German. However, their extent of penetration into legitimate society has been tempered by the tolerance of the people.

The people living in gang-populated areas do not want gang tyranny. With the help of those appointed by them to enforce the law, gang rule will not come to be.

The solution to the gang problem is political. The church's role is to have its members carry out their political responsibility and not turn its back on the gangs—accept the person but not his acts. The church need not be a patron to the gangs. If the gangs do not see any relevance in the church unless it allows itself to be exploited by them—then the church may have to wait in silent support of needy youth.

LETTERS

Remembers a death at sea

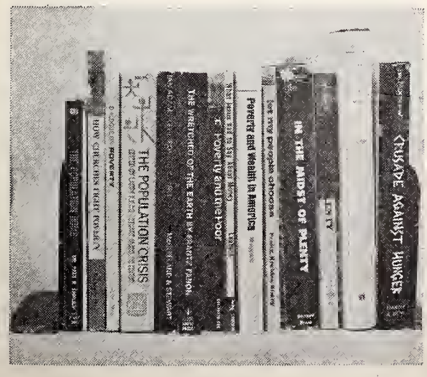
DEAR MR. SHELLY: I saw in *The Mennonite* of August 25 the picture and write-up of Theodore O. Wedel.

This might not be interesting to you but it is to me. Mr. Wedel is a relative of my dear mother. Wedel's father, Professor C. H. Wedel, was a first cousin to my mother. My mother has an enlarged picture of C. H. Wedel and his father. His father was an elder of the Alexanderwohl Church. C. H. had a brother who was a missionary to Africa. He died on the ship coming home from Africa and was buried at sea. You may wonder why I'm so interested about it, but my mother has told me the story very often, ever since I can remember. My relatives are very few. I also have a picture of the missionary. His name was Peter, if I remember right. I remember mother telling when word came that he had died and was buried at sea. Mother said when the words were sent, "Peter dead," how her uncle went into the other room and repeated the words, "Peter dead," and he wept, Mother said, like she had never seen a man weep. Thanks for putting it in the paper. *Mrs. Jake Lettkeman, 712 N. 5 St., Weatherford, Okla., 73096.*

Aug. 20

An article about Peter H. Wedel appears in the Mennonite Encyclopedia, *Volume IV.* Editor.

CRISIS: *Apathy*


HOW CHURCHES FIGHT POVERTY
THE POPULATION CRISIS
THE WRETCHED OF THE EARTH BY FRANTZ FANON
Poverty and the Poor
Poverty and Wealth in America
IN THE MIDST OF PLENTY
CRUSADE AGAINST HUNGER

The roots of poverty are often in the rich soil of affluence. Could we Mennonites be perpetuating poverty in any way? Only study will help us to know the answer!

poverty fund

will help meet this crisis!

The promise that grew

Mrs. Joash Stutzman, Route 1, Carlock, Ill. 61725, suggested that the following account might be used in our paper. It is reprinted here by permission from Guideposts Magazine, *Copyright 1970 by Guideposts Associates, Carmel, N. Y. 10512.*

Some years ago I was caught in a sudden, blinding snow storm near Sterling, Kansas. My car stalled at the edge of town. I floundered into town and into the nearest store. The proprietor phoned for help to get my car out of the snowdrift.

In a short time a tall, blond man showed up with a team of horses, pulled me out of the drift, and into town. I asked him how much I owed him for his trouble. He refused any pay, saying, "I will charge thee nothing but the promise that thee will help the next man thee finds in trouble." I thanked him for his help and made the promise.

After he left, the storekeeper explained that my good Samaritan was a Mennonite and considered it wrong to charge anyone for a service made necessary by an act of God.

Four years later, my wife and I were driving over a flooded causeway south of Aurora, Missouri. We crossed through the foot-deep water without trouble but, through my rearview mirror, I saw that the small car behind us had stalled. I waded back while my wife reversed the car until I could hook onto his bumper with tire chains.

We pulled the man out and waited until he got his engine started. Then he offered to pay me. I told him of my experience in Sterling, then repeated the Mennonite's words: "I will charge thee nothing but the promise that thee will help the next man thee finds in trouble." He promised, and we parted.

About six years later, my wife, her sister, and I were on a camping trip about one hundred miles from Aurora and had pitched our tents near the James River. We'd been told that it never flooded at that time of year, but the river misread the calendar, and I awakened in the middle of the night with a very cold and wet back from water deep enough to cover the canvas cot. We loaded our soggy equipment into our car but were unable to drive it to higher ground. I waded back to an inn some distance from our camping spot and asked the innkeeper if he could get help to pull us out.

In a short time, a farmer showed up with a tractor and long rope and pulled us to safe ground. When I offered to pay him, he told me of a man who had helped him get his tractor out of the mud and then said, "I will charge thee nothing but the promise that thee will help the next man thee finds in trouble."

The quotation was identical — although I know of no Quakers or Mennonites in that section of Missouri.

How far one man's act of kindness had traveled! *Lloyd H. Whiteside, Fort Scott, Kansas.*

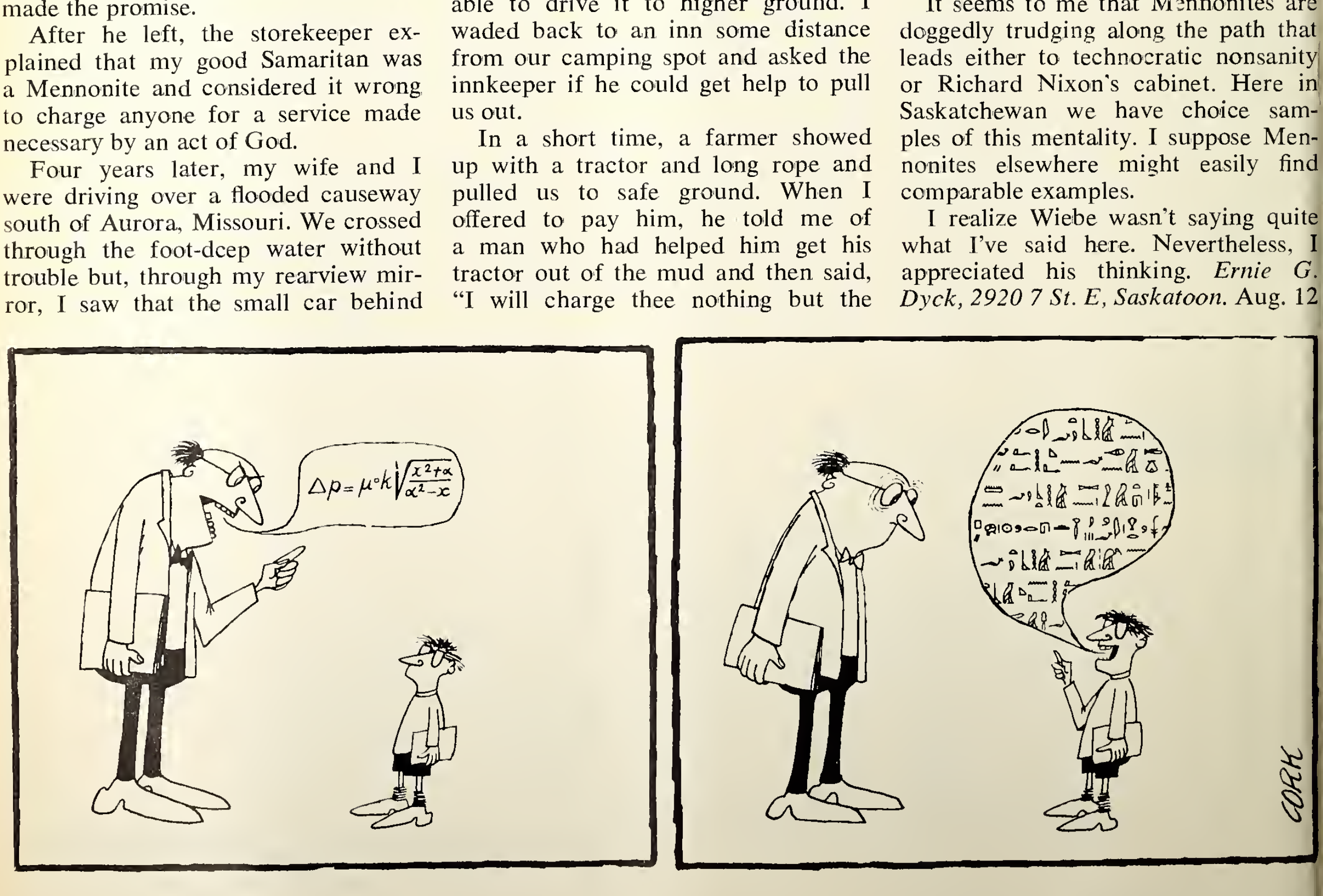
Doggedly trudging

DEAR EDITOR: "I'm for peoplehood" by Menno Wiebe in your August 11 issue pointed out an attitude that needs to be taken. Our peoplehood was a heritage we lost all too easily, and I would back any effort to recover it.

Much as I can identify with Wiebe's attitude, I wish he had gone on to ponder the question that must follow. Peoplehood, yes, but at what price? Are we willing to pay the cost of possessing such a blessing?

It seems to me that Mennonites are doggedly trudging along the path that leads either to technocratic nonsanity or Richard Nixon's cabinet. Here in Saskatchewan we have choice samples of this mentality. I suppose Mennonites elsewhere might easily find comparable examples.

I realize Wiebe wasn't saying quite what I've said here. Nevertheless, I appreciated his thinking. *Ernie G. Dyck, 2920 7 St. E, Saskatoon.* Aug. 12


$\Delta p = \mu^{\circ} k \sqrt{\frac{x^2+\alpha}{\alpha^2-x}}$
CORK

MEDITATION

ɜrowing up in love

ATHER: YOU SAID we were to work properly together, because we ive a head, a leader, Jesus (Eph. 4:15, 16). But how can we do this? e were in church last night, but we couldn't agree on how to llow. How can we work together properly when we can't even agree how to begin? You said we were to be supplied with joints to be ined together, but we couldn't find the joints, Lord. I didn't want to y anything because, then, I would have to do something about what said. Anyway, I was afraid!

You see, Father, it's this thing about love. You said we were to eak the truth in love. That means opening up to each other! We ere hiding things! We were covering up. We were all thinking of irselves. God, we need someone who will walk with us, who will ist us, who will challenge us, who will love us. You see, Lord, ch of us feels sort of empty. We are going, but we don't know iere! We are not satisfied, and we don't know how to get satisfied. guess that's why I'm talking to You like this, Lord! I don't know iere else to go. You said love was Your thing, Lord. Well, I need I need it badly. We are afraid, Lord, because each of us has to get his little island, if we are to love. That's what love means, isn't it? get off my island and to reach out for someone? I guess that's ıy I'm reaching out to You. To love means to trust someone. Will yone reach out to me? Will they trust me? I am reaching out to ou, God. Give us the joints to glue us together! Help me to take risk, Lord!

You told us to grow up and upbuild in love. That means loving ore freely, doesn't it? But it also means loving more people; somee outside of our gang! That's like making new friends. Accepting m as they are, good points and bad points, their joys and our joys, ir sorrows and our sorrows. It's the price tag that's so high, Lord! sterday, we were trying to figure out what good Jesus' death did us. I think I know, now. His death was the price tag of His love, ur love, isn't it? You reached out to love us, and people hit back! now You are reaching out to us, Lord! I'm reaching out to You, . But I'm scared to reach out to others. I know You are reaching t to them, but it takes such a big jump ot get off my island!

Lord, You are asking us to become, to become ONE; You are asking to become SOMEONE, someone free for You, for others. This is at it means to become a part of Your body, isn't it? Because You ONE we are to be one! Because You are free in your love, we are be free to love! Because You said YES to all of us, we are to say to others. Because You are ALIVE to the world, we are to be e in our responsibility to the world! I'm reading your message, rd, but I'm not built like this, I'm not strong enough. How can I e this way? But I want to love Your way, Lord; how else can I get my island? I want to grow in Your love! Amen!

Abram Rempel

he most gospel

March 1970 issue of a certain religious paper carried an ad for idio station—in Tennessee. They wanted churches and organizais to use their facilities. The ad said it was "the station with the st Gospel." How is this evaluated? Is it measured by the number vords, by the depth of presentation, by souls won, or by hearts ed into action? The ad further said, "Great Response." Is that ionse measured in dollars, letters, or souls? Let us examine oures to see how much of the gospel we have. *Ward W. Shelly*

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*Supplemental reading for the Sunday school lesson of Sept. 20, "A Spiritual Pilgrimage."

COVER

The Bethel College Mennonite Church, North Newton, Kan., as drawn by Matt Hiebert, a member of one of its children's Sunday school classes.

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Estelle Griffen is director of preschool education for the American Lutheran Church, 422 South 5 St., Minneapolis 55415.

Orlo Strunk, Jr., 30 Arnold Ave., Buckhannon, W. Va. 26201, is dean and professor of psychology at West Virginia Wesleyan College. His article and the article by Estelle Griffen are from a series planned by the Department of Educational Development of the National Council of Churches of Christ in the United States of America. These articles are being used by several cooperating denominations.

Abram Rempel, 9 Rowe St., Winnipeg 16, is pastor of the North Kildonan Church.

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THE MENNONITE

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Climate for a conference

Climate will be a matter for delegates to consider when they plan to attend the Mennonite World Conference in 1972 in Curitiba, Brazil. Even though the dates will be July 18 to 23, it will be the middle of winter in the southern hemisphere. That will make it a different kind of Mennonite World Conference than those summertime ones where those who attended sweltered in the shade. Some adjustments will need to be made by those from the north who go south.

But the political climate in the south may call for some adjustment from them as well.

The Dutch Mennonites and others have called attention to the nature of the military dictatorship in Brazil, as indicated in a news story beginning on page 556 in this issue. While doubts can be raised about the truth of all the reports coming from Brazil, it seems clear that the political climate is not as open and free as it is in the United States, Canada, or the Netherlands.

The reasons for this are much harder to explain than to say why one part of the world has winter while the other has summer. In a simplified way, we can say that the reasons can be found in the poverty of the countries of Asia, Africa, and South America as well as in the wealth of the nations of Europe and South America. There are poor countries because the rich countries have made them so or allowed them to be so. And the poor countries sometimes use terror as a tool to deal with their poverty and in this the rich countries often lend their support.

The decision to boycott the conference in Brazil to show disapproval of the military regime strikes us as poor strategy. It is a misapplication of the politics of confrontation. The place for Europeans and Americans to apply pressure in behalf of the oppressed Brazilians is not on the government of Brazil but on the politicians and industrialists of North America and Europe.

While we cannot condone torture and terror, we know that those of us identified with the United States can only regard the Latin American sadists with their several thousand victims as rank amateurs compared to the American expertise that has racked up a million dead in Vietnam alone from bombs, bullets, and napalm made in the U.S.A. Gothic is still more grisly than Latin.

A boycott might express solidarity with those who are persecuted and oppressed whether in or out of prison. But perhaps just going to visit the people who live in a difficult situation may also be a way of showing our support for them. It may also be a way of gaining new understanding for ourselves.

Christians ought to know how to move both in open and closed societies. The Revelation to John comes from our experience in a closed society. It shows that we once knew how to live in a closed society and still speak rather candidly to each other without disturbing outsiders. If we have to do it again, so be it.

As to the climate at the next world conference: some will find it too cold; others, too hot. M.S.

THE MENNONITE

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Cries from the city

Geraldine Harder

THE CITY IS crying its heart out. Do we have listening ears and are we doing something to help wipe the tears away?

Swirls of blue smoke fill the room of an apartment house in Seattle. Music with a steady beat blares into the room and reaches into the farthest corners. Helpless, stupefied teenagers sit, four in a row, with dazed expressions. It is the house where marihuana is peddled. A four-week-old baby, even more helpless, cries despairingly from one side of the room. It is hungry and wet and smoke and loud noise are more than it can stand. Its mother sells the marihuana and sometimes sits with the four in a row, too.

A friend told me about the baby, and its Alaskan grandmother who flew down with a stroller and some lovely baby things to see her first grandchild. What a pity! She was not very welcome but could stay for part of a day if she wished and watch the drug traffic. Who knows what happened to the mother? She came from a good home, started courses at the University of Washington, but slipped away from campus life rather suddenly. Did she get into the wrong crowd? I suppose. And selling marihuana is a lucrative business. It is just a bit uncertain. Suppose you get found out?

My friend told the story and asked me to say a prayer for the grandmother and for her. They were going to try to help the grandchild. But what could they do? The courts would not give the child to the grandmother. Another grandmother had tried three times and it could not be done. The law appears to be on the side of the mother who smokes marihuana.

The grandmother was almost beside herself after her visit. My friend tried to comfort her. "Take me shopping," the grandmother begged. "Buying another little dress would help me feel better, I think."

However, when they arrived in the parking lot of a large shopping center, the grandmother chose to visit some relatives and share the story, instead. It would be hard, but it was necessary and, perhaps, she would feel better for having shared her problem.

My friend called and asked if I would keep her children while she and the grandmother drove to the homes of relatives. Of course, I would.

I could pray. I could keep my friend's children and she could share the story at our little church where they attend, but what more can we do to help the helpless child and the unwed mother who also needs help and the young man who is the father? How can we show them God's love?

Surely, there are more ways to help. We must try to find them. The innocent should not need to suffer, at home, either.

Janice's mother is dead

It was a Tuesday, about three-thirty in the afternoon, and I was waiting for Janice, one of my piano pupils. Always punctual, this Tuesday, however, she did not come. I waited for a call, but the telephone did not ring.

The next Tuesday, Janice did not show up, again. About five o'clock, I called her home to find out why. "Haven't you heard the news?" John, her stepbrother asked. "Janice's mother is dead." John's voice had a note of tragedy in it.

Later, I discovered that Janice's stepfather had strangled her mother. They had been arguing about money.

My husband and I drove to Janice's new home; now with her real father, on Valentine's Day, to bring her a pink rosebud. I tried to comfort Janice. There were some tears but some smiles, too. Occasionally, Janice telephones, just to talk, and she has visited our church with her family.

A telephone call

Hello. This is Geraldine Harder.

(Faltering voice) Do you have services?

Yes, on Sundays.

(Hesitating) Are you the minister?

This is the minister's house. Would you like to talk to my husband?

No. What denomination are you?

We are the South Seattle Mennonite Church on Angle Lake.

Oh, that's too far for me. I live up north.

We have some people coming from the north end.

All right. I'll try.

I tried to get the name, but the person hung up. My husband and I wondered if it was Wayne, who had promised to serve on a panel the Sunday before and had not shown up. The subject was, "How Can the Church Help Me and My Community?"

Wayne had left home and tried the long, long road of drugs—the whole road. He said he wanted to share his story. He does get help in the north end of the city and we wondered if he had used some drugs again and felt disturbed because he had an obligation to meet and did not meet it. The voice sounded confused and the person somewhat dazed.

We are trying to help Wayne. His family is nice and Wayne is a fine person, too. He has come to church several times and is interested in a coffeehouse type of program.

An unsigned letter

DEAR PASTOR: Please pray for me. We are having very trying times. My husband is having a love affair with another woman, and my nerves are giving way.

Only seven cents for the rent

Jim Unruh, a realtor and one of our church members, stopped by at a house, one day, for rent payment. The occupants had not paid for two months. Jim found three fellows in the house, as well as a girl. Everything about the house and the people spoke of cleanliness. However, there was very little furniture and nothing at all in the refrigerator. Jim saw only a box of crackers in the room.

"You can have our seven cents," one of the fellows said, "but I am sure you don't really need it."

Serious thoughts

Jim thought about that statement a great deal. The young people did have a small television set and Jim asked for that as collateral until they could pay. But, of course, he doubted that they ever would.

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HELLERMAN ST

The primary class in our Sunday school was discussing "troubles." Katie had bad dreams, sometimes, that were very frightening. Cindy was worried that she could not sound out words correctly at school. Brian was afraid of a fight the next day.

On another Sunday, gods of silver and gold were mentioned as well as the real God. "But there is no God," refuted Maia, the girl of Jewish background.

"Why do you say so?" asked her teacher.

"There is no proof."

Marilyn Reil, the teacher, suggested that the class look out the window.

"If there is no God, there wouldn't be any nature," said Katie, "and the Bible would be lying."

"He is giving us a baby," said Cindy.

Maia told her mother later, "I did not want to say anything more because I did not want to confuse the teacher and the children."

Peter's discovery

Peter, in a *Reader's Digest* article, was a campus radical. He met his parents at the airport at graduation time wearing long hair, a longer beard, remnants of an old Army uniform, and a tight expression. He hated the poverty of the ghettos, the wars in the world, the bigotry, and racism.

However, during the summer, Peter had a chance to help in a poverty-stricken area in his own city in a remedial reading program. One of his assignments was to help a cross-eyed fourth-grade girl to read better. This little girl did not have the opportunity for an eye operation to save her eyes, as he had had. That summer, Peter smelled and felt poverty.

Afterward, Peter still hated wars and poverty, bigotry, and racism perhaps more than ever, but he was looking at what to do about them in a different light. He was making a stab at helping, close-by. He knew now that it takes human sweat and love to achieve results, near and far away, and that words of protest are not enough.

They moved to the city

The little family moved to the big city. A job was waiting for them there. They breathed deeply. It was good to get away from the small town where everyone knew everything about everyone! Evelyn had married Bob and with the marriage came Karen. Bob's first marriage had been a failure. Karen's mother just did not pan out.

It was hard to decide on a church. The new little family wondered who would accept them. But the young Mennonite church opened its arms and took them in. Yes, they felt at peace with God, they said. For awhile, they entered into the life of the church.

But as the months went by, the past caught up with them. Evelyn's parents, especially her father, disowned her. She had to give vent to her feelings, somehow, so she blamed the little church who had opened its arms.

Now she and her family are trying this church and that one. They are looking for the perfect church. How can they be helped to understand that churches are made of people like themselves, imperfect, but wanting to forgive and to look for God's will as they work together in love?

Perhaps, one day, the little family will return to our church. We will keep on praying for them, and we will continue to open our arms in friendship and love.

The cries from the city are desperate with loneliness and longing. Oh, God, help us to know how to wipe some of these tears away!

After the stroke

Don't look for words,
for I cannot reply.
Let me hear what your eyes tell;
stand still and hold your gaze on mine.
Must you have vocal noise to be at ease?
Can you not hear,
in the absence of complaint,
the presence of my thankfulness?
Stand still and hold your gaze on mine.
Does lack of motion scare you into moving?
Absorb my stillness
into your fidgeting,
then you will know that both of us—
stand still and hold your gaze on mine—
rest in the movement of God's plan.

Alice Kay Rogers

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Markham church expands day care center

EARLY IN HIS ten-year ministry at the Markham Community Mennonite Church, Larry Voth found two little children at home alone, one afternoon. They asked him, a complete stranger, to come in to see the cat. Why were little children left unattended during the day?

He discovered that the community needed a day care center where preschoolers could be left while parents worked.

Starting with a capacity of twenty-three in 1964, the Day Care Center now is licensed by the Illinois Department of Children and Family Services to take in sixty-five children. Attendance at the nursery, which is open from 6:00 A.M. to 6:00 P.M., ranges from twenty in summer to forty-five n winter.

"It's the best thing that has happened in this community," says one mother.

Markham, a suburb of Chicago, in 1950 had a population of two thousand, by 1960 the population had swelled to twelve thousand. and now t stands at seventeen thousand. It is an integrated community, with black and white people about equal in numbers.

The youngsters, three to five years old, come from lower-middle-class to upper-middle-class families. "The number-one goal with the children is to help them develop healthy relationships between children and children, and children and adults," says Voth. "We try to stay away from a fixed, regimented kind of program which children will be subjected to the next welve years," he adds.

But even though the program is not rigidly structured, there are scheduled times for singing, painting, playing, eating, and sleeping, all in a relaxed atmosphere in which children can develop their independence and self-confidence. Learning, therefore, is the by-product, not the aim of the nursery.

The youngsters come from a variety of homes. Over half of them come from one-parent homes—most of them ive with their mothers, although a ew live with their fathers. Others come from stable homes in which both father and mother have to work. White and nonwhite homes are about equally represented.

Take this cross section of children:

Three and one-half years old, white. Oldest of two chlidren. Parents very young. Father just received college degree. Both work.

Four years old, white. Lives with grandparents and father. Mother left family for no apparent reason other than that she did not want the responsibility. Child is making adjustment quite well, seems happy.

Three years old, nonwhite. Adopted, three other adopted children in family. Mother very dedicated—doing this as her "mission in life." Very happy family.

Four years old, nonwhite. Baby of family, only girl. Successful parents who have no patience with Negroes who can't help themselves.

What these children have in common is that they need care during the day.

Duane Graber, a voluntary service worker under the Commission on Home Ministries, is presently the director of the center. His wife, Edith, is the cook. Their two-year term will be up in fall.

Phyllis McKemmey, a black mother from the community who has been helping with the work, will become directress next year.

Jane (Mrs. Larry) Voth is the center's nurse. She works closely with Mrs. McKemmey.

A recent innovation allows volunteers to take a two-months assignment away from Markham during the summer. Ken and Connie Schroeder went to Gulfport and Patsy Plett to Busby, Montana.

The Grabers, who last summer were on a similar assignment at Blackfoot, Idaho, were enthusiastic about this change from the regular routine.

However, by the middle of August, all returning and new workers will be in Markham again.

Larry Voth likes this heterogeneous staff — mothers, single people, and young-marrieds are in the group. And it is the only nursery around with a full-time man on staff.

Parents pay $17.50 a week for each child, although adjustment is made for days not in attendance or in hardship cases. Last year the nursery grossed $23,000. Without the volunteers provided by Commission on Home Ministries the nursery would not be staffed as well as it is now.

This spring, the center received a grant of $26,330 from the Illinois Department of Children and Family Services. The Markham nursery is one of twelve which received a total of $325,000 in grants-in-aid under a new program authorized by the seventy-fourth General Assembly," said the Markham *Tribune*. "The dozen were chosen from among twenty-nine applicants reviewed by the department's day care center grant-in-aid advisory committee. . . . The grant program is designed to assist in extension and improvement of services provided by existing day care centers and to encourage development and operation of new facilities. . . ."

Voth explains how the funds will be applied. With the extra money, the center can have the services of a 1970 Chevrolet station wagon and a 1970 Dodge van for bussing children who need rides, as well as for taking children on field trips for cultural enrichment.

Beginning this year, kindergartens for five-year-olds are a part of the

AGENTS OF GOD'S LOVE

regular school program. Parents will be able to arrange with the nursery to transport their children to the half-day kindergarten and to take care of them for the rest of the day.

In addition, the Day Care Center has acquired videotape equipment which will be used in a number of ways. Staff members hope to make thirty-minute tapes of children on their first day. The tape can be replayed to the mother in the evening to reassure her that her child did not cry all day the way he did when she left him in the morning.

The videotape will also be used for teacher training. Workers can replay problem situations and discuss how to handle them.

A third use will be with children who have special needs. Staff members can make a film of the child in a normal setting. A psychotherapist or other professional person can then later analyze the behavior of the child and prescribe ways of treatment.

Many other items, such as rhythm instruments, an autoharp, a movie projector and screen, an outdoor tent, climbers, and mats for tumbling, will be purchased with the additional funds.

Lines of communication between parents and staff are kept open in a number of ways. A parent board has been formed, on which are eight parents, the pastor of the church, and the director of the nursery. Three times a year is open house. To the last open house, on May 7, when a cast of fifty-eight youngsters put on the operetta, "Peter Rabbit," almost two hundred people came.

That the philosophy of building good relationships is having an effect on the children, became apparent to a recent visitor.

While the children were sitting around a child-sized table, coloring, one of the older girls taunted a younger boy, who just could not color within the lines yet, "Ha, scribble-scrabble, scribble-scrabble."

To which another little girl replied, "Don't say that. It makes him feel bad inside." *Herta Funk, G. C. News Service.*

India school expanding
Parents take on support

For several years, the parents in the Champa Christian community in India have been dissatisfied with the education their middle and high school children have been receiving in the local government schools. Pressure has also been placed upon the children because they are Christians.

The parents asked the Mennonite mission to add additional grades to the existing primary school. The Commission on Overseas Mission regretted that it was unable to support another school from its budget, but it encouraged the Christian community to take the initiative and go ahead. The local Christian community accepted the challenge to support the middle school section of the Champa school with funds raised locally and a middle school has now been started.

The number of parents and local members present at the opening service in June, about fifty, was indicative of the good interest that is being taken in this project. Harold Ratzlaff, manager of the school, challenged the group to "so run, that you may obtain" (1 Cor. 9:24).

He said, "The beginning of this 1970 school term is different from other years. A school term can be likened to a race—in which children and teachers participate. However, this year, with the adding of a sixth grade, the parents and the whole church become participants in this race, also, for they have taken the responsibility of raising the funds for this class."

Ratzlaff also said, "It is proper that this step be taken first in Champa, the mother congregation of the Mennonite church of this area. May you 'run, that you may obtain.' "

The education board of the mission has appointed a Champa Committee to conduct the fund-raising campaign. Chairman and treasurer of the committee is S. M. Daniel, accountant at Bethesda Leprosy Home. Other members include Mantri Masih and Anand Masih, active laymen in the churches of Champa; Kathryn Jantzen, missionary; Philip Lader, pastor of the Champa Church; and the headmaster of the school, Subhash Benn.

Daniel, in giving the financial report, stated, "This is *our* project. Let us contribute so that our children may have an education in a Christian environment. It will cost us something, but it will be worth the cost." *Ruth Ratzlaff, General Conference News Service.*

Advisory group changes

This magazine has had a special advisory body for over twenty years. The group, called consulting editors meets with the editor at least once a year to evaluate the paper's effectiveness, give criticisms, and make suggestions for improvement.

Several changes have been made in the membership of the consulting editors during the past year. Added to the group was Jake Harms, Boissevain, Manitoba, minister of the Whitewater Church at Boissevain. He is also a farmer.

Another new consulting editor is June Anne Kirk, Chicago. She is a graduate of Moody Bible Institute, a public school nurse, and a member of the Woodlawn Church. Mrs. Kirk succeeds J. Herbert Fretz, Goshen, Indiana, who served as a consulting editor for nineteen years.

Harms fills the place on the group formerly held by Waldemar Janzen, Winnipeg.

Other consulting editors are Claude F. Boyer, Ronald Krehbiel, Robert Suderman, and Frank Ward. The most recent meeting of the consulting editors was held on May 4 in Chicago and attended by all the consulting editors except Suderman, who at the time was in Scotland, but has since returned to Newton, Kansas.

Earlier this year, Maynard Shelly, as editor of this magazine, was elected to the Board of Directors of the Associated Church Press, an organization of over 150 religious publications. Elected to the board at the same time was John Drescher, editor of the *Gospel Herald*. M.S.

Rejoicing in Haiti village
Water fountain opened up

Community spirit and action came alive in Haiti, as a group of villagers helped to raise the money and provided the manpower to connect the fountain in their part of the village of Grande Riviere du Nord to the main water line.

Leo Nickel, a Mennonite Central Committee community development assistant at Grande Riviere reported that the workers dug a trench three hundred feet long to connect their fountain to the main water line.

After the trench was dug, one of Nickel's employees, who lives in the area, installed the pipe. When the pipeline was completed the people began to cover the pipe. "It was quite a sight," Nickel said, "adults and children working together used everything from shovels to pieces of wood to dinner plates and even their feet to push the dirt back into the trench."

The project was completed in April, four days after it was begun; and on that day, water began to flow from their fountain. Excitement and pride was evidenced in all the people —from the peasant farmer to the village magistrate. The magistrate was so proud, that he acted as if he alone had been responsible for this great discovery. Many people waited in line far into the night to receive water from their fountain.

The main water sources are two springs located six thousand feet from Grande Riviere. Under the direction of MCC workers, five fountains have been built in the village and a sixth one is planned. At this time, three of the fountains are running regularly and a fourth one at specific times. The British relief agency, OXFAM, helped in the projects by supplying funds.

At present, the public fountains are the best way to get water to the most people. Some of the richer people would like to have the water piped directly to their homes, but Nickel reports that there isn't enough water available to put it in the individual homes at this time.

Mennonite Central Committee has been involved in a number of programs in Haiti, beginning with operation of Hospital Grande Riviere du Nord in cooperation with the Haitian Government in 1959. Involvement has expanded to projects in crafts, poultry, adult literacy, general education and educational assistance, cannery cooperative, water projects, agriculture, and others. Workers also give active support to a small Protestant church in Boudet, assisting in some services in Creole.

New priority for Asia
Less emphasis on Vietnam

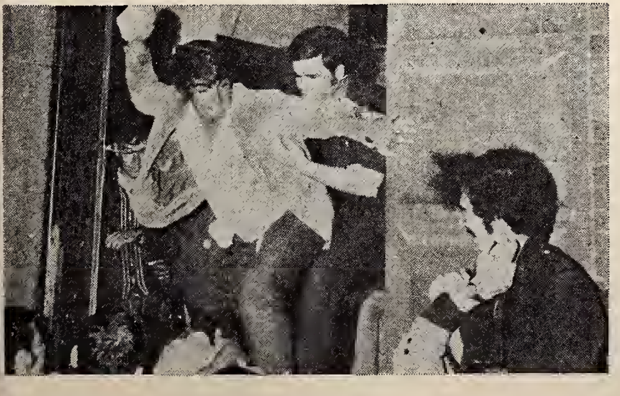
A major shift in the Mennonite Central Committee's priorities for Asia is the chief recommendation to the executive committee, made by William T. Snyder, following his April administrative visit.

Of the Asian countries, Vietnam has been receiving the most attention from MCC for a number of years. In terms of long-range program developments, Snyder noted that other areas in Asia are as important as Vietnam or the larger Indochina scene.

India and Indonesia are to receive a greater commitment of funds and personnel in the nineteen seventies than they have in the past. The shift to these countries is less a deemphasizing of the MCC role in Indochina, but more an emphasis on these two countries in which there is broad Mennonite church interests. In those terms, Snyder sees India and Indonesia as pivotal, even at a time when mission boards, in general, are attempting to disengage themselves from institutional commitments.

During the past five years, MCC has strengthened its commitments to longer-term development programs in subSahara Africa and Latin America. The proposed shift for Asia now attempts to do essentially the same thing, looking beyond the present emergency period in Indochina by progressively reducing, over several years, its commitments there.

CRISIS: *Violence*



Community organization can provide the vehicle for dialogue between the "establishment" and the oppressed. Without such a vehicle, violence is often the only means of communication left for an oppressed minority.

poverty fund
will help meet this crisis!

Burrell tells Senators of Chicago oppression

Delton Franz, Washington, supplied the following report.

The burning of Woodlawn Mennonite Church and the ensuing attempts to gun down Curtis Burrell, the pastor, apparently instigated by Chicago's most powerful youth gang, prompted Senator Charles Percy (Ill.) to summon Burrell and John Barber, an associate, to Washington to present testimony before the Senate Sub-Committee on Permanent Investigations on August 4.

During the course of the three-hour hearing, members of the Permanent Senate Investigation Committee proceeded to obtain information that would shed light on the operation of the Blackstone Rangers' terrorist activity and the means of curbing it.

SEN. PERCY: How did the Blackstone Rangers first evidence their interest in the Kenwood Oakland Community Organization [KOCO]?

CURTIS BURRELL: By participating —by sincere participation.

PERCY: You did hire some members of the Blackstone Rangers, then?

BURRELL: As a minister, and as a Mennonite minister especially, we don't usually turn our back on anyone needing help. We really believe that man can be redeemed and that he can be rehabilitated and helped.

[Here, Curtis spoke out of personal experience, for his own life was salvaged from the shackles of drugs and deprivation.]

BURRELL: I was born and raised in St. Louis in a slum area. . . . At the age of seventeen, I dropped out of high school. About that time, I began to use drugs—what they now call the hard stuff, heroin, and for about ten years, off and on, I was addicted to drugs, going in and out of jails. . . . It was in 1956, behind the great gray walls of the Missouri State Penitentiary . . . that a unique and empowering experience came to me. I could describe it in religious terms, but I choose not to for the sake of time. This experience meant for me that I gained self-control, I gained internal discipline. I was set free from myself, from my fears, and from my own weaknesses, which enabled me to do the things that I always wanted to; to become the person that I always wanted to become. And so, I began to read and to study, even in prison. . . . Upon my release, having had no place to go, the Mennonite Church in St. Louis offered me a place. I was admitted to one of our schools.

[Returning to the ghetto, after seven years in Mennonite schools, Burrell's involvement has once again thrown him into the midst of the battle.

[The maze of forces converging upon an inner-city area such as that surrounding Woodlawn Church, and the impact of these forces in corrupting and misdirecting the lives of thousands of ghetto youth, was a recurring theme in the testimony.

[Burrell strongly suggested that the criminal underworld appears to be funding the Rangers, to so terrorize the Woodlawn area that enough residents will either vacate, or acquiesce to the prevailing forces. The "land grabbers and real estate intesests" would thereby be able to come in to bulldose the area and rebuild it for the affluent. That the forces for good are contending with demonic forces, with the "principalities and the powers," was evident in this hearing.]

BURRELL: Is there, in fact, a web or network of forces which combine and converge, whether intentionally or unintentionally, for or without financial gain, to exact upon the black community or, at least, the KOCO area, this pattern of violence? We believe that this problem deserves careful investigation and that the KOCO area represents a good place to start. Let the investigation explore . . . the possible implication and involvement of white institutions and white forces in the gang problem in the ghetto . . . and the connection of crime, violence, and gang activities with organized criminal forces. We see as evil, as the enemy, all forms of violence and *all* those who perpetrate the violence to the enslavement, the emasculation, the oppression of black people.

[Just how far removed from the crisis the conservative and controlling chairman of the investigating panel is, became painfully clear by the end of the afternoon. Burrell and Barber concluded their testimony with a plea to Senator McClellan (Ark.), chairman of the Senate Investigating Committee.]

BARBER: We want a full-scale investigation by this committee, of where [the gang] gets all its guns and dope, who finances it, its connections with the Mafia.

MCCLELLAN: I tell you, I'm not coming. It isn't safe. You said so, yourself.

BARBER: Are you saying the Black Stone Nation [Rangers] is more powerful than the United States Government?

MCCLELLAN: I don't know. From what you say, it appears they are.

Bible now in 1413 tongues 21 languages added in '69

At least one book of the Bible had been published by various organizations in 1413 languages, at the end of 1969, according to a report by the United Bible Societies released here by the American Bible Society. This represents an increase, last year, of twenty-one languages in which one book or more of the Scriptures had been published for the first time.

The Bible Societies also reported complete Bibles published for the first time in Lisu:Hwa, a language spoken in Burma and China; and in Ogoni, a Nigerian language.

Six complete New Testaments were published for the first time in Chinanteco:Ojitlan, Populca:Sayula, and Tarascan—languages spoken in Mexico; in Latuka from the Sudan; the Huehuetenango dialect of Mam used by Guatemalans; and Neo-Melanesian, spoken in Papua and New Guinea.

Included in the total are the first Bible publications in six languages used in the Territory of Papua and New Guinea; six in Asia, four in Africa, five in Latin America, and one in the Pacific Islands.

Farm in Crete is a model Will become a Greek center

A high point in the lives of the Mennonite Central Committee volunteers at the Agricultural Development Center in Kolymbari, Crete, came in June, as hundreds of villagers and friends came by bus and on foot to attend the dedication ceremonies for the farm and the new education building.

Bishop Ireneous, of the Greek Orthodox Church, officiated at the ceremonies. It was his vision and love for his people which led to the establishment of the center.

Among the honored guests was Nigel Nicolson of London, chairman of the Save the United Nations Trust which granted $25,000 to the farm, in 1968, for the construction of the education-office building. This building was completed earlier this year, and has rapidly become the nerve-center of the farm.

Following the formal ceremony held on the east lawn of the new building, speeches were given by David Gerber, director of the MCC unit in Crete, and by local government and agriculture officials, including the director of the agriculture department of Chania, Crete, the inspector of agriculture, the mayor of Chania, and the normark of Chania.

The Agricultural Development Center was begun in 1965 when MCC sent two Paxmen to western Crete, one of the least-developed areas of all Greece, in response to a request from Bishop Ireneous, for technical assistance in establishing a farm. The farm was to supply vegetables, meat, and eggs for the diets of hundreds of students who live in dormitories in order to attend a high school. The farm, the bishop hoped, would also serve as a demonstration center for farmers in the area who were desperately in need of new ideas and methods of farming and improved livestock.

Since that time, the farm has grown and developed into a center whose influence has reached into virtually every village in the diocese and into many beyond. Many organizations and individuals have contributed financially to the growth of the center. Fourteen buildings, valued at $50,000, and farm machinery, worth $10,000, comprise the physical plant of the center. The center's livestock consists of twelve holstein cows, fifteen Landrace sows, twelve New Zealand rabbit does, and one thousand De Kalb breeder hens.

One of the most successful ventures of the center has been the feedmill, from which farmers purchase over eighty tons of balanced rations a month. Previous to the establishment of the center, the farmers had no source of livestock feeds. The mill, plus the availability of purebred stock from the center, has greatly improved the quality of livestock now found in the area.

Currently, ten MCC workers and ten Greek counterparts staff the center, to which large numbers of farmers come daily. Because of the farmers' willingness to come to the center, the MCC staff decided to base their operations on the farm and give less emphasis to individual teaching in the villages. In this way, Gerber feels that more farmers are being reached, in a more effective manner, than would be possible via the traditional visitation-type of extension work. Plans are to phase out MCC involvement in Crete by 1973, at which time the center will be fully staffed by Greeks. *Fern Gerber, MCC News Service.*

Words and deeds

Freeman Junior College has been granted accreditation by the University of South Dakota for another two-year period which will enable students to apply credits earned at Freeman to a four-year college program at other colleges.

"WHERE HAVE YOU BEEN, JONAH? YOU SMELL LIKE FISH!"

peace, war, love

peace is unheard
unspoken
unseen
peace is untouched
unheld
unfelt
peace is a myth?

war is heard
sounded
seen
war is touched
held
agonizing
war is real?

love is God
black
white
love is brotherhood
man
woman
peace, war, love?

Jim Hofstetter

Decay is also a disaster In blighted St. Louis area

A disaster has struck a part of St. Louis. The area known as the Jeff-Vander-Lou community has been devastated by poor housing and living conditions and a lack of employment opportunity.

While it has taken longer than a tornado or flood, the disaster is just as damaging to property and even more damaging to the people caught in its path.

A community nonprofit corporation has been at work since 1966 to rehabilitate the area. While its efforts have succeeded in getting seventy-five living units rehabilitated, a doctor's office established, a new shoe factory in the area, and a program in education and recreation started, only fringes of the disaster have been touched.

Jeff-Vander-Lou, Inc., has a current commitment with the Federal Housing Authority to work on another twenty-one houses. But it can only successfully complete these units if it has the labor to do eight of them at no cost.

Jeff-Vander-Lou, Inc., has asked the Mennonite Disaster Service to provide this labor. If you feel you can contribute in this construction work, Jeff-Vander-Lou needs your help. All the basic construction skills are needed. Arrangements have been made with a reputable general contractor to handle the purchasing of materials and coordination of the building. Board and room will be provided. These units are to be completed by January 1. Your help is earnestly sought.

For more information or to volunteer, get in touch with your MDS contact man or call Cecil Miller (314-535-0962) at 2832 Dayton, St. Louis, Mo. 63106. A filmstrip, "The Jeff-Vander-Lou Story" is available. *Cecil Miller,* MCC *News Service.*

Learning in Appalachia 23 in summer course

"The summer was too short! The family I lived with wants me to stay till Christmas. I am still learning things about the community and culture. Eating their food, waiting for their laundry day, visiting their relatives, going to their church, and sharing their problems helped me to learn so much." This is just a short part of the evaluation written by Jane Widmer, a participant in the Summer Appalachian Seminar which held its final evaluation at the Woodring Farm, Pound, Virginia, in August.

This was the third year for the SAS project, which is sponsored jointly by the Mennonite Central Committee and the Council of Mennonite Colleges. Six semester hours of college credit are earned for the ten-week seminar from Eastern Mennonite College. This summer, twenty-three students from Eastern Mennonite College, Messiah College, Goshen College, Grace Bible Institute, Iowa State University, Kansas University, Conrad Grebel College, University of Kentucky, Bethel College, Hutchinson Community Junior College, and Juniata College participated in the program. They were assigned to eight different projects in Kentucky, Virginia, West Virginia, and Tennessee.

Their assignments included work in child care centers, home health programs, housing developments, working in a restaurant, social work assistants, agricultural extension workers, teaching Braille, nursing, educational film processing, and working with the Appalachian Commission on Religion.

In addition to their work projects, the students did required reading, kept a daily journal of their experiences and impressions, and wrote a research paper and a descriptive paper dealing with some aspect of their summer experience in Appalachia. Twice during the term, the students met together for weekend retreats to learn to know each other better and to discuss their work and academic assignments. Rodney Hartzler served as the academic supervisor and Henry Landes as service director of the service aspect of the program.

RECORD

Baptisms

Emmanuel Church, Moundridge, Kan., on Sept. 20: Mrs. Lewvirn Jantz, Randy Jantz.

Workers

Marvin Doell, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at Saint Luke's Hospital, Denver. He is the son of Mr. and Mrs. John E. Doell.

Agnetha Duerksen, Lorraine Ave. Church, Wichita, Kan., is serving a one-year term of voluntary service with the Wycliffe Bible Translators, in Ukanumpa, New Guinea.

Orin Friesen, Bethesda Church, Henderson, Neb., is serving a voluntary service assignment in Wichita. He is building and supervising a radio-tape mobile at station KPTS-TV. He will also work on public relations projects for the Wichita Area Community Action Program, Inc. Remunerative employment at KARD-TV will provide weekly income to the voluntary service unit. His parents are Mr. and Mrs. Alden Friesen.

Merrill and Mabel Hunsberger, King of Prussia (Pa.) Church, are serving a short term of service in Taipei, Taiwan. He is doing research for a doctoral thesis in Chinese studies and teaching English in private classes part time. He attended Messiah Bible College, Grantham, Pa., and holds degrees from Indiana University, Bloomington, Ind., and Goshen (Ind.) College. He has served a three-year Pax assignment in the history department of Temple University, along with three years of Chinese language study. Mabel holds a bachelor of science degree in nursing from Goshen (Ind.) College, and a master of science degree in nursing education from the University of Pennsylvania. She has specialized in child care. Since 1968, she has been an instructor in nursing of children. His parents are Mr. and Mrs. Paul S. Hunsberger, and her parents are Mr. and Mrs. Aaron Metzger.

Royce Janzen, Bethesda Church, Henderson, Neb., is serving a 1-W assignment at King's View Hospital, Reedley, Calif. His parents are Mr. and Mrs. Walter Janzen.

Ethel A. Kambs, Elkhart, Ind., is serving a one-year voluntary term, at her own expense, in Oita, Japan, where she will assist General Conference Mennonite Church workers Peter Derksen and Virginia Claassen in teaching English. She will also assist in music at the Oita Christian School for missionary children, and the Oita Mennonite Church.

Duerksen

M. Hunsberger

M. Hunsberger

Rinner

Esther Rinner, (Mrs. James), Bethel College Church, North Newton, Kan., has joined the Central Office staff as secretary to Gary Franz, director of the Poverty Fund.

Ministers

J. Leon Martin is serving as interim pastor at First Church, Normal, Ill.

College football

Georgetown 20—Bluffton 6

Deaths

Peter W. Bachman, West Zion Church, Moundridge, Kan., was born Feb. 22, 1902, and died Sept. 4.

Anna Penner Balzer, Inman (Kan.) Church, was born Dec. 14, 1868, in Paulsheim, South Russia, and died Sept. 1.

Marie Boese, Alexanderwohl Church, Goessel, Kan., was born May 21, 1904, and died Aug. 31.

John R. Dick, Bethesda Church, Henderson, Neb., was born Dec. 11, 1911, and died Aug. 29.

Gladys Edna Eggers, Alberta Community Church, Portland, Ore., was born Jan. 4, 1888, in Harvard, Neb., and died Sept. 1.

Clara Friesen Epp (Mrs. Adolph), Bethesda Church, Henderson, Neb., was born May 25, 1922, died Aug. 22.

Jaci Lee Fast was born Apr. 1, 1968, and died Aug. 28. She was the daughter of Mr. and Mrs. Clayton Fast, Goessel (Kan.) Church.

Katie Friesen, Bethesda Church, Henderson, Neb., was born Mar. 24, 1879, and died Aug. 24.

Rebecca Hofer, Bethany Church, Freeman, S.D., was born June 14, 1890, and died Sept. 1.

Freeman Jantz, First Church, McPherson, Kan., was born Dec. 15, 1908, and died Aug. 12.

Otto R. Janzen, Alexanderwohl Church, Goessel, Kan., was born June 29, 1909, and died Sept. 1.

Calendar

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, All-Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Eastern

Sundays in September—Quakertown, Pa., Drive-In Church, East Swamp.

Northern

Sept. 20-27 — Henderson, Neb., Bethesda Church, Union services, David Augsburger, Lowell Byler.

Marriages

Douglas Bauman, First Church, Berne, Ind., and *Marsha Huffer*, Saint John's United Church of Christ, Vincennes, Ind., on Aug. 22.

Eugene H. Becker, First Church, Hillsboro, Kan., and *Martha Wiens*, Emmanuel Church, Reinholds, Pa., on Aug. 22.

Richard Bird, Methodist Church, Smith Center, Kan., and *Nada Koehn*, Emmanuel Church, Moundridge, Kan., on Sept. 12.

Ralph Friesen, Bethesda Church, Henderson, Neb., and *Rebecca Traudt*, First Baptist Church, Lincoln, Neb., on Aug. 21.

Ardean Goertzen, Bethesda Church, Henderson, Neb., and *Norma Sutton*, at Sermon of the Mount Chapel, Elkhart, Ind., on Aug. 29.

Lonnie Huebert and *Krystie Friesen*, at Bethesda Church, Henderson, Neb., on Sept. 4.

Ronald Huxman, West Zion Church, Moundridge, Kan., and *Connie Glasco*, Methodist Church, Bird City, Kan., on Aug. 23.

David P. Janzen, First Church, Hillsboro, Kan., and *Cynthia Wedel*, Eden Church, Moundridge, Kan., on Aug. 28.

Stanley Dennis Kletzing and *Constance Eleanor Milz*, both of Flatland Mennonite Church, on Aug. 28.

Philip Koontz, Bethel College Church, North Newton, Kan., and *Sondra Kay Bandy*, Hesston College Church, Hesston, Kan., on Sept. 4.

Richard Koontz, Bethel College Church, North Newton, Kan., and *Barbara Jean Delk*, Ebenfeld Mennonite Brethren Church, Hillsboro, Kan., on Aug. 29.

Wallace Kramer, Freeman, S.D., and *La Ruth Peters*, at Bethesda Church, Henderson, Neb., on Aug. 22.

Mark Krehbiel, McPherson, Kan., and *Sherry Esau*, First Church, Hutchinson, Kan., on Aug. 29.

Donald Leonard May, Omaha, Neb., and *Delcie Tieszen*, Bethel Church, Marion, S.D., on Aug. 30.

Stanley Miller, Southern Hills Church, Topeka, Kan., and *Marianne Krahn*, Bethel College Church, North Newton, Kan., on Sept. 5.

Glenn Peters, Baptist Church, Nardin, Okla., and *Beth Marie Krehbiel*, Deer Creek (Okla.) Church, Aug. 22.

Timothy Preheim, Bethel College Church, North Newton, Kan., and *Patricia Hunt*, Plymouth Congregational, Fort Wayne, Ind., Aug. 22.

John Schenk, Wichita, Kan., and *Lila Nickel*, Trinity Church, Hillsboro, Kan., on June 25.

Dwight Crawford, First Christian Church, Newton, Kan., and *Naomi Schmidt*, Bethel College Church, North Newton, Kan., on Aug. 5.

Rick G. Siebert, Grove Springs, Miss., and *Miriam Rae Funk*, Trinity Church, Hillsboro, Kan., on Aug. 14.

Harold Sollenberger, Chippewa Church of the Brethren, Creston, Ohio, and *Ellyne Ramseyer*, Oak Grove (Ohio) Church, on Aug. 22.

Gary Sparks, Trenton, Ohio, and *Cynthia Wright*, Apostolic Church, Trenton, Ohio, on Aug. 8.

James Strausz, Eden Church, Moundridge, Kan., and *Peggy Niehage*, First Church, Moundridge, Kan., on Aug. 29.

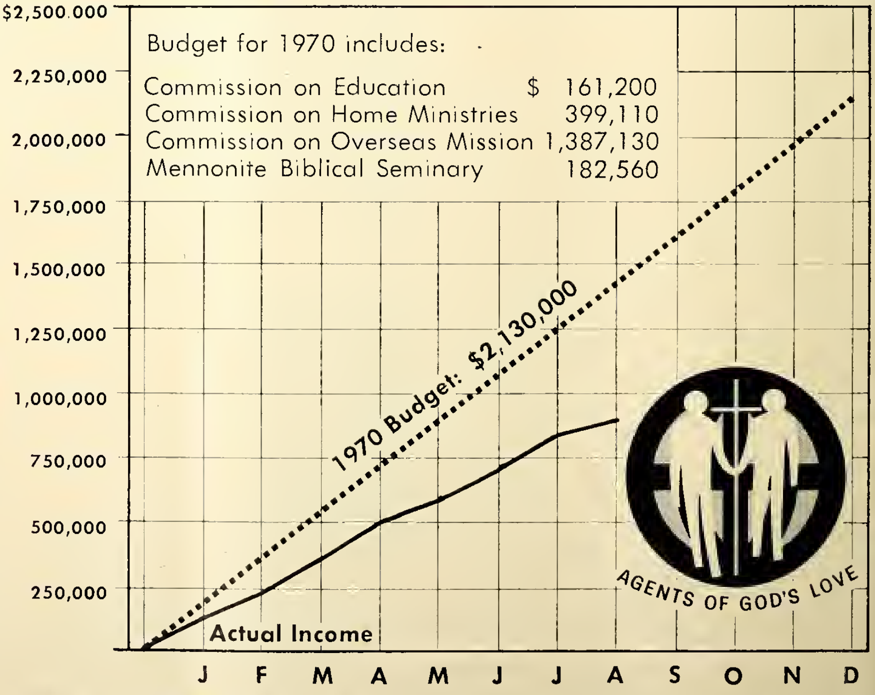
Gene Tessman and *Lorrain Wall*, at Bethesda Church, Henderson, Neb., on Aug. 28.

Robert Dean Tomlinson, and *Brenda Miller*, First Church, Normal, Ill., on Aug. 29.

Allen Wedel, Eden Church, Moundridge, Kan., and *Bonnie Jones*, Methodist Church, Phoenix, Aug. 28.

Kenneth Zimmerman, Beatrice, Neb., and *Dorothy Peters*, at Bethesda Church, Henderson, Neb., on Sept. 6.

Conference budget **August**



Receipts in August equaled almost exactly what they were in August of last year. As reported earlier, July was a good month and made up some of the deficit experienced during the first six months of the current year. However, for the year, we are still about $62,000 behind last year during the same period. Last year, by the end of August, we had received 48.8 percent of the budget. This year, the percentage figure stands at 45.6 percent.

Receipts earmarked for the Poverty Fund total $23,328 for the year, thus far. *Wm. L. Friesen, Conference Treasurer.*

DISCUSSION

Language the government understands

Much of the witness made by Mennonites against the war in and around Vietnam has been ineffective. We falsely assume that the government cannot ignore our outcries, because our moral sense is offended by the killing and destruction.

That the federal government has largely ignored the admonitions offered by many groups, churchmen, and others, is made perfectly clear by the length of the war, the longest in our national history.

We church people like to witness to the government in *our* language, invoking the image of the Prince of Peace, or suggesting that a congregation is praying that "the right thing be done by those in high places." But the government doesn't see it in those terms. The language that our government understands is political language, and the issues it tries to settle in southeast Asia are political, not moral.

The usual view of the "free exercise of religion" statement in Amendment I of The Constitution is that there can be no official state religion, nor any meddling by the federal government in the affairs of any or all of the various denominations. This is often summarized in the phrase "separation of church and state." *The Amendment also has a more subtle effect, which is to release the government from any obligation to heed the moralizing of the churches.*

It is not that politics is above morality, but that the two are just as independent of each other as our leaders want to make them.

At times, in dealing with other issues, the churches and their leaders have helped to create a political climate in which apparently desirable laws have been passed. (Whether any such law has had the expected impact on society is quite another question.) But contributing to a political climate is very different from using moral arguments to persuade the government to reverse a course of action that has considerable popular support.

From time to time, Presidents Johnson and Nixon have defended their prosecution of the war, against critics at home. Typically, these statements try to generate support for the administration *without answering the moral objections of the critics.* More than once, we have been told that a military initiative will save the lives of American soldiers. We are not supposed to ask how many civilians or enemy soldiers will be killed, because that question is not very important *politically.* Our commander-in-chief cannot be expected to agonize over shattered Vietnamese families and villages.

I have freely used the word *moral,* without defining it. This is quite appropriate here, because there is seldom agreement among any large group of people, even church people, about the morality of a particular action. President Nixon, a former Quaker, knows that not all who belong to a nominally pacifist church are of one mind on questions of military action.

If our political system makes moral protest against the war nearly ineffective, as I believe it does, there are two alternatives.

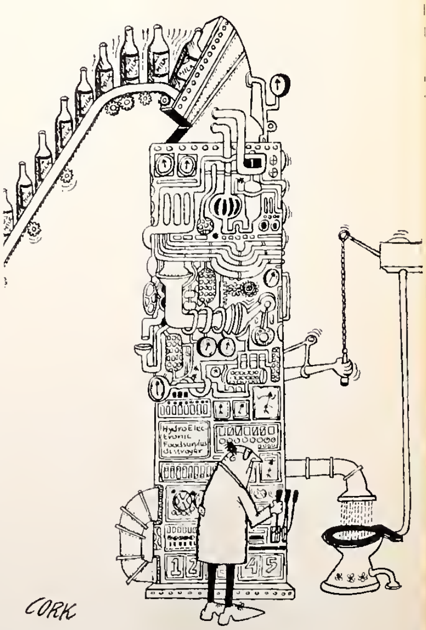
The first is to work vigorously within the system, writing frequent letters to the President and one's senators and representative. Let them know that you oppose the war, and will vote for a peace candidate if given the opportunity.

A peace candidate is sure to have some influence, merely by being on the ballot and campaigning. If he loses, the winner is sure to note how many voters preferred the peace candidate. Even the entrenched incumbents know that peace has become an important national issue.

Those who write letters to editors of newspapers and magazines also work within the system. Mennonites could take our peace witness to a substantial audience in this way.

The second alternative is noncooperation. There are many forms of this, and the ones that have been argued in *The Mennonite* do not need to be listed here. Most of us are too comfortable within the present system to risk anything. In contrast, some Amish are so firm in their convictions that they compel their children to violate school-attendance laws. On a question of far greater importance, we are nearly impotent.

The present could be a turning point away from the general idea that the United States always fights on the right side, no matter what kind of war it is. If we really believe that the country needs our peace witness, we must be willing to make that witness in a way that cannot be ignored. If we want to hide our light under a bushel, we can do as we please. *Thomas Lehman, Avenue Brugman, 1060 Brussels.*



Hydroelectronic food surplus destroyer

Man's choice: new life style or death

Val Hillers

A POPULAR SONG goes, "In the year 2525, if man is still alive." That's 555 years from now—not very long, when you think of the age of the earth. I don't believe man will be alive in 2525; at least, not man in the technological society we enjoy. I believe man must change or cease to exist.

One of the crucial issues of our day is pollution. We hear about Lake Erie and New York City and Los Angeles and, perhaps, may feel grateful if we live somewhere else or may feel a little bitterness toward the industries which did all of the polluting. But we are all polluters, and unless we drastically change our desire for material goods, we will be buried in our own garbage. The American people are consuming goods and casting them off in a cycle which pollutes the air and water in their manufacture and pollutes the land in their disposal.

The world and its resources are finite. But our society has consumed them as if they were infinite. There are no new frontiers to conquer, no new lands to settle. We must awaken to the fact that, at the rate we are using and throwing away our metals, the reserves of many of the important ones such as silver, lead, tin, copper, mercury, and cobalt will have all been mined, by the year two thousand. Our waste of resources overwhelms me when I realize that my children and grandchildren will do without because I was thoughtless in my consumption of material goods. There are not enough metals in the world for every person now living to use them at the rate of the per-capita consumption in the United States. And yet, as the developing nations strive to become more industrialized, they will desire the level of consumption of goods we now have. We are the world's greatest consumers—the ones who are greedily using up all of our metals and oil and are now using up the resources of other countries, as well. How do you think these countries will act toward us when they finally realize that the United States and Europe have raped and plundered their land so that they have no resources left for technological development? The thought frightens me!

There are two approaches to the problem of the diminishing supply of natural resources, both of which must be taken. The first is to conserve once-used metals and reprocess them to be used again. The second is for each of us to begin using less metals—drive your car longer before you buy a new one, get by for another year (or two or three) with that washer that doesn't have all the cycles you wish it had. Or maybe your decision is to do without an air-conditioner because that uses metals, as well as a great deal of electricity.

That brings us to the amount of electricity and other sources of energy we use. We don't want dams across all of our rivers, but this means less electricity available for dishwashers, air-conditioners, blenders, and all of our other appliances. Are we willing to use less electricity to save a free-flowing river? Nuclear reactors can, of course, be used to supply electricity. But uranium, a necessary component of a reactor, is a very scarce metal. We must be aware that the day is coming when we must conserve electrical power.

Another important energy source is petroleum products. By twenty-one hundred, almost all of the oil in the world will be used up, unless the rate of use is drastically reduced. Are you willing to drive a smaller car which uses less gasoline, to drive less and walk more, or to take the bus instead of driving yourself.

Our use of water is also lavish. I wash a load of clothes and send forty gallons of soapy water down the drain. That's an awful waste, and I know that I will never buy another washer that uses water at that rate, unless it has a suds saver so I can recycle part of the water and use it for another load of clothes.

In all of these areas of concern, it is obvious that these problems are caused by too many people. For too long, we have talked about the population explosion in India, without ever facing the fact that the United States has too many people to be able to continue the kind of life we lead, without robbing future generations of their minerals, water, and air. The radical steps necessary to halt population growth must be done, in our hometowns, as well as in India.

The final area we need to look at is our attitude toward expansion and economic growth. As long as Americans always look to expansion as being good, we are going to keep using our diminishing resources at an accelerating pace. Do you think it is possible for us to be satisfied with something other than material growth? This will take a drastic change in our life style—a life so different it is hard to imagine what it will be like.

How can we learn to be content with providing our families with food, shelter, and clothing, and spend the rest of our time learning to live in harmony with other men? Imagine having the time really to be your brother's keeper! Perhaps this would be possible if we would shift the emphasis of our society from getting more things to living more fully with a minimum of material goods. If mankind can make this shift in values, it will be a very exciting, caring world to live in. But the burning question is, "Do we have the time to make this drastic change?" Let's all work toward bringing this new world about—a world where we direct our energy toward caring for our fellowman, rather than piling up material goods. This is the only way we can guarantee a future for our children and our grandchildren.

Material for this page provided by Women's Missionary Association.

MEDITATION

I was in prison

The following item was written by an inmate of the Minneapolis Workhouse, Wayzata, Minnesota, and published in the December 1969 issue of Inside, *a literary periodical published by inmates and edited by Tom Shelly, a Mennonite volunteer.*

After too many years, your reformation and rehabilitation, your studies, your earnest efforts at self-improvement are all shot! You, when society has been protected from you for a prolonged number of years, become busy with occupying your time.

You simply go along doing the best you can and hoping that everything will turn out for the best, in the end. But you don't accomplish very much, for you realize just how impossible it is to do very much, crammed off in a cell, in an unnatural environment. You merely accept your abnormal condition and fit into your surroundings.

You find out, in a word, that you're just another human being caught in a helluva jam, and you meet conditions just about as bravely as any other human being would. Not better than another would, perhaps, but certainly as successfully and not worse.

You learn, regardless of all the talk about unparalleled opportunities for self-improvement, that prison doesn't do anybody nearly as much good as it does harm. You learn, also, that a cell is a poor place to try to do a fellow good, anyway. And you wish you were out.

Sometimes you get busy, you throw off, mentally at least, confinement. Sometimes you think and study and remember the ideals you once had about benefiting rather than losing by your prison sentence. Sometimes you even feel that you're making progress.

But, lots of the time, you sit on your narrow bunk, pick your nose, and wonder what it's all about, anyway.

A helping hand

THIS MORNING as I was walking to my office at church, I was stopped by our next-door neighbor.

"Rev. Jackson," she said, "there's a lady who wants to see you."

"In which house?" I asked.

"The fourth one across the street," she replied.

I was greeted by a tiny barking puppy and three toddling children.

"Is your mother home?" I asked. They cackled and went to bring back a lady, who was probably their grandmother.

"You wanted to see me?" I inquired.

She hesitated and said, "Yes, I have an invalid man here and I need some help." She put the puppy away and assisted me to the room where this man, in his middle thirties, lay. He had had a need but was not able to meet this need.

He was a victim of muscular distrophy and lay helpless. She and I changed the sheet and turned him with little effort.

I left the house with a sense of something wonderful happening. For, this morning, I had done something for someone.

I wonder as I sit here writing these words, how many other invalids are there in our community? How many lonely and unwanted souls are there behind those doors of houses they call home? How many empty mouths or poorly clad bodies are there that no one knows?

Could it be that maybe we are living too fast to take the time or effort necessary to do something for a neighbor?

Might it not be that we look to the headlines for our mission work, when, in fact, it might be right next door?

It just might be that someone you know would appreciate a hand or a helping heart.

Arthur L. Jackson

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*Supplemental reading for the Sunday school lesson of Sept. 27, "A Great Love."

COVER

The cries from the city are desperate with loneliness and longing.

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THE MENNONITE

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Turning the tables

Kenneth I. Morse

IT WAS ONLY one night that the judges spent in a state prison, but one night was sufficient to change their outlook.

The twenty-three jurists, all of them attending sessions at a National College of State Trial Judges, had volunteered to enter a prison at Carson City, Nevada, for one night. They were processed as ordinary prisoners, relieved of their clothing, and dressed in blue denim. Most of them stayed in dormitories in a minimum security section, but five of them spent their time in solitary confinement in bare, one-man cells in an area called The Hole.

One judge lost no time in declaring that the whole prison should be torn down. He said, "I was like an animal. I was in a cage." Another judge said of solitary confinement, "This is not solving disciplinary problems in prison." Still another jurist announced that he would henceforth be evangelistic about prison reform. One judge concluded that "cons are good guys like other people."

If reform in the treatment of prisoners is to come, it likely will come about because a few more persons learn at firsthand what prison is like and discover to what extent some punishments can be a crime.

For this reason, we would like to advocate more opportunities for turning the tables, for reversing the relationships in which we often find ourselves. To be specific:

1. Some legislators in Congress and a number of persons in our communities, all of them safely beyond draft age, are convinced that we must continue to conscript soldiers and move them into battle. We propose that the hawks be drafted first and immediately moved up to the front. This would relieve much anxiety on the part of the young, who could volunteer for action on peaceful fronts; it would demonstrate how sincere the hawks really are—and it would bring a speedy end to the war.

2. It would be equally risky, but probably just as beneficial, to put the young militants, who have proved so clearly what they are against, into places of responsibility where they would also have to demonstrate what they are for. They might be less inclined to want to destroy the whole system if they realize to what extent they are a part of it.

3. We suggest, also, that all those persons who proudly exhibit this sign, "America is my country, love it or leave it," volunteer to change places for three months with Indian Americans, who can properly lay claim to America as "my country." Or better yet, let the most patriotic Americans prove their patriotism by being the first to improve the quality of life for *all* Americans.

4. Among us are many persons who know exactly why poor people are poor and how they could escape poverty if only they applied themselves better. We propose that they demonstrate their secret by starting today to live below the poverty level, providing for their families on welfare allowances, buying at stores where prices are inflated but quality is low, living in crowded ghettos, and sending their children to inadequate schools. Only in such a way can they really show less-fortunate persons how to get ahead without asking for special privileges.

5. While we are about it, how about turning some tables on the home front? We note the satisfied smiles with which some of our male friends dismiss the women's liberation movement. Surely, the best way to demonstrate the calm and assured superiority of the male would be for men to take over households for a few months, caring day and night for the smallest children, enjoying the coziness of four walls and limited number of social contacts, not to mention limited job opportunities. Let each one take his wife's name and be known primarily as a husband or a father. Can't you hear a few trapped males crying out, as did one of the judges, "Help, I'm in a cage"?

Once you start turning tables, there is no stopping short. We might even appreciate the insight that is reflected in Jesus' Golden Rule—and in a few of His parables, not to mention the New Testament insistence that, in Jesus, God himself came to earth to live as a man. We who are quick to criticize and to pontificate—and this includes editors and preachers as well as others we mentioned—need constantly to realize how it goes to walk in the shoes of those to whom we are offering to show the way. Turning tables is really a mild sort of revolution. It might help to prevent a more violent one.

THE MENNONITE

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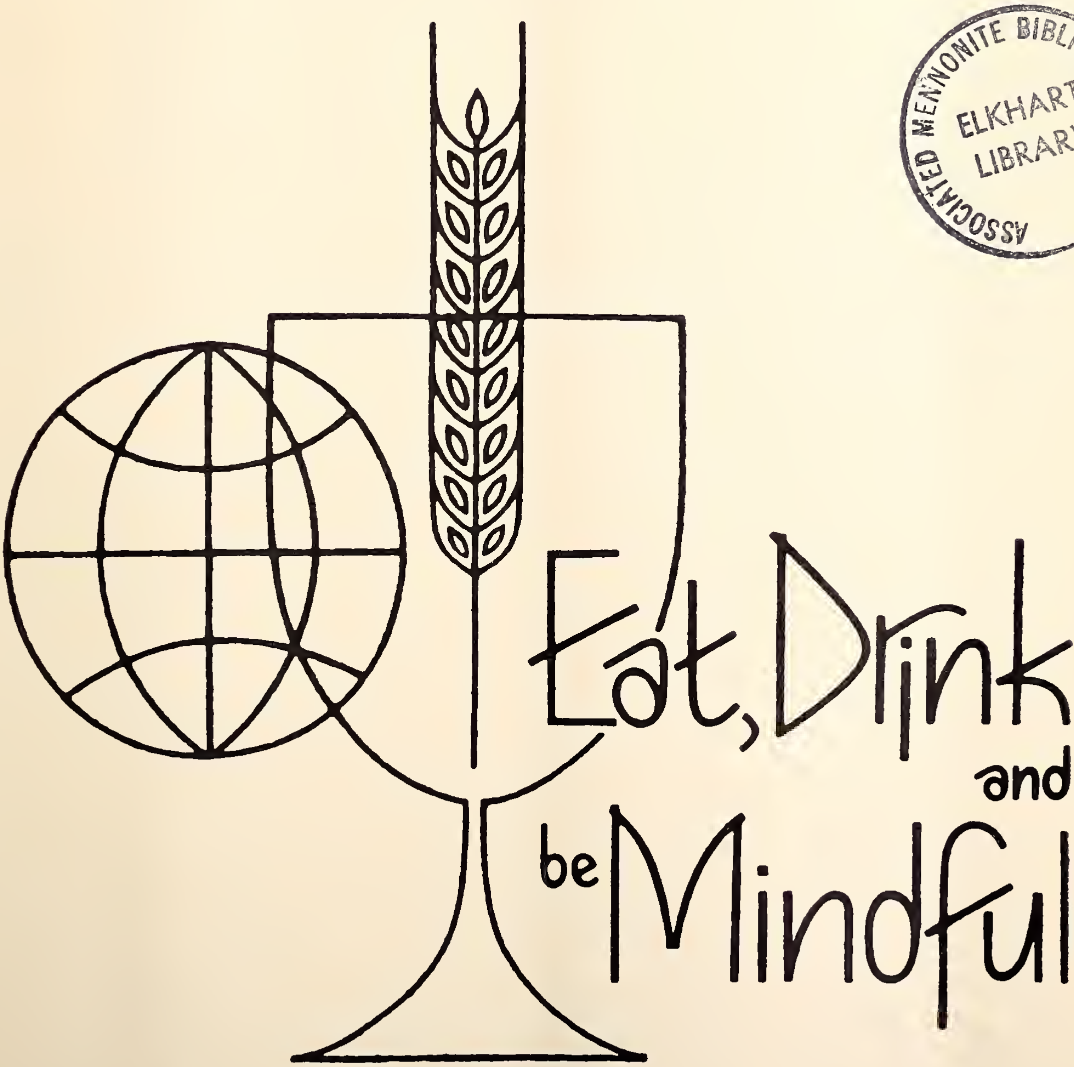


WORLD COMMUNION SUNDAY

BLEAK FUTURE FOR BLACK RHODESIANS

Omar Eby

"RHODESIA HAS PEACE AND prosperity with a superb climate, friendly people, lovely homes, modern shops, first-class schools and hospitals. There is little or no unemployment; the nation has no debt and is one of the few nations on the globe that hasn't received or asked for foreign aid from the United States. The taxes in Rhodesia are among the lowest in the world. The cost of living is not only reasonable but is much lower than in any other democratic nation.

"Rhodesia has tremendous agricultural production — tobacco, maize, sugar, cotton, tea, coffee, citrus . . . splendid ranches . . . countless industries flourishing . . . commerce booming in spite of the sanctions . . . not only is Rhodesia the most progressive nation in all of Africa, it is a shining example of democracy in action. This country has more than usual to offer, in sight-seeing and vacation."

It reads like the copy of a brochure prepared by a Rhodesian tourist association, or a circular baiting likely immigrants. And it might easily be a smattering of both, though Billy James Hargis attributes the words to himself in the lead story of the May 7, 1970, issue of the *Christian Crusade Weekly*, the mouthpiece of Hargis.

Leading fifty enthusiastic Christian Crusaders on a two-week "Grand Tour of the Holy Land and Rhodesia," (God help the Arabs and the Africans!) Hargis, a physical and spiritual blending of Jackie Gleason and George Wallace, had nothing but praise for Ian Smith's Rhodesia.

"God has especially blessed Rhodesia and South Africa," his article bubbles. "Important minerals are in abundance. Gold, chrome, asbestos, coal, nickel, copper, tin . . . you name it . . . Rhodesia's got it."

Hargis should remember that all God's gifts were in the African earth long before the white racist governments carved out their empires. Thus, it is not only bad logic, but also rotten theology, to point to the rich land as proof of God's blessing on the nation and its national policies. If one said anything, he might say that the wealth of these lands is God's blessing on the indigenous people, the black Africans.

One should not bother to follow too closely the madness of Hargis and company, for such men eventually collapse in the morass of their own inflated rhetoric and half-truths. But, occasionally, some facts must be filled in, to give a fuller picture of the situation they describe.

While much of what Hargis reports about Rhodesia is true, like the witches' prophecies to ambitious Macbeth, they are only half-truths. For there is another side to the Rhodesian picture not published in its travel advertisements nor reported by white Christians who do only the standard rounds of game parks and waterfalls "in light executive aircraft to enjoy a thrill they will never forget," and stay in ultramodern hotels, never dipping into the world of the poor, oppressed black Rhodesian. Or if they do make a token gesture to the African community in such nations, it is a condescending preaching tour which sees the African as only a soul to be saved from hell and godless communism.

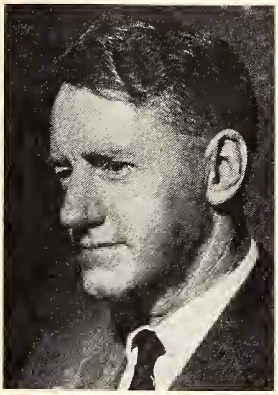
Some facts

What, then, is the full story on Rhodesia? Some facts might help to round out the picture for those who truly want to know what is shaping up in that southern African nation.

White Rhodesia declared its independence from Britain in November 1965, and in April in Salisbury, the capital, the union jack was hauled down as the country further declared itself a republic free of the crown. Also at that time, Prime Minister Ian Smith's political party, Rhodesian Front, won all fifty seats in a new Parliament—all fifty white seats that is, for there are also sixteen seats in Parliament for black Rhodesians.

On the surface, those sixteen black seats might be interpreted as a generous gesture of a benign government. But the population figures show what a hoax of representative democracy those sixteen token seats are: two hundred and forty thousand whites get fifty seats and approximately 5 million blacks get sixteen seats. And most of the sixteen black seats will be filled with conservative tribal chiefs, considered by some of their own people to be frightened stooges of the government.

The next five years for the blacks, under Smith's regime in Rhodesia,



Smith

There is another side to the Rhodesian picture not published in its travel advertisements nor reported by white Christians who do only the standard rounds of game parks and waterfalls.

The next five years for the blacks under Smith's regime in Rhodesia do not hold much promise of equity and freedom.

It is precisely because Rhodesia claims to be Christian and to uphold Christian civilization that we must condemn the oppressive action of the Smith regime in Rhodesia for violating simple human rights.

o not hold much promise of equity nd freedom. With the white commuity firmly behind him, Smith seems ent on taking his nation down South frica's road of apartheid, a diaolically - inspired political scheme hich forces the separation of the aces, with the whites as supreme, aturally.

One should be under no illusion bout Smith's personal attitudes toard black Africans, as *Newsweek,* pril 20, 1970, documented. In anger, e led a political gathering in a chorus f a South African folk song, "Baoon, go climb the mountain," to rown out a group of black students inging, "God bless Africa."

Other facts about Rhodesia, recenty appearing in the press, center round the Land Tenure Act which ntends to redivide all the land. Half o the whites and half to the Africans. gain, that might seem fair, until one ecalls the population figures. It means hat every white man would get two undred acres, while every black man ould get only ten acres. As would e expected, and as reported by an ndependent observer in Salisbury, the ertile farmlands and the booming rban areas, so well described by the argis article, fall in the white doain.

The immensely complex Land Tenre Act has defined all types of situtions which would allow for the hite masters to keep black servants n the white areas "for purposes of mployment," whether at their plantaions or in urban centers. But the plight of black women and children in Rhodesia is in question, for husbands and fathers could be separated from them, as is the case in South Africa. Should that happen, let no white Rhodesian self-righteously puzzle over the breakup of the black family in their nation.

An Ecumenical Press Service report from Rhodesia notes that, "many mission stations on which hundreds of Africans farm are thus threatened. Most of these occupy land given them sixty years ago by Cecil Rhodes. Also, in these mission farms, live retired African clergy and their families. Since the farms are in the so-called European areas, the churches would have to evict men and women and children who have known no other home. One estimate put these church-owned properties at four hundred thousand acres, supporting between sixty thousand and seventy-five thousand persons.

"White missionaries living on mission stations in the Tribal Trust Lands would be allowed to continue work among Africans, only with the permission of a government minister. Those working in African townships in urban centers would, likewise, need a government certificate."

It is, perhaps, too late to question the wisdom of missions holding such large estates—that might have been done ten years ago, when they saw the direction in which the country was headed politically, and some attempt made at getting the land into the hands of nationals, privately or in communes, such as Tanzania's *Ujamaa* villages. But now, the missionaries are caught, and should they leave Rhodesia in protest of the government's racist policies, the mission lands would automatically revert to the government, enriching the whites that much more.

These, then, are some of the facts about Rhodesia which Hargis fails to include in his ebullient report which conveys Prime Minister Smith's call "upon the American people to be in sympathy with Rhodesia's quest for freedom and to extend hands of friendship across the Atlantic in *common bonds of Christian freedom* [italics mine]."

"Many Americans, including your writer," Hargis continues, referring to himself, "felt that the election of President Richard Nixon would assure better relationship with Rhodesia, since it was so apparent that the Kennedy-Johnson attitude toward Rhodesia was un-American, illegal, and certainly unchristian. President Johnson arbitrarily imposed economic sanctions against Rhodesia, in spite of the fact that this nation is one of our most trusted Christian allies in the fight against communism."

There one has it—that terrible religious recipe of nationalism, militarism, fundamentalism, with a heavy dash of racism—which supports the rich against the poor, the free against the oppressed, the white against the black. And it's all served up with a thick sauce of scriptural distortions.

"The only organized force standing

in the way of these latest constitutional innovations is the Christian churches (with the exception of the Dutch Reformed which supports separate development)," the EPS reports.

Rhodesian Catholic bishops led the way by informing the Smith government that if the provisions of the Land Tenure Act that bar racial association for religious work are not declared null, they would close all the church's schools, hospitals, orphanages, homes for the aged, and other social welfare institutions in the country. Later, a joint conference of Christian churches decided that they would refuse to register, as newly required, to own or occupy land in either of the so-called European or so-called African areas.

There is no Mennonite church or mission in Rhodesia. But our sister church, the Brethren in Christ, has a large mission, with fifty missionaries at a half dozen stations, working at hospitals, schools, Bible institutes, and bookrooms, in addition to evangelism. Recently, the first black Rhodesian, P. M. Kumalo, was elected as bishop of the Rhodesian Brethren in Christ church.

Undoubtedly, they, too, will feel the squeeze of Smith's constitution and the Land Tenure Act, and need to give witness both in the African and European communities as to where they stand on such principles. We offer no advice, save to underscore what they themselves know, that as evangelical peacemakers, they must look on the present crisis as a God-given occasion to demonstrate the social relevance of the evangelical commitment, and not read too many Hargis reports to erode their convictions for compassion and justice. The North American Mennonite churches will need to stand with the Brethren in Christ church in prayer, during these next years as it witnesses by word and deed in Rhodesia.

Many Mennonites, like their common fellow evangelicals, generally say that the church shouldn't interfere with politics, particularly if they are Republican politics. In the case of the churches in Rhodesia speaking to their government, we should be able to align ourselves with their view. Anticipating the charge that the church was interfering in politics, the Rhodesian church leaders said that the reverse is actually the case: government was interfering with religion by introducing racial laws that conflicted with the Christian faith.

God and man

One difference
Between God and man
Is that God
Distinguishes between
People and statistics.

Elmer F. Suderman

As is the case with many African countries, the Rhodesian Christian missions and churches operate many of the educational institutions, providing the teachers and some maintenance and equipment. The government, in turn, sets the curriculum and pays teachers' salaries. In Rhodesia, there are approximately thirty-three hundred mission schools run for seven hundred thousand black pupils.

These mission schools will feel the immediate blunt of the new Smith government come January 1971, when it will cut 5 percent from the salaries paid to the mission school teachers. To make up the difference, the missions will need to raise school fees, which throws the hardship onto the parents, most of whom are peasants.

The United Methodist Church's Rhodesia Area has hinted that it will close its schools, dismissing pupils and teachers, alike. "The result will be that thousands of African youngsters will roam the streets and countryside idle, unemployed, and lacking opportunities for further education. This, coupled with the existing mass unemployment, is the seedbed of revolution," a Methodist bishop stated.

"The government also seems determined to change the shape of secondary education," the EPS report notes. "Stated plans are that only one out of every eight students finishing primary school will go to a four-year secondary school (at present, one in every six does). New two-year junior secondary schools would be created, with a bias toward vocational training. Why train children in academic studies when there are no jobs for them? it is argued. Actually, the government is unwilling to increase the number of jobs open even to the vocationally trained, favoring white immigrants instead."

This, then, is the Rhodesia Hargis would have us support. But it is precisely because Rhodesia claims to be Christian and to uphold Christian civilization that we must condemn the oppressive action of the Smith regime in Rhodesia for violating simple human rights. Likewise, we must condemn such supporters of Rhodesia as men like Hargis. But condemnation is not enough; there must also be reconciliation.

While the Brethren in Christ work at reconciliation in Rhodesia, the Peace Section of the Mennonite Central Committee could sponsor one or two persons to join the Hargis-led Rhodesian tour, asking all the wrong questions and making the wrong observations while they attempt a spiritual rap with Hargis and his cohorts. The Tour Department of the Christian Crusade, of which Hargis is founder and director, has three tours of Rhodesia in the making for 1971. Perhaps this would be a program for the Schowalter Foundation, which seeks constantly for robust ventures in Christian witness, to support financially. It would cost less than $1000 per person, according to Hargis.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

Christians still reflect a racist society

No feetwashing between blacks and whites was the rule that went out rom a Mennonite conference.

“Keeping in line with our present practice of making a distinction beween the sexes in the observance of eetwashing and the kiss of charity,” aid the conference in instructing its missionaries to black people, “we do not recommend the practice of these wo ordinances between white and olored.”

This Mennonite conference also uggested that individual Communion cups be used in mission churches for blacks and that “participation in the Communion be restricted to the colored and those who are regular workers among them.”

The year was not 1841 but 1941. This was the Virginia Conference of he Old Mennonite Church. To its credit, it must be reported that the Conference retracted its action in 955 and recognized it as unchristian.

Was this the low point in the hisory of Mennonite race relations? Yes and no, says Denny Weaver, a graduate student in church history at Duke Univesrity, who recently completed a tudy of Mennonite attitudes toward he American Negro.

“Here was an open acceptance of eparation, and it was done to accommodate the white racist society,” says Weaver who made his study while a student at Goshen Biblical Seminary.

The Virginia Conference had the most contact with blacks and the “southern way of life.” Weaver asumes that “other conferences, had hey been in the place of Virginia, would have responded in much the ame manner.”

But the low point of 1941 may till be with us, thinks Weaver. He notes a long, slow period of Mennonites’ discovering the black man as a human being, separating themselves from the accepted racism of the society, and repenting for their racial prejudice.

Weaver examines the record of Mennonite thought as recorded in such Mennonite journals as *The Mennonite* and the *Herald of Truth*, and ts successor, the *Gospel Herald* over the last one hundred years. The report he gives in his fifty-page unpublished survey is not always flattering.

At the turn of the century, Mennonite periodicals gave silent assent to the lesser place assigned to blacks in a white society. Stories are repeated (probably as sermon illustrations) where black persons are identified by race, even though “it plays no part in the story, and the individuals are placed in subservient or humble positions.” *The Mennonite* for February 1886 relates how “one of the most popular ladies in Chicago gave her seat on the bus to a poor, old colored woman with a child.”

The *Herald of Truth*, on April 15, 1891, spoke of the superior development of the white race—“physically, intellectually, and above all, morally.” Yet the writer counseled his readers not to consider themselves better than the black race.

The period following World War I was a time for Mennonites to become sensitive to the oppression that black people suffered and to race prejudice that was less than Christian.

“It is both unintelligent and unchristian to discriminate against a person because of his race,” said *The Mennonite* on January 23, 1940.

In 1932, the Franconia Conference in eastern Pennsylvania, admitted a black member, though it took a conference resolution to do so.

Even though blacks were conceded spiritual equality, Mennonites still presented them as lazy, immoral, and lacking in virtue in an appeal to bring the gospel to them. The *Gospel Herald* of October 5, 1922, encouraged teaching blacks to help themsleves and that labor is honorable. Above all, they need the moral law. “They have never been taught such virtues as cleanliness, honesty, trustfulness, purity of life and speech. The majority of them are living in sin, in poverty, in filth—sometimes a dozen or more in a one-room shanty.”

Intermarriage was a problem for Mennonites in this period. The *Gospel Herald* of January 7, 1926, places the word *colored* after an author’s name and quotes him favorably as he opposes intermarriage on the basis of racial purity.

An editorial in *The Mennonite* for February 6, 1930, warned against the dangers of intermarriage. “Hybreds [sic] generally inherit the worst qualities of their parents on both sides,” said S. M. Grubb.

Following World War II, Mennonites began to break out with official statements on race. In 1948, the Southwestern Pennsylvania Conference (now the Allegheny Conference) resolved that its churches “officially acknowledge prejudices and discrimination against minority groups to be worldly and sinful.”

The Mennonite General Conference adopted a statement, “The Way of Christian Love in Race Relations,” in 1955.

Eastern Mennonite College became one of the first white Protestant colleges in Virginia to integrate. Permission to admit a black student, denied by the Virginia Conference in 1945, was finally given in 1948.

Weaver labels the period of 1956 to 1962 as the period of tours. “Teams and groups of all kinds—college students, seminary students, Mennonites

on weekend voluntary service projects, MCC volunteers, college professors, Mennonite businessmen, laymen's groups, traveling in groups of blacks and whites, or in all-white groups—went south to observe segregation firsthand and to show solidarity with blacks."

This brought on a debate as to what the church should do. Some pleaded for active involvement on the social and political scene. Others felt that the primary concern was not integration but man's relationship to God and his fellowman. Writing from Gulfport, Mississippi, Orlo Kaufman said, "If the idea of segregation and integration could be replaced with the Christian concern that every man love his neighbor as himself, then our associations across racial lines would be natural" (*The Mennonite*, July 19, 1960).

About the early sixties, Weaver notes, "Racial prejudice was seen as principally a southern problem." He does note that some were beginning to perceive warnings that "the Mennonite house itself was not so well in order."

Weaver conceded that the period since 1963 has been marked by a deepening Mennonite involvement in race relations. "Mennonites, in recent years, have developed some real understanding and comprehension for blacks," he says. "Some began to really learn to know the ghettos and have an idea what life for blacks was really like. This meant discovering limited schooling, unemployment and underemployment, poor housing, inadequate medical care, exploitation of the poor by the wealthy, police brutality, and drugs."

But in spite of these advances in understanding, Weaver sees Mennonite involvement in race relations still at a low point, equal to that of the days when the Virginia Conference separated blacks from whites in the Communion service.

"There is still a hesitancy to get involved, a desire to preserve and protect the Mennonite church against other elements," he says. "Quite possibly, these words without deeds are at least as bad as the action of 1941."

Even though the words about race relations in Mennonite journals have, for the most part in recent years, been right and proper, these statements represent church leaders and responsible opinion. Weaver has charitably not chosen to cite material from letters to the editors of Mennonite papers because they "do not necessarily represent majority nor responsible opinion." But he does note among these letters "some rather hostile reactions to articles favoring integration, civil rights, demonstrations, and black power."

And he adds the observation, "The Mennonite church as a whole has still not really welcomed blacks with open arms."

Mennonites can still make a major contribution to the improvement of race relations, but Weaver wonders whether they have the will to do so. "At this point, the Mennonite church is potentially aware of where it should go," says Weaver. "It has theologians and leaders who have clearly laid out the various biblical options. It has sociologists and educators and other professional people who have depth understanding of the problems and can give constructive alternatives for action. It has the resources in terms of finances (if people were sufficiently moved to contribute); and structures such as MCC, voluntary service, MDS, mission boards, and schools."

Weaver prepared his study as a part of his work for a course on the Church and Race taught by Simon P. Montgomery and C. J. Dyck at Associated Mennonite Biblical Seminaries.

M.S.

New director for Jordan Will work from Beirut

Urbane Peachey has accepted a two-year term of service with MCC, as director for Jordan and representative available for special assignments in the Middle East.

Peachey accepts this position at a time when tensions are strong in the political structure of the Hashimite Kingdom of Jordan. Palestinian commandos fighting for liberation of their homeland now occupied by Israeli forces feel betrayed by Egyptian President Nasser, who has agreed to peace discussions with Israel, as proposed by the United States' Secretary of State William Rogers. The commandos oppose any political settlement that denies them their homeland, preferring a secular state in which Christian, Moslem, and Jew could live together in peace.

"We look forward to our assignment with muted anticipation," said Peachey. His wife Gwendolyn and their children will establish residence first in Beirut. Here the children will be enrolled in the American School. It is felt that, in view of the continuing unrest in Jordan, Peachey will be able to more effectively evaluate MCC's role in the Middle East from Beirut. Later, he plans to move to Amman.

Urbane graduated from Eastern Mennonite College in 1958 with a bachelor of arts degree in sociology. He taught at Lancaster Mennonite School for one year, and attended Eastern Baptist Theological Seminary in Pittsburgh, Pennsylvania, from 1959-60. In 1960 he began service with MCC as Secretary of Personnel Services and stayed on in this position until 1969. In the 1969-70 school year he studied in the Graduate School of Public and International Affairs at the University of Pittsburgh.

In Jordan, the needlework program on East Bank, as well as the child sponsorship and self-help programs, have been temporarily suspended. The only expatriate MCC worker currently in Jordan is Margrit Schonmann, of Swiss nationality, who is working with the Palestinian Christian Hospital as well as helping hold MCC programs together.

However, the MCC kindergartens and the Marka activity center continue to operate. The mother-child centers in Marka and Jebel Nadif are being staffed by local workers. Mennonite Central Committee material aid continues to flow into Jordan. Some eighty thousand pounds of bedding, clothing, and school supplies were shipped there from Philadelphia in August. The sewing centers are also in operation.

Church in Kempton tries to stay mobile

he Kempton Mennonite Fellowship had its beginning in he summer of 1964 as a result of the interest of several ennonite families living in the Hamburg-Kempton, Pennylvania, area concerning the advisability of planning for vorship services with the prospect of organizing a new ennonite congregation. The preliminary work was done y the Eastern District Missions Committee and several nterested pastors.

The first regular worship service was held at the home f Emerson Meyers on September 13. It was in November f this same year that the Kempton Community Building vas secured as a regular meeting place and used until our resent facility was completed early in 1969.

Wilmer B. Denlinger served as pastor through Decemer 1965. Paul H. Wikerd, formerly the pastor of Emnanuel Church, Reinholds, Pennsylvania, became the pasor in January 1966.

The first step in the organization of the group was egun during the summer of 1966 with the drawing up f a charter statement setting forth our purposes and goals. This statement was open for signing for a period of one ear and was closed with a chartering service on October , 1967, with the signatures of twenty-three charter memers. A constitution was drawn up and accepted by the ongregation in January 1968.

We appreciated the opportunity of using the Kempton Community Building as a place of worship; but, since it vas a community facility, it was used for many other urposes and events and was not always available for our se. As a result, our small group meetings and other meetngs of the church were held in our homes.

The feeling developed that a building was necessary; nd, since the pastor was encouraged to move into the ommunity, it was agreed that a conventional bi-level type f house would serve as a parsonage and chapel. A site vas selected near the village of Kempton, near the geographic center of our membership. Plans were drawn up or this facility and construction was begun after a groundreaking service on August 4, 1968. The building was ompleted and first used for worship on February 16, 1969.

But why, the question persists in being asked, did you ot follow the accepted pattern? What were the factors hat determined the form of this structure? The church egan in an upstairs apartment in Jerusalem, but it has ollowed a different but fixed form for the past millennium. Church means the gathered people, the *koinonia* of God —the gathered people who meet in this house.

We have been told that the church might be better able o accomplish its work without any real estate, whatsover. Our furniture is not anchored. It is movable so that t may be flexible and serve many purposes. The folding hair and table become better symbols for today's Chrisianity than the altar and the pew.

Why do we call it the Kempton Mennonite Fellowship House? We do not call it a parsonage. We do not call it church. But it may serve these functions.

Where and when will you build your church? These voices are heard among us and others are asking them of us. We cannot answer these questions now. We do not know where or how God will lead us. We only want to be open and sensitive to His direction. It is here that we gather and from here we scatter. The arena of our activities is in the world. This is the headquarters, the home office from which we are deployed into the world.

The reason that we came into existence was, first of all, a very practical one: that the Mennonite families who moved into this community could have a Mennonite church where they could worship. This group of mostly young families represented several Mennonite Conferences. As for outlook and vision, they felt there might be some better ways than the strictly traditional.

The first requirement was to develop a sense of unity and purpose. For this we used the small group structures. The first group that met for several months was a group of the men of the church. The second group that was started was made up of couples and used the "Growth by Groups" materials. All of these groups met in our homes. This brought us together at regular intervals in all of our homes for study, prayer, planning, and fellowship. We

"I'VE BEEN THINKING ABOUT THE *INTERIOR* DESIGN, GEORGE. WHAT WOULD YOU SAY TO BUCKET PEWS?"

learned to know each other and we learned to work and plan and dream together.

We have written into our constitution that we expect all members of the Fellowship to be participating members of a group. Four small groups meet on a regular basis. There is strength in our small group structures, and we shall diligently seek to preserve them. The responsibility that each person has to a group is knowing that he belongs to that group and if he is absent the whole group will suffer, or there may not be a meeting. Some have left well-established churches and other denominations to cast their lot with us.

In addition to our group meetings and our Sunday worship services, we meet each quarter to take care of the business of the congregation. This meeting is held on a Sunday afternoon and is preceded by a common meal. All members of the congregation have a part in the planning and decisions of the group. The church council meets only when there is necessary business that needs to be expedited between the meetings of the congregation.

We have an annual membership commitment, and this needs to be renewed each year by signing our charter statement. We see membership as an active role or function. The initiative for membership should be up to the individual.

Our charter statement tries to emphasize the dynamics of the Christian life and experience. Following is an excerpt from the charter statement:

"*Our disciplines*: These are the historic disciplines of the church which have been found to be effective through the years in the stream of historic evangelical Christianity. We covenant with Christ and each other to put into practice our Christian faith by observing the following:

"Keep a period of each day for prayer, meditation, and the study of the Scriptures.

"Share corporate worship weekly, normally with this church.

"Seek to grow in love for the brotherhood and all people. 'Love one another as I have loved you.'

"Practice simple and frugal living that will release the mind from dominating worldly interests.

"Give proportionately of our income for the extension of His kingdom.

"Confess and ask the help of our fellowship if we should fail in the keeping of these disciplines. We recognize that continual failure will call for the restoring love of the whole church."

We see our mission in the world as not primarily that of establishing another Mennonite congregation. We see ourselves as fulfilling the call of God as we bring together a group of Christians who are vitally concerned about seeing Christ as Lord in a significant way in their daily lives. We see the goal of each Christian as being involved in a distinct personal mission that is unique to his life. We see the goal of the congregation as being involved in one or more common mission tasks for which we are personally and distinctly responsible as a group. We are far from having achieved these goals, but the adventure of walking with Christ and a searching, seeking people is the greatest adventure of life. *Paul H. Wikerd, G. C. News Service.*

Helping youth in trouble Michigan city has a plan

"It is better to light a candle than to curse the darkness."

Alfred Voth, Newton, Kansas, applies this to the juvenile delinquency scene. "For years, we have heard how juvenile delinquency is growing by leaps and bounds," he says. "Our church leaders, public school officials, Parent - Teacher Associations, and many of our government officials are alarmed."

But he feels there is altogether too much condemnation of youth, parents, school systems, law enforcement bodies, churches, and community efforts, and too little effort expended to stop the first-time offender from committing larger crimes.

Voth was one of seven Mennonite men who attended a seminar on Volunteers in Probation held at Royal Oak, a suburb of Detroit, in April. The others were Darrell Fast (peace and social concerns secretary for the General Conference Mennonite Church's Commission on Home Ministries) and Judge Levi Goossen, also from Newton; Cornie Friesen, a voluntary service worker from Minneapolis; Rudi Steiner from Markham, Illinois; and Doug Snyder and Mark Yantzi from Ontario.

For the seven Mennonite men, the seminary "marks the date when one small candle of light was lit in the darkness of our treatment of the youthful offender," according to Voth.

At Royal Oak, they saw firsthand a unique court probationary program in action. "This court has gained recognition all over the United States in its pioneering of using senior citizens in probation work with the young offenders," says Voth.

Royal Oak, a white middle-class suburb which has grown from twenty-five thousand in 1940 to one hundred thousand in 1970, has all the problems of a fast-growing city. In this area, Keith Leenhouts, judge of the Municipal Court of Royal Oak, has been largely responsible for initiating a unique program of probation. "He is a Christian, athletic, friendly, concerned with youth problems, with the enthusiasm of a Fuller brush salesman."

The seminar began with the film, "Big Help for Small Offenders," shown in the judge's office. The film shows what the Volunteers in Probation, Inc., program is doing. Afterward, one of the volunteers, a retired schoolteacher, answered questions of the seminar attenders until 11:00 P.M.

The next morning, the Mennonite men were hosted by Ralph Northrup, a retired school administrator. Each person at the seminar then had the privilege to have a personal interview with a person on the Volunteers in Probation staff.

"We soon learned that these were a special breed of men," says Voth. "All were exceptionally friendly and willing to talk about their area of probation work, and they were patient enough to answer all questions."

Among the staff people was Orson Clark, the administrator of the program. Now retired from General Motors, he has had many years of experience in administration and leadership. He is a real force in keeping the program moving forward.

Louis Loeffert, "another exceptional person," heads the presentence investigation department. Now in his sixties, he gets all the facts about the offender from his parents, his teachers, his spouse (if the offender is married), and any other source of information that could be of help in determining the problem of the youngster who is in trouble with the law.

There was also Leon Smith, the man who takes over when a young offender is assigned to a work detail, which is a Saturday work program through which a young offender can work off his sentence without getting a criminal record.

Donald Wright, a former alcoholic, is the administrator of the Alcohol School. If an offender is charged with alcohol or drug abuse, he is assigned to this school, where he is required to finish a six-weeks course on the effects of alcohol.

These were the variety of men who made themselves available for interviews. And yet they had some things in common. "They were Christians, they were dedicated to the task of helping youth, they were all retired from regular work, and are about the friendliest, most talkative men you have ever met," Voth says of them.

The Mennonite men also met a sponsor of one of the offenders now working in the probation program. He was Pete Kramer, an insurance salesman. "If he sells insurance the way he sells the idea of sponsoring a youngster in trouble, he must be one of the best insurance salesmen in the country because he is terrifically enthusiastic about his probation work," says Voth.

The group also saw graphic evidence of what can happen if a youngster is not reached with the right kind of help in time: they spent an afternoon as visitors to the preliminary hearing of a first-degree murder trial of a sixteen-year-old girl.

The men came away from the seminar with a desire to do something. "If, in the next few weeks or months, someone taps you on the shoulder and says, 'Will you help some youngster who is in trouble with the law?', you can almost be certain that one of the men who went to Royal Oak the third week in April has been in the area," says Voth. *Herta Funk, G.C. News Service.*

CRISIS: Your Bank

"There is not a word against making money—but a warning to be careful what bank you put it in! If it is in a bank on earth, it cannot last long, for either it will be stolen from you, or you will, when you die be stolen from it—unless you have deposited it in heaven."
Frank Laubach

poverty fund
will help meet
this crisis!

MCC income has dropped
Cuts into ongoing program

The Mennonite Central Committee Executive Committee meeting in July in Elkhart, Indiana, received the report of the assistant treasurer. The report indicated that though income from sources outside the constituency are on schedule and relief sales incomes are slightly higher than last year, the one source of MCC income that has dropped considerably is constituency contributions.

Emergencies always elicit the strong concern and support of the brotherhood. However, it was recognized that MCC does not respond to emergencies only, but has an ongoing program with continuing responsibilities.

Spending was reduced by 10 percent in May as a result of reduced income. It was moved and passed that in submitting 1971 program budget proposals, the MCC field directors be asked to project two budgets—one on the level of the currently reduced budget, and one on the level previous to the 10 percent reduction in case constituency giving permits a return to that level of operation.

The Executive Committee decided that discussions would need to be planned with each of the constituent bodies of MCC to share these circumstances and see how MCC can best relate to them in reviewing the present financial structure, the pattern of channeling funds, the projections of contributions and support, and the methods of channeling funds as well as ways of cooperating in promotion.

Baptist turns pacifist
Influenced by boot camp

Robert Youngblood, a nineteen-year-old black youth from Gulfport, Mississippi, and member of a Baptist church, joined the Fort Wayne, Indiana, voluntary service unit last November. This summer he spent part of his vacation helping with day camp at Camp Landon, near Gulfport, Wenda Nickel, a summer volunteer from Canton, Kansas, interviewed him after a day camp session.

WENDA: I understand that it's rather unusual for a North Gulfport young man of draft age to register as a conscientious objector. How did it happen that you became convinced that you could not join the armed services of this country?

ROBERT: I realize that it is quite unusual for me to take this position. After I attended predraft boot camp, I made my decision to be a conscientious objector. I wasn't sure until after George Lehman, the voluntary service director, and I talked about the matter. I don't believe in killing or in noncombatant duties. In my voluntary service unit at Fort Wayne, I have seen something much greater than killing.

WENDA: What is predraft boot camp?

ROBERT: This camp gives boys of predraft age a better understanding of the different classifications obtainable under the Selective Service System. At this camp, we had Bible study and lectures on the draft.

WENDA: What is the nature of your work at Fort Wayne? Is it really that significant?

ROBERT: My actual job, after my arrival, was to be a scout master during afternoons and one night a week. After I had been there a week, I received my assignment to be an orderly in surgery. On my day off, I volunteered at Head Start. I also tutored schoolchildren who had problems. I don't like to call these children "problem children." The two definite groups are: the quiet—those who are afraid of life, and lonesome; and the noisy — those who want attention. These children have problems because of the conditions of poverty in which they live.

I started the tutoring program on my own, during the children's school day. I started with three children and now I have eight. I have put three back into their classes because of the progress they have made. I do this tutoring every week, usually on Thursday. I have been offered money for these services, but I refuse it because I do not want an image of one set on making money.

WENDA: Now that you have been through these unusual experiences, you seem to have a vision for helping children from unfortunate places. What do you see in your own future? What will you do when your term of service is over?

ROBERT: First of all, I would like to say that helping here at Camp Landon has been very rewarding, especially since I have been working with familiar kids, or at least know their older brothers or sisters. It is very meaningful while I'm on vacation to work in my own community. After I'm through, I would like to work only part time, leaving more time to spend with the kids in the community. I would like to go into social work, but I don't want to sit behind a desk. I want to get out and help people.

RECORD

Calendar

Oct. 23-25—Hillsboro, Kan., West-rn District Conference.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, All-Mennonite Consultation on Evange-ism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Oct. 8—Berne, Ind., First Church, hirty-fourth annual Mennonite Wom-n's Missionary Rally.

Eastern

Oct. 11—Germantown, Pa., 287 Anniversary, arrival of Mennonites.

Deaths

Mary Ann Bachman (Mrs. Bartholomew), Calvary Church, Washington, Ill., was born May 20, 1881, in witzerland, and died Sept. 11.

Herman P. Franz, Bethel Church, Mountain Lake, Minn., died Aug. 29.

Timothy Gates was born in 1958, nd died Aug. 31. Reported by Car-ock (Ill.) Church.

Mary J. Kintzi, Bethel Church, Mountain Lake, Minn., was born uly 18, 1884, and died Aug. 1.

Jacob R. Lohrentz, Hebron Church, uhler, Kan., was born Mar. 13, 1891, nd died Sept. 3.

Ronald Nussbaum was born May 7, 964, and died Sept. 2. He was the on of Mr. and Mrs. David Nussbaum, irst Church, Berne, Ind.

Justina Ratzlaff Peters (Mrs. Jacob .), Bethesda Church, Henderson, Neb., was born Mar. 25, 1886, and ied Sept. 4.

Aganetha Penner, Bethel Church, Mountain Lake, Minn., was born Aug. 12, 1925, and died Sept. 8. For number of years, she had served as missionary and teacher in Oraibi, Ariz.

Albert P. Siebert, Bethesda Church, Henderson, Neb., was born Oct. 10, 909, and died Aug. 25.

Martha Sprunger (Mrs. Nathan), irst Church, Berne, Ind., was born Oct. 8, 1882, and died Aug. 9.

Carolina Stucky Voth, Hopefield Church, Moundridge, Kan., was born July 17, 1885, and died Sept. 4.

Katherine Swem (Mrs. Asa), First Church, Hutchinson, Kan., was born May 2, 1875, and died Apr. 14, in Oklahoma City. She was the oldest member of the congregation.

George G. Thiessen, First Church, Hutchinson, Kan., was born Nov. 18, 1891, and died Sept. 1.

Marriages

William Drake, Santa Monica, Calif., and *Kathleen Virginia Bergman,* First Church, Paso Robles, Calif., July 18.

John M. Janzen, Zion Church, Elbing, Kan., and *Karen Faye Goering,* Eden Church, Moundridge, Kan., on Sept. 5.

Michael Murphy, Lutheran Church, Peoria, Ill., and *Tonda Gates,* Carlock (Ill.) Church.

Ron Regehr, Inman (Kan.) Church, and *Donna Hale,* Burrton, Kan., on Sept. 6.

Ministers

Walter Gering was installed as pastor of Bethel Church, Mountain Lake, Minn., on Sept. 13. Formerly, he had served this congregation from 1950 to 1959.

Baptisms

First Church, Paso Robles, Calif., on Aug. 30: Dolores Dalke, Janice Dalke, Donna (Mrs. Walter) Heer, Bernie Tyner, Rodney Wiebe.

Workers

Sara Ann Claassen, Beatrice (Neb.) Church, is on a two-year furlough from the Seminario Evangelico Mennonita de Teologia in Montevideo, Uruguay. She taught classes in music theory, organ, voice, and piano, as well as directing the seminary choir, which made trips to Paraguay and Brazil. For about a year, she will study in Germany. She holds a bachelor of arts degree from Goshen College, and a master of religious education degree from Mennonite Biblical Seminary, Elkhart, Ind.

Donna Graber, Hesston (Kan.) Inter-Mennonite Fellowship, is serving a one-year voluntary service assignment at Elkhart, Ind., where she will teach at Aux Chandelles, a school for retarded children. She holds a bachelor of arts degree in sociology from Bethel College. Her parents are Mr. and Mrs. Richard F. Graber.

Arlene Friesen, First Church, Hutchinson, Kan., is serving a one-year voluntary service assignment in Arvada, Colo. She has attended Bethel College.

Jake and Susan Miller, Kismet, Kan., are serving a two-year voluntary service assignment at Camp Landon, Gulfport, Miss., under the Commission on Home Ministries. He will tutor and she will teach at the camp. He holds a bachelor of arts degree from Kansas State Teachers College and he is a member of Calvary Church, Liberal, Kan. She holds a bachelor of science degree in English from Southeast State College, Cape Girardeau, Mo., and a master of science degree in French from Kansas State Teachers College.

David Showalter, First Church, Hutchinson, Kan., is serving a two-year voluntary service assignment in Kansas City, under the Commission on Home Ministries. He will be a community organizer at the John Stewart Urban Ministries Center.

College football

Taylor 31—Bluffton 29

Peru 12—Bethel 8

DISCUSSION

Billy Graham's second conversion

Walter J. Hollenweger, a former Pentecostalist who is currently secretary of evangelism for the World Council of Churches, wrote the following article for the March 13 issue of La Vie Protestante. *It was translated and reprinted in the May* South African Outlook. *Jacob J. Enz, Elkhart, Indiana, called it to our attention and suggested its use in our pages.*

At the World Congress on Evangelism held in Berlin in 1966, Leighton Ford, the theological leader of the Billy Graham team, (they are brothers-in-law), asked me after we had crossed East Berlin by bus: "Are there still any Christians here?" By way of an answer I suggested that he find out for himself from some church authorities of the Deutsche Democratic Republic (DDR.). One afternoon, we all found ourselves together in a noisy restaurant in East Berlin and Ford asked: "Is it still possible to evangelize in the DDR?"

"Certainly," replied the representative of the DDR. churches, "Our authorities do not, in the least, prevent the traditional style of evangelism. On the contrary, that is precisely what they want from us. It matches their conception of the church. They expect us to be concerned about the personal sphere, only. Religion must remain a private thing."

Ford was listening attentively. He returned to his question: "But are there still Christians among you? Are there services of worship?"

"Of course! Participation in services is decreasing here as it is in the west, perhaps even more rapidly, but at the same time, many young and old people find in the church the place where it is possible to speak openly together about the big relations of structures, even if it is, often, in an indirect or indistinct sort of way. And it is in this place of trust, in this kind of ideological vacuum that a new faith is born. Is that not, also, a way of evangelizing?" Ford was thinking. In the end, he asked: "How could we best help you?"

"By not confusing salvation with the conversion of individuals, when you evangelize," replied the representative of the DDR churches.

The shot had hit home. Two days later, Billy Graham invited me to a personal and lengthy discussion about the congress on evangelism. He, knowing well that I attended the congress as an observer on behalf of the World Council of Churches, did not want to hear compliments but detailed criticism. I had two criticisms to make. First, I complained about the ritual regularity with which he reproaches the WCC for neglecting individual conversion in favor of the sociopolitical mission of the church. The leader of the Brasilian Pentecostalists, Mr. de Melo, once retorted in this connection: "What is the use of converting a man and then sending him back into the rotten society of Brazil? While we convert a million people, Satan deconverts ten millions, thanks to hunger, misery, militarism, and dictatorship."

Secondly, I objected that the choice of those who presented German theology was clumsy. The man who had been given most opportunity to speak was G. Bergman, the representative of the movement *Kein anderes Evangelium*. ["No other Gospel" is a movement hostile to modern, historical, and critical theology.]

I asked him: "What would you say if I brought two thousand Europeans, Asians, and Africans to New York and arranged that the explanation of the state of American theology be made by McIntire, the antiecumenical fundamentalist?" To my astonishment, Billy Graham accepted the two points of my criticism. He corrected the first himself during his outstanding conclusion. As for the second, he expressed his regret of having been badly advised in the choice of conferences.

Since Berlin, discussion within Billy Graham's team has not let up for a moment: these men have taken part in debates that have been, at times, heated.

For some time now, Billy Graham has refused to participate in evangelical missions in Southern states, where most of his brethren in the Baptist churches are, if black, not welcome as equals. The black preachers, Baptist and Pentecostalist, want still more: not only equality in the church but also in the factories; not only on Sundays but also on weekdays. Last autumn in Minneapolis, Leighton Ford officially declared to the evangelical congress there: "Fundamentalism is dead." We will not mourn it! For too long has the assertion been made that conversion of the individual solved all the world's problems. First of all, never will everybody be converted. So one really is obliged to create political and social conditions which also relate to the unconverted. Secondly, the converted do not behave in such a way that one can avoid a fundamental transformation of the state. How else can one explain the fact that it is precisely where there are the most converts, namely in the Southern states, that one finds the worst social injustices? Billy Graham acknowledged these truths of his brother-in-law by saying aloud, *Amen.* He had just come to the end of the same road that has been traveled by other Christian pioneers before him; having been converted from the world to Christ, they have experienced a second and equally important conversion: the one which leads from Christ to the world.

Editor's note: *Just one comment on one detail. We do not know that Leighton Ford said directly, "Fundamentalism is dead." We believe this statement was made by a news magazine reporter in reporting on last September's U. S. Congress on Evangelism and inferred from the address given there by Ford, which address was published in four parts in our January issues.* M.S.

LETTERS

uch space seen as wasted

EAR EDITOR: I have become more nd more distressed and disgusted with is, our church publication, over the ast months. I feel much space has een wasted; at best, used poorly. And should my letter be printed, peraps it will seem to some to be bad sage of the press!)

I understand, or misunderstand, as e case may be, the purpose of *The ennonite* to be to aid the spiritual ves of its readers. I wish to cite arties which did little in this area.

I realize that it has become the *in* ing to do to tout Dr. Ehrlich's writgs as the world's salvation, as Mrs. rehbiel did in the April 7 issue. I were to address "all interested in ving the world," I would point to e Bible as the textbook.

Reading the June 30 issue, I had to gree with the first paragraph of Noran J. Schmidt's response. However, did not soften as he did, and would ot use your time or printed page to efute Miss Jantzen. May I remind ou of the number of pages taken by is liberation thing—six!

Is *The Mennonite* really the place r political campaigning, be we for r against this particular Christian Mennonite) candidate? The candiate's name may reach more citizens is way, but I do not feel it has any lace in the Conference publication. n the same issue (July 28), a drawing f tombstones filled half a page. Was ere nothing of more value which ould have filled this space?

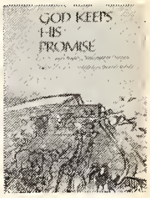
I realize there are those among our llowship who will scoff at me and y the Mennonites have finally taken n important step forward, have beome cognizant of the world around em, and are trying to make their urch relevant to the modern world. simply ask the question, Why are many young people leaving the urch and then finding Christ? A oung person recently told me after tending a Christian meeting that she as embarrassed because "no kids om our church could answer the uestions the speaker asked about the ible." Why could none of these teens swer the Bible quiz?

If the Bible is no longer being studied in the home, and sometimes not in our churches, perhaps our church publication can begin to direct our attention back to it. Christ reminds us to "Awake, and strengthen what remains and is on the point of death . . ." in Revelation. I, for one, would hope for truly good articles in this area. Perhaps the Commission on Education would consider printing quality instead of quantity; then we might receive this paper monthly instead of weekly. *Donna Bradbury, 1207 Crowley, Wichita, Kan. 67216.* Aug. 17

Christian adaptations

DEAR EDITOR: I have a few comments on the last two paragraphs of the article (p. 522, Sept. 1) concerning the Jerry Penner case. The fact that the family has to pay any money at all is a crying example of American injustice. Please spare us from sentimental confidence in the American judicial system and our "Christian" adaptations to weaknesses of capitalistic ideology. *John R. Pannebecker, Bluffton, Ohio 45817.* Sept. 4

ABOUT OUR LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.



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MEN

People should be cured not caged

Many people go through dehumanizing experiences every day, by becoming a number, rather than remaining a person in society. Most of our penal systems are set up to provide a place of control and confinement, and protection for society. The man who has become a number becomes part of a group of people from which he may never be completely separated. Further, in most cases, both the buildings and the staff have been provided for security and control, and not for rehabilitation. Often, this causes conflicts and frustrations between the correctional and the treatment people.

Society has, for the most part, taken sides with the security and protection aspects of our courts and prisons. Consequently, treatment and rehabilitation have been hard to sell to the public. It is the public who controls the purse strings and has the last say in the treatment.

It is hard to provide staff and equipment needed to help the man who has already been struck off, and has become a caged number.

Rolpf Stageberg, the superintendent of the Minneapolis City Workhouse, saw the need for reform within, as well as without, these institutions. More than buildings and security must be provided to help these men and to help society.

After several meetings between Stageberg and our pastor, John Esau, a request to permit volunteers to work at the Minneapolis Workhouse was granted by the Department of Welfare of the city. This has given us an opportunity to establish human contact with the man in the cell, the most critical need if there is to be behavioral change.

In September 1968, I joined this program as unit director and as the first employment counselor the institution ever had. We came from Manitoba, where we had been in business prior to going into voluntary service. My first task was to sell our program to industry and other employment agencies. I found good acceptance and many were willing to give it a try. By now, some have tried several times, even though there have been failures. The inmates soon became aware of this service, and requests for interviews came immediately. In our interviews, we tried to establish what the inmate had done in the past and what he could or would like to do. I would then contact a prospective employer and set up a job interview. The correctional officers were concerned about men being taken out for these interviews. This, however, was cleared up by the superintendent, and I feel very fortunate that although a number of the men have gone for interviews, no one has escaped.

If the man was hired and he had a chance to begin work before his release, I would forward this information to the parole officer, or judge who had sentenced him, and recommend a modification. This modification of sentence could be a work release which permits the man to work during the day and return to the prison for the night. He pays $3.00 a day for room and board, and he can earn money to support his dependents. He is able to get settled before he leaves the institution. Other forms of modification could be a suspended sentence or parole to his parole officer. The courts have been cooperative in granting modifications if a rehabilitation program has been set up.

We soon found out that giving the most concentration to trying to find the man a job was not necessarily the best help for him. We needed to know more about him, and do more planning for his future. In November 1968, Tom Shelly joined the unit, and began his assignment as office help and canteen worker. This gave him a chance to get to know many inmates. In a few months, he became the in-take counselor. This was a real need, as we needed to know more before proper treatment or help could be suggested. After one or more interviews by Tom, we would then direct the man to the person most likely to help. By this time, the city had seen the need for more help, and hired a psychologist and a high school teacher. Through this testing and counseling, about 130 men have written their high school equivalent tests, with eighty passing, and have received their diplomas. About thirty have been enrolled in vocational or skills training. Part of a letter written by an inmate to his judge reads, "Your Honor . . . to show my sincereness I have taken steps while being in the workhouse to procure my G. E. D. (high school) diploma. For this, I can sincerely thank Tom Shelly, who interviewed me when I first arrived. Being out at the workhouse has really changed my line of thinking. For one thing, I never want to return, and another, I have had time to think of what I am going to do with this man's future life."

As the treatment program progressed, we were faced with the lack of space and facilities. After checking out some possibilities, we located a crawl space under the dining hall. Excavating this space made a fairly large educational and treatment center. With inmate help, this space now has six counseling offices, one classroom, one testing room, audio-visual, typing, and drafting space.

We know of enough results, even though the percentage may be low, that we must continue and even enlarge our outreach in this type of involvement. Many times, during the interviews, our discussion turned to other areas of life, and gave us the opportunity to talk about our faith, what Christ means to us, or to have a short prayer. Our involvement has changed attitudes in the lives of some inmates, as well as correctional officers, also people in public life. The success or results in some may come much later, and we may never hear about it. We know of men who have become providers for their dependents again, fathers to their children and husbands to their wives, respectable citizens in their community and church, which all had been lost at one time. *C. N. Friesen, voluntary service director.*

Editor, Willard Unruh, North Newton, Kan.

MEDITATION

hree cheers for ecumenical movement

M ALL FOR the ecumenical movement. I mean, since the various hristian denominations are already one in Christ, why shouldn't they ork together more closely?

Of course, I can foresee some problems. For instance, Denomination . is a little off the track—they worship God on Saturday instead of unday. Everybody knows God intended that the Sabbath should be n Sunday. Don't they read their Bibles? The Gospels tell us that esus worshipped on . . . uh. . . . Well, the Old Testament says that od created the world in six days and rested on . . . on. . . . Well, nyway, if we're ever going to work together, Denomination A will just ave to change its day of worship.

And Denomination B is all mixed up on baptism. My church teaches hat we should be baptized as infants, but Denomination B waits ntil people are practically grown up to baptize them. Our stand is ore biblical. Don't they realize that Jesus was baptized as . . . as . . . ? enomination B is stubborn. They'll have to change their teachings.

And Denomination C uses bread instead of wafers at Communion. nyone who reads his Bible knows that when Jesus sat down at the ast Supper with His disciples He used . . . He used. . . . Well, at least, here's no use even *thinking* of any sort of cooperation as long as enomination C persists in using bread instead of wafers. In fact, hey have quite a few ideas and practices that are off base. They'll ave to do a rather large overhaul job before we can work with ach other.

Like I say, I'm all for the ecumenical movement. And I know that ach of the various groups will have to give a little here and there. ut my denomination, fortunately, has the right idea in all these maters. I just hope that the other denominations will be reasonable and ooperative and make the necessary changes so that we can really ork together. *Barbara Jurgensen*

ove in possible ways

E ACKNOWLEDGE, O God, that the church's one foundation is Jesus hrist, her Lord.

And we acknowledge that the walls of that same church are held gether with the cement of love and sensitivity that relates its people one another.

But we confess that what is true in prospect, we must make true in ality. So we pray for grace to love one another in possible ways.

The miracle of our lives is, O God, that we do not need miracles to aintain it. We do not pray selfishly that You would build special ighways just for our convenience; that You would remove all the ests that plague our lives; that You would remove all blocks in our ay; or protect us from natural hazards of mind and body. We do ray, however, as people of Your church, not for special privileges ut for human courage to live faithfully, honestly, and with expectaons and assurance that our lives can make sense, that what we are an be justified in this community of sinners who are becoming saints in the community of saintly sinners, and whose lives somehow adiate from this church into unusual places on this delicate planet hat speeds through the infinite sky.

On this spaceship, plying its hazardous journey through the empty aces that are so full of majesty—on this spaceship, earth, O God, eet us in that rendezvous we call the church. And, there, give us the ourage we need to travel without map or chart, but only with the ompass who is Jesus Christ our Lord. Amen. *Louis Hammann*

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CREDITS

Caver, 185, RNS, 43 W. 57 St., New York 10019. Correction: In Sept. 22 issue, on 569, the credit should have read, Ed Carlin, 1869 Tulpehocken St., Philadelphia 19138.

THE MENNONITE

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A figmeat in the sunflower seeds

This happened several years ago. I tell it now just to clear up a common misunderstanding.

The pastor of the Last Mennonite Church had come to call and look at the pictures on my wall. As we were cracking sunflower seeds and stamping on roaches, he said, "One of my Sunday school teachers told his class that he wrote you a letter to be printed in *The Mennonite* and you refused to print it."

"No such thing," said I. "I never got any letter from him like that."

So I picked up the telephone, and talked to the nonwriting class teacher.

He stammered. "Well," he said, "what I really said was that I would have written you a letter, but seeing the kind of guy you are, you never would have printed it."

I didn't push him any further. When you've caught a fibber in his lair, don't torment him.

But since ideas about the kind of guy I am are largely a figmeat of somebody's imagination, let me tell you what I told my pastor friend as we cleaned up the floor and pushed all the shells under my desk.

We mean what we say, when we say again and again, "We try to use all letters submitted for publication." (See the notice "About Our Letters" on page 595 in this issue.)

In fact, we try not to suppress any responsible article or letter. If any one knows of anything we have suppressed, I would appreciate having information about it and will be glad to give a public explanation, public apology, or whatever is required if we have even given an impression that an item has been suppressed.

Just a few things that come to our office from our readers fail to get printed.

Anonymous letters. Unsigned letters are never published. We don't get many. Over the years, the number has declined from six or seven per year to one or two. We hope this means our people are becoming more open. We never refer in any way to the content of an unsigned letter because we want to encourage people to take responsibility for the things they say. Conversation in the brotherhood should always be two-way. If one wants to criticize his brother, give the brother the chance to criticize him in return. Hit and run just is not the Christian way.

Personal attacks on specific individuals. This is a tough one, I admit. Someone once submitted a letter rejoicing over the fact that a youth leader *had* to get married. Other letters are thinly-veiled attacks on the writer's minister or someone else. We try to avoid this kind of thing whenever we recognize it. We do distinguish between attacks on specific persons and criticism of a class of people. If we have made mistakes here (and we have), it has not been in withholding something from print, but printing too much. That's another subject.

Repetitive material. Sometimes a writer will send us so much material or such long statements that, in fairness to almost everyone, we just have to lay it aside until we have room or we have to make some cuts. No one appreciates having his material cut, but if we have made mistakes it has usually been in not cutting hard enough.
That's another subject, too.

All I'm trying to say is that we really are an open magazine and we really want to allow everyone to express himself as freely as possible. If someone has a concern, we want him to be free to express it in the way he sees fit.

Some, I know, must still assume that we will not print anything that contradicts our point of view. Just because we have published something on, for example, the women's liberation movement, some will assume we're for it, and will not publish anything on the other side. I just can't see why anyone would jump to such a conclusion, but since some still do, we try to get the message across that we are open without being too pesty about it.

And that's about what I told the pastor of the Last Mennonite Church.

"You know what?" he said. "I don't like sunflower seeds." M.S.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:36 OCTOBER 6, 1970

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The Cornfield'' by John Nash

Tate Gallery, London

Tom Skinner

ALIVE TO LOVE

Jesus Christ is exciting. He's where it's at. He swings! And He can turn you on.

FIVE MILES NORTH of midtown Manhattan is a little community called Harlem. It is about two and a half miles square in area, with a population of one million people. I was born in that community into a fairly religious home—religious to the extent that my father is a preacher. That makes me a preacher's kid.

My father held an earned doctorate in theology, but he did not believe some of the basic truths of the Scriptures. He taught that Christ had some good moral and ethical principles we should all seek to emulate; but all the business about God being in Christ and reconciling the world to himself—he didn't buy that.

I rejected Christianity because I could not reconcile it with the kind of community Harlem was. At that time, it was made up of more than 40 percent slums. Hundreds of thousands of people lived in rat-infested, rundown, dilapidated apartments. It was not uncommon for a mother to wake up in the middle of the night and send a piercing scream through the community as she discovered that her two-week-old baby had been gnawed to death by a large rat. The death rate from rat bites in Harlem was forty-four a week.

"Where was the church?" I asked.

While growing up, I came under the influence of a group called the Black Nationalists. They preached black supremacy. They said that any progressive black kid who wanted to get ahead should reject any concept of Christianity, because it was neocolonialistic and out of date. They claimed that the leading exponents of hate, segregation, and bigotry in society were Christians.

They told me, "Get your head washed of anything that the white man has ever taught you, and that includes Christianity."

Entering my early teens, I joined a group known as the Harlem Lords. Within six weeks, after defeating the leader in a knife fight, I became leader of that gang. For two years, I led them in more than twenty-two large-scale fights, and we never lost. I ended up with the same number of notches on the handle of my blade—which meant that my blade had gone into the bodies of twenty-two different fellows.

At that time, I also had the second-highest academic average in my school. I was captain of the baseball team, cocaptain of the football team, and president of the young people's department in my church—so I wasn't too retarded!

Mapping out strategy for a gang fight one night—one that would have involved five Harlem gangs and a bunch of gangs from outside the city—I turned the radio dial to my favorite disc jockey. At nine o'clock, there was usually a station break and a commercial, then the disc jockey would return to the air. But, that night, an unscheduled program came on, and for half an hour a man spoke on 2 Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

I wasn't interested; in fact, I was irritated. I tried to ignore him, thinking he would soon go off the air, but he kept coming through. I was perturbed about his language. He sounded uncouth; he split his infinitives and mixed up his adjectives and his verbs. But what he said came across.

He said that every person born into the human race is born without the life of God; that it is the absence of God's life that causes a man to be what God calls a sinner. This was different from what I had heard. I had been told that sinners were bad people. But here was a man saying that you didn't have to do bad things

From "Decision," © 1970 by The Billy Graham Evangelistic Assn.

Tom Skinner: God called a man out of Harlem and told him to love the world.

n order to be a sinner. Man is a sin-
er not only for what he does but for
hat he is—born without the life of
od.

He went on to say that the reason
esus Christ came to earth was not
erely to be a good moral and ethi-
al teacher, but that Jesus Christ
ame to earth also to bear in His
wn body my sinful nature, to take
pon himself my sins. When Jesus
hrist was nailed to the cross, He
as not just some sort of martyr. He
as bearing in His own body on that
ross, Tom Skinner.

He bore this sinful nature that I
as born with that had warped my
ersonality, that had denied me the
ight to understand myself and to
now who my neighbor was and how
relate to him, and that had denied
e the power to live *life*. On that
ross, He shed His blood so that I
ight be cleansed of every sin, and be
ble to stand in the presence of God
st as if I had never sinned—if I
ould trust Him.

The speaker also said that, three
ays later, Jesus Christ arose from the
ead, not only to prove He had
ower over death, but so that He
uld live His resurrected life in me
nd make it possible, as I stand with
y two feet planted on the earth, for the God of heaven and earth to live through me. The preacher struck home when he quoted John 6:37, in which Jesus Christ said, "And [the person] who comes to me I will not cast out."

Of course, I had some intellectual battles. I considered myself a philosophical realist. I insisted, "I don't understand God. Let me see, touch, or feel God." But, one by one, those arguments were smashed as I began to realize that there were numerous things in my everyday life that I believed and accepted but could not see, touch, or feel. Then I argued that the Bible had been written by men, and men make mistakes.

I had always been taught by my science teacher that you can't draw conclusions without experimentation, and I had never experimented with Jesus Christ. That night, I bowed my head, next to my radio, and prayed a simple prayer: "Lord, I don't dig You, I don't know what You're at, but I do know that I need You. If these things are true, I now give You the right to take over my life."

I saw no blinding flashes of light, no thunder roared, no mountains caved in, I felt no tingling of my spine; but that night, Jesus Christ took up residence in my life. The reason I know is that my life has never been the same since; it has taken a completely new direction. . . .

The following night, I went back and faced my entire gang—all 129 of them—told them I had committed my life to Jesus Christ, and walked out without being touched. That, in itself, was a miracle. The next night, I had the privilege of leading the number-two man of the Harlem Lords to a personal relationship with Jesus Christ.

My message to society is this: Because Jesus Christ is alive in me, all I ask is that you give me the privilege to love you. Not to tolerate you, or put up with you, but to love you. You don't have to love me back. Maybe you can't. But I believe that until we come to the place where all that we are and all that we have becomes totally committed to all that He is, there is no solution to the healing of people.

I offer Christ to you for your consideration, praying that you, too, may find that Jesus Christ is exciting. He's where it's at. He swings! And He can turn you on.

Churches talk evangelism at Ottawa

Jacob W. Elias, Vancouver, prepared the first of two reports on the Canadian Congress on Evangelism.

A COLORFUL PROCESSION of churchmen led by a Salvation Army Band made its way to the grounds of Ottawa's Supreme Court Building for a "service of witness."

As the evangelists marched along the street behind their provincial flags, a lone protester on the sidewalk walked in the opposite direction bearing a sign which read: "Religion causes wars, riots, bigotry, ignorance, opposition to science, and loudmouthed preachers. Be an agnostic."

This was the conclusion of the Canadian Congress on Evangelism, which convened in the nation's capital, from August 24 to 28.

Leighton Ford, in beginning his concluding address, interpreted the procession for the public: "We're here to demonstrate. But our demonstration is one of a different kind. We want to be identified with those who demonstrate for peace, for freedom, and against poverty, but we demonstrate for Jesus Christ."

The Canadian Congress on Evangelism came to birth at the 1966 World Congress in Berlin, where Canadian delegates caught the vision. Six hundred delegates, representing thirty-four Protestant denominations and twelve religious societies, came to Ottawa from all over Canada to consider the work of evangelism in the nineteen seventies. Youth (those under 30) comprised about 30 percent of the delegate body; their impact was keenly felt throughout the Congress.

The Congress schedule was jampacked with lengthy papers and major addresses. Delegates began, early in the week, to clamor for more time to respond to the presentations. Many obected that there was too much "Godtalk," not enough strategy planning. Workshops on several topics provided opportunities in small group settings to grapple with the implications of the evangel. This was a partial corrective for this overemphasis on talk.

F. D. Coggan, the Archbishop of York, captivated his audience with his three major addresses, including one on church renewal. Kenneth Hamilton, professor of systematic theology at the University of Winnipeg, lost many in his audience during his scholarly lectures on secularization and the new evangelism.

Carl Henry, editor-at-large with *Christianity Today*, delivered papers on the theology of evangelism, but will be best remembered for the story which he told concerning his personal pilgrimage. M. Fernand Saint-Louis, a French Canadian radio evangelist, gave a stirring address on the evangelical witness in Quebec.

A significant feature of the Congress was a nightly session called Meet the Press. Arnold Edinborough, journalist and Anglican layman, skillfully and in good humor, chaired these meetings. The members of the press and the delegates were encouraged to quiz the panelists (different for each evening) for purposes of clarification or amplification. Frequently, these exchanges focused on some dimension of the social relevance of the gospel.

Mennonites were not the most vocal of delegates, but they made their impact. Frank Epp's workshop paper on "Evangelism and Visions of a New World," though not read in open session, provoked considerable interest in the press. A "bear pit" sponsored by the youth delegates provided the setting for grappling with the question of war.

The fact that the only Indian delegate to the Congress, Elijah McKay, was representing the Mennonites is also worthy of note.

If there was one prevailing impression that overwhelmed practically all the delegates, it was a sense of gratitude for the fact that such a diverse group could gather to talk about the ministry of evangelism. The total impact of such an experience is difficult to measure.

Old labels on evangelism need changing

Bernie Wiebe, Winnipeg, made the following analysis of the meeting in Ottawa.

The Canadian Congress on Evangelism may well mark several significant points in Canadian church history.

About fifty Mennonite delegates attended this five-day meeting in August. Some six hundred delegates were present to represent forty-six Canadian church groups. Never before has such a representative church body met in Canada.

Things got off to a slow start, but it appeared to me that some historical developments did develop.

Theological labels will have to be revised. Again and again, speakers would try to clarify what they meant by *evangelical.* Some people spoke of *fundamental* evangelical; others of *conservative* or *liberal* evangelical. Finally, one speaker declared that these adjectives are all nonsense.

Somehow, evangelicals had to face rather dramatically, that one theological position is not universally accepted by evangelicals to mean the same thing.

Ecclesiastical labels are also due for reevaluation. In times past, we seemed comfortable with the assumption that mainline churches like the Anglicans, United Church of Canada, and Roman Catholic were generally liberal. Churches like the Mennonite Brethren, Evangelical Baptist, and Alliance were assumed to be generally conservative.

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At the Canadian Congress, some of the most radical dissent came from within the conservative groups. And some of the most striking testimonies of "Early Church Acts" style of evangelism, came from liberal groups.

Most of the six hundred delegates stayed at one hotel. Roommates usually consisted of people from distinctly different denominational backgrounds. Many people were surprised to find how much they had in common with each other.

Early morning prayer meetings were frequently spearheaded by people who weren't even expected to attend such functions.

The term "evangelism was reinstated into church vocabulary, but with some reinterpretation. Firstly, it was encouraging to see that forty-six Canadian church groups could convene at a congress that openly used the theme: evangelizing for Christ. And little time was wasted with attempts to show the irrelevance of evangelism.

Instead, speaker upon speaker encouraged us to become serious about the Christian life, which is basically a life of evangelism. Pentecostals, Baptists, Anglicans, and Mennonites alike endorsed evangelism to include a serious grappling with the great social issues of the seventies. True evangelism ministers to the whole person. Social and spiritual ministry are part and parcel of each other. No Christian can justify one without the other.

A note of caution. Leighton Ford suggested that, too often, we Christians resemble a football team in a huddle. Only we forget to snap the ball and get on with the task.

It is time to break up the holy huddles behind the four walls of our nice buildings. Let's get on the field and move forward!

Homer Nickel and Frank Ediger, Inman, Kansas, applied temporary protection to a roof in Corpus Christi which was severely damaged by hurricane Celia. Mennonite Disaster received a large stock of plastic sheeting from the Red Cross to make emergency repairs in response to calls from 2600 families.

NEWS

Texas city hit by wind Needs volunteers now

On August 3, hurricane Celia hit land just north of Corpus Christi, Texas, with a wind velocity of 160-180 miles per hour. Celia produced tidal waves fourteen feet high and dumped eight inches of rain in some areas. Thirty-two deaths and material damage of over half a billion dollars were the result.

Marvin Hostetler, McPherson, Kansas, a Mennonite Disaster Service regional director, and Henry Z. Friesen, Meade, Kansas, were first to investigate the area for MDS. The following week, twenty-seven volunteers from Oklahoma and Kansas assisted in the cleanup. Other volunteers from Virginia, Pennsylvania, Indiana, Ohio, and Ontario have participated.

Headquarters for the MDS volunteers is in the Prince of Peace Mennonite Church, Corpus Christi. Volunteers are repairing the Mennonite Church at Mathis. General repair work is being done in Robstown and Rockport. At Corpus Christi, a temporary day care center is being erected and repair work is being done on the Mennonite church.

Leadership is presently being provided by Ralph King, on loan from the voluntary service section of the Mennonite Board of Missions and Charities, Elkhart, Indiana, and by Paul Conrad, pastor of the Prince of Peace Mennonite Church. Jim Miller, Edinburg, Texas, served as foreman in the initial stages of the program. Atanacio Paiz, pastor of the Calvary Mennonite Church at Mathis, directs the work there.

Some thirty-five thousand families from seven surrounding counties have registered with the Red Cross for material assistance. The Red Cross, for the first time, is assisting families in securing Small Business Administration loans.

At this point, it seems that all except the hard-core cases will be cared for by the Red Cross by late October, at which time, MDS should also be drawing its work to a close. In the meantime, MDS hopes to maintain a twenty- to thirty-man working force in the area.

Volunteers will need to take with

them towels and soap, a pillow (if needed), and a sleeping bag to use as a mattress on a canvas cot.

Each worker should also take along a hammer, handsaw, and ruler. Each carload should have a competent carpenter foreman, estimator, an electric drill, electric saw, and a power cord.

Carloads of volunteers should clear, before leaving, with Delmar Stahly, Akron, Pennsylvania, telephone (717) 859-1151 (after hours, (717) 859-2193). Upon arrival in Corpus Christi, proceed to the Prince of Peace Mennonite Church, 1802 Horne Road. Telephone number of Prince of Peace Mennonite Church is (512) 853-8554. Paul Conrad, pastor, has a private phone at (512) 853-7931.

Words and deeds

Christmas bundles received this summer by the Mennonite Central Committee for distribution in Bolivia, Haiti, Honduras, Hong Kong, Jordan, and Vietnam total 62,000, five thousand more than last year. Begun in 1946, the Christmas Bundle program has given away 807,000 bundles.

The Poverty Fund recently received a gift of $1300 from the Young People's Union of the First Church, Berne, Ind. Members of the group each sold a day's labor to the highest bidder at an auction to oversubscribe their $1000 goal.

National Bible Week has been set for November 22 to 29. It is being promoted in the United States by the American Bible Society, the Catholic Biblical Association of America, and the Laymen's National Bible Committee.

Today's English Version New Testament has been recorded on fifteen cassette tapes by the American Bible Society for use by the blind or handicapped persons. The recording was made by the late Bud Collyer, a television performer.

Militarism blocks social reform in Brazil

Delton Franz, director of the Mennonite Central Committee's Peace Section office in Washington, provides additional background on the problems in Brazil, an issue reported on in our article on the Mennonite World Conference in our September 15 issue.

The decision of the Dutch Mennonites to abstain from attending the ninth Mennonite World Conference, scheduled to take place in Curitiba, Brazil, in 1972, prompted the European Mennonite Peace Committee (representing France, Germany, Belgium, Switzerland, and the Netherlands) to send a special communication to the officers of the Mennonite World Conference.

The European Mennonite Committee sharpened the issue for us as Christians in the richest of nations with special lucidity, saying: "Many roots of the economic-political problems the Third World is now facing can be traced to Europe and the U.S. But as disciples of Jesus Christ who taught that the kingdom of God is concerned with the spiritual and material needs of all mankind, Christians are always duty-bound to openly identify themselves with the poor and oppressed, and, in cooperation with all people, to work toward a more equitable economic system."

Mennonite Central Committee's director in Brazil, Abram Dyck, described the plight of poverty in Latin America's largest nation:

"Human need in Brazil is an oppressive, omnipresent force . . . I am reminded once more of the story of Lazarus and the rich man. . . . While going down to the corner bakery, one such Lazarus confronted me. There he sat on the side of the sidewalk with his bearded, scrawny face, devouring a hard crust. . . . Here was a man who had degenerated to animal level.

"This problem cannot be solved by tossing a crust of bread to fill his stomach. This approach would serve only in an emergency measure. We realize that when we get down to the roots, we are knocking at the social structure."

And what of those social structures?

Brazil, compared with other Latin American nations, has generally been viewed as less rigid and more accommodating of diverse factions.

While General Medici's objective, as Brazil's head of state, has been that of bringing the country into rapid economic development, it has been attempted by means of excessive torture and terrorism of all elements of dissent. Resistance to the repressive guided democracy is on the rise.

The small military elite allies itself with a small economic elite, further alienating the masses from those in power. The disparity in Brazil, as in Latin America generally, is more and more leading to explosive conditions which cry out to be rectified:

Nearly 70 percent of Latin America's wealth is owned by a scant 2 percent of the people;

Only 10 percent of the landowners own 90 percent of the land;

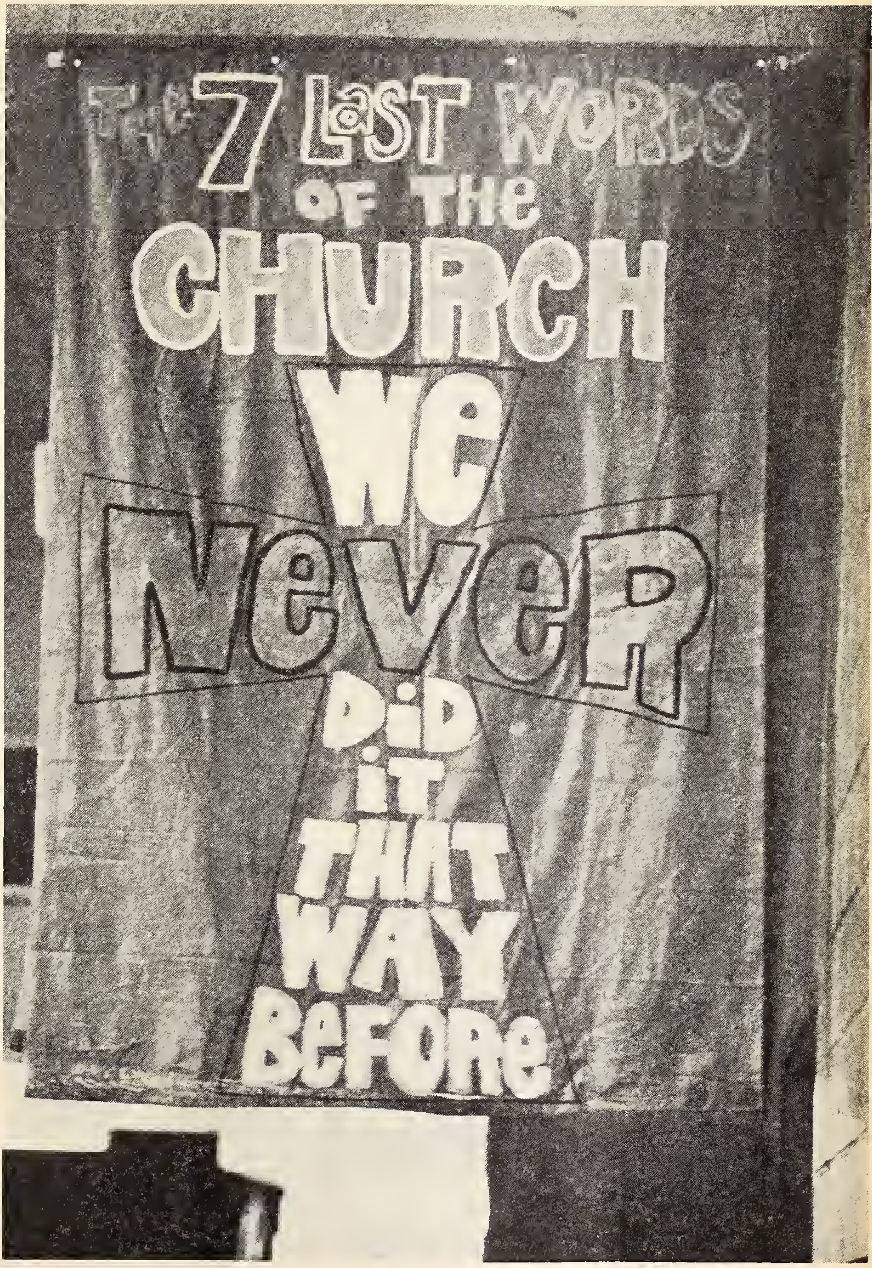
More than one third of the population (50 million adults included) are illiterate;

The average annual income in Brazil is less than $300.

It is impossible to speak of either the elite minority or of the oppressed majority in Brazil, without examining the relationship of these extremes to American foreign policy for Latin America.

Testifying before the Senate Subcommittee on Western Hemisphere Affairs, Ralph Dungan, former ambassador to Chile said, "I do not believe we can effectively evaluate U.S. programs or presence in South America, without considering the way Latin Americans view the United States. The prevailing Latin conception of the United States sees us as imperialist and militaristic in our policies . . . as a society dominated to a large measure by the Pentagon . . . disposed to use that power at will . . . in our own self-interest. This perception is widely shared across the political spectrum."

Many Latin Americans are con-



A banner hangs in the Trinity Baptist Church of San Antonio.

vinced that the U.S. is either actively engaged in promoting militarism in heir region or at least winking sympathetically at the generals. Without U.S. military equipment and without the tacit approval of Washington, hey argue, no coup could succeed.

It cannot be debated that the U.S. showed its eagerness to see the miliary regime come into power in Brazil by recognizing the new government even before the ousted government was out of the country. Further, he financial help given to the Brazilian Government, which dwindled to around $70 million in 1963, was increased to more than $500 million when the generals took power.

Consequently, we have supported regimes that are oppressive of the very people (the poorer masses) whom we profess to be at the heart of our concern. Military governments of one kind or another now rule in Argentina, Bolivia, Brazil, El Salvador, Honduras, Nicaragua, Panama, Paraguay, and Peru.

The American military aid program is, then, at cross-purposes with he work of agencies such as our own MCC. Efforts to strengthen the economic development of these countries s immeasurably weakened by the drain of their limited resources to purchase U.S. arms; resources which could instead be used to augment development projects.

Foreign Assistance programs of the U.S., if separated from military aid, and channeled through multinational agencies rather than used as carrot-and-stick efforts in self-interest, could do much to strengthen Latin economies. Instead, the rich nations get richer at the expense of the poor because the developed countries, particularly the United States, have the political power to impose terms upon he underdeveloped world which are profitable for the rich and impoverishing for the poor.

The extent to which U.S. capital controls Brazilian industry is illustrated in the following percentages: 50 percent of meat industry; 50 percent of iron industry; 56 percent of textile industry; 72 percent of electric industry; 80 percent of pharmaceutical industry; 98 percent of auto industry; 100 percent of oil and gas.

The threat in Congress of altering U.S. trade policy by adding new curbs to imports could further damage the chances of the Latin American economy from developing. If anything, Latin America needs, as Senator Frank Church emphasizes, preferential tariffs. Yet pending before Congress are bills totaling over $1 billion that call for protective tariffs on shoe leather and textiles.

Finally, in appraising U.S. policy in Latin America, the effects of current U.S. private investment tactics must be noted. According to Department of Commerce figures, U.S. private investment results in a $3.8 billion inflow to Latin America but an $11.3 billion outflow from Latin America to the U.S.

This leaves a net flow from poor Latin America to the rich U.S. of $7.5 billion!

Student cell to Atlanta Look for urban group life

About one and a half years ago, a small group of Goshen College students started meeting together to search for what it meant for them to be part of the God movement. As the group continued to meet together for Bible study, worship, and mutual admonition and discernment, they felt called to stay together as a fellowship and move to an urban environment, rather than split up after they graduated from college.

Because many of the members came from Mennonite backgrounds and because much of the impetus for the formation of the small believer's church-type fellowship came about as a result of a college seminar on Anabaptism, the fellowship was interested in continuing to relate to the Mennonite church. The question of the draft status of the male members of the fellowship was discussed and members seriously considered the option of noncooperation. By last spring, however, most of the men had registered as conscientious objectors.

In July, representatives of the group met with the voluntary service department leaders of Mennonite Central Committee to discuss the possibility of the group receiving the sanction and support of MCC. They had decided to move to Atlanta and desired a working partnership with a church agency for those engaged in alternative service.

The Mennonite Central Committee has offered to assist the group, especially those members seeking alternative service.

In looking for a place to live, the group chose Atlanta, because of the educational facilities available, the racial and social climate of the city, and the city and state government situations.

The fellowship focuses its life around the commitment that Jesus is Lord and that this lordship must be proclaimed verbally and through life style. The members are committed to a continual process of discernment with each other to discover what those commitments mean in their individual lives and their life together. Mutual discernment directly affects the process of their decision-making. Instead of each individual trying to arrive by himself at a knowledge of God's will, the members counsel together, making decisions by consensus.

Their concerns are those of Christians everywhere—war and militarism, nationalism, poverty, materialism, and racism — areas in which men and women are oppressed and enslaved. In response to those aspects of American society which alienate and place emphasis on materialistic accumulation and extreme individualism, the fellowship has experimented with a pattern of living which includes sharing of possessions. They maintain two households, one for the two married couples and one for the single men and women.

In Atlanta, initially, the fellowship members will be working in the traditional service occupations such as teaching, nursing, social welfare, and probation counseling, as well as continuing schooling and theological training. Some within the fellowship also plan to become involved in peace work, draft counseling, free universities and other experimental forms of education, community organization, and men and women's liberation.

At least six members of the group are ready to move to Atlanta now. More will join them in December and the rest of the group will move to Atlanta next April.

Words and deeds

European Mennonite Bible School in Bienenberg (near Basel, Switzerland) broke ground for a new dormitory and classrooms in August. Begun in 1950, the school is the only Mennonite Bible school in Europe. It is supported by French, German, and Swiss Mennonites in cooperation with the Mennonite Central Committee which supplies one teacher and one Paxman.

Menno Travel Service is sponsoring three ten-day trips to Israel during the coming winter called Holy Land Highlights. Total tour cost is $559.

Relief goods sent overseas Getting ready for winter

Large shipments of relief goods left the Ephrata Material Aid Center of the Mennonite Central Committee for the piers in Baltimore, Maryland, and Philadelphia, Pennsylvania, during the last part of August. Erwin Siemens, Saskatoon, and Rudy Classen, Beatrice, Nebraska, both working at MCC headquarters reported hauling loads on six consecutive workdays. A total of 118 tons valued at $250,000 was sent to destinations in Algeria, Jordan, and Tanzania.

An inventory of goods shipped consists of twenty-two tons of bedding including approximately 12,000 homemade comforters and quilts, 9100 Christmas bundles, 5700 layette bundles, 2900 bundles for leprosy patients, 10,000 yards of new material, three tons of school supplies, 8000 towels, 500 sheets, sixteen tons of soap, nine tons of canned chicken, five tons of tomato paste donated by the Carnation Company, 1800 sewing kits, seventeen cartons of medical supplies valued at $3000 and fourteen sewing machines.

Harold F. Miller, coordinator for relief supplies in Tanzania writes that the churches need domestic science centers, and that the more successful projects in these centers are invariably related to sewing lessons. Ready-made clothing is expensive in Tanzania, and machines are not readily available for the average housewife. Women who attend the churches' domestic science centers learn to make their own clothes and eventually help support their families by sewing for others. The Singer treadle or hand-operated machines are widely needed and serviced in Tanzania.

The used clothing is en route to Jordan for winter distribution in the East Bank area. Nine thousand Christmas bundles are also going to Jordan as part of the 22,000 requested by MCC staff for distribution there.

"At this time of the year," said MCC material aid director, John Hostetler, "a special effort is made to reduce stateside inventories, to assure arrival of goods abroad in time for the winter months when the need is greatest."

Evangelist talks of sex
Warns against kickbacks

We are living in a sexual wilderness. The theory that sex is fun and can be indulged in for kicks just isn't so, says a well-known evangelist.

"The fact is," says Leighton Ford, "our kicks bring a kickback."

Ford, in speaking to youth in Erie, Pennsylvania, in September, said that there are three philosophies of sex, and the first was that sex is something dirty, something to be ashamed of. Some people actually think that sex was the original sin. But the Bible teaches no such thing. The first sin was pride—sin is trying to play God.

"Don't let anyone tell you," he said to the young people, "that the sex drive is inherently evil. It is a holy, sacred, and wonderful power that God has given us."

The second philosophy that some have toward sex, Ford said, is that "sex is fun — just a toy to play around with—a recreation. But there is one problem," Ford warned. "Our kicks always have a kickback. God has built into us certain standards, as far as sex is concerned.

"Now God is not some sort of killjoy. He is the master designer and He knows how we work. He knows that if we misuse these powers, there will be a moral flashback. If you want to enjoy this power of sex to the fullest, don't misuse it."

For young people who are asking "How far should I go?" Ford had these questions for them to ask themselves:

Is this just a physical thing, or is it also a spiritual expression like God meant it to be?

Am I just using this boy, or this girl, to get a thrill for myself?

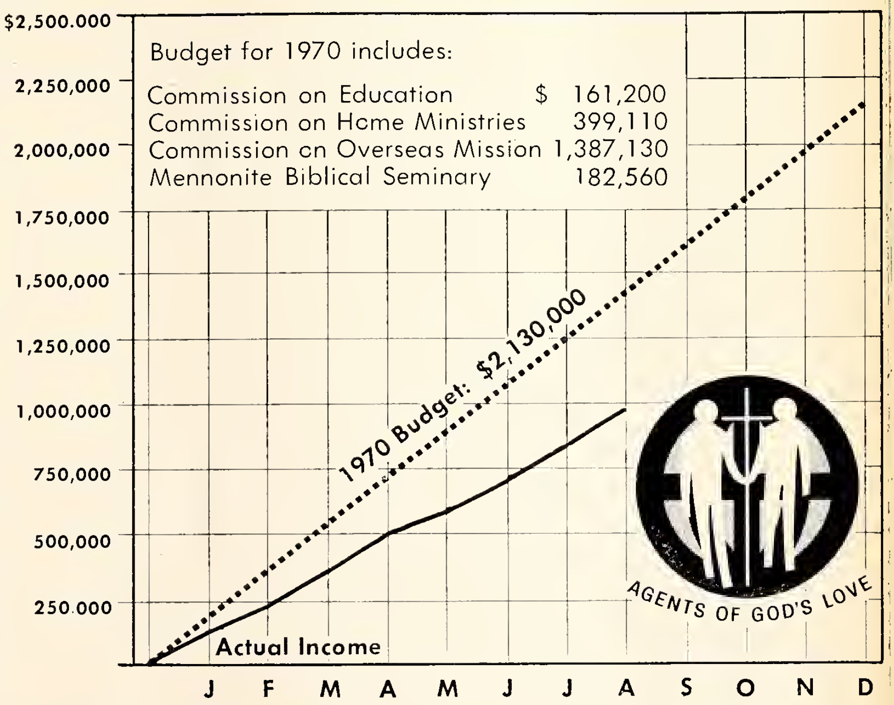
Is our relationship like a habit-forming drug, that I need more and more to satisfy me?

Is this the best kind of preparation I can make for the kind of marriage I want?

Finally, Ford said, the third philosophy to sex is this: "Sex is a tremendous and powerful gift from God . . . it is not dirty . . . it is not a toy. And God has given us this gift for three reasons: to attract a man and woman to each other, to use as a tool to love with within the total commitment of marriage, and to give us the privilege of being subcreators under Him, to bring into existence new human beings that are going to be with God or without God forever."

Ford concluded, "Put this power into God's hands. You can't really begin to control this tremendous drive until Christ comes to live within you." *Crusade Information Service.*

Conference budget—a corrected chart



Budget for 1970 includes:

Commission on Education	$ 161,200
Commission on Home Ministries	399,110
Commission on Overseas Mission	1,387,130
Mennonite Biblical Seminary	182,560

Will the line hit the symbol?

That was my question when we designed this contribution chart last winter. We knew that the solid line which marks the actual income for the General Conference budget would continue to sag below the dotted budget line during the summer.

But we thought we'd make it without moving the symbol, even though the line sagged more in May than we thought it would.

Thus, I was surprised when I picked up the September 22 issue after a return from a vacation trip and the line for August (p. 578) was beginning to point straight at the symbol, even though our treasurer was saying that August had been a good month as compared to August a year ago.

I tried to tell myself that everything was all right. Even a good August might still be slow. But I began to rummage around for the detailed report and discovered that receipts for August were $112,000, which brought our January to August total to $970,313, just a hair under a million dollars, and that was not the way the chart looked. Further investigation showed that the wrong figure had been given to our art department.

So, here is the chart, as it should have been. You will see that we've pulled up our sag just enough so that we won't hit the symbol. Now can we make the solid line hit the dotted line? How about sometime in October or November? M.S.

RECORD

Calendar

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, All-Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Central

Oct. 6—Berne, Ind., First Church, thirty-fourth annual Mennonite Women's Rally.

Eastern

Oct. 11 — Germantown Church, Philadelphia, 2:30 p.m., Anniversary Service for Coming of Mennonites to America, 1683.

Northern

Oct. 18—Henderson, Neb., Bethesda Church, special meeting, Hedy Sawadsky, speaker.

Western

Nov. 8-11 — Moundridge, Kan., Eden Church, fall meetings, Bill Detweiler, speaker.

Marriages

Delvyn Epp, Bethesda Church, Henderson, Neb., and *Lucille Kroeker*, Parkview Mennonite Brethren Church, Hillsboro, Kan., on Sept. 19.

John H. Griffen, Saint Charles Ave. Baptist Church, Fort Worth, Tex., and *Frances Kaufman*, Eden Church, Moundridge, Kan., on Aug. 23, at Gulfport, Miss.

Stanley Jost, First Church, Newton, Kan., and *Marilyn Stirtz*, Presbyterian Church, Topeka, Kan., on Sept. 12.

Kent Kinsinger, Ebenezer Church, Bluffton, Ohio, and *Trina Reichenbach*, Grace Church, Pandora, Ohio, on Sept. 19.

John Klaassen, Emmaus Church, Whitewater, Kan., and *Edith Harder*, Garden Township Church, Hesston, Kan., on July 28.

Mark Meinke, Bonner Springs (Kan.) Bible Church, and *Ruth Wedel*, First Church, Aberdeen, Idaho, on Sept. 11.

Keith Preheim, Salem Church, Freeman, S.D., and *Joyce Richert*, on Aug. 21.

John Pyle, Dover, Ohio, and *Jo-Anne Smith*, First Church, Sugarcreek, Ohio, on Sept. 12.

Harvey Quiring, Bethesda Church, Henderson, Neb., and *Judy Hight*, Immanuel Lutheran Church, Schleswig, Iowa, on Sept. 19.

Orville Rutschman and *Naomi Unruh*, First Church, Newton, Kan., in Bethel College Church, on Aug. 11.

Hal W. Sanders, First Baptist Church, Protection, Kan., and *Catherine Mae Stucky*, First Church, Burns, Kan., in United Methodist Church, Peabody, Kan., on Aug. 22.

Vito Scaroti, Long Island, N.Y., and *Linda Schlegel*, East Swamp Church, Quakertown, Pa., on Aug. 22.

Daniel D. Schrag, Eden Church, Moundridge, Kan., and *Krystine Hiebert*, First Church, Newton, Kan., on Sept. 18.

Fred Stauffer and *Larraine Adrian*, in Hereford Church, Bally, Pa.

Dwight Thiessen and *Connie Libertus*, both of Emmaus Church, Whitewater, Kan., on Sept. 12.

John Voth, First Church, Newton, Kan., and *Mona Klein*, Eastmon United Methodist Church, Marion, Kan., on Sept. 19.

Marcellus Wall, Mennonite Brethren Church, Henderson, Neb., and *Joyce Kliewer*, Bethesda Church, Henderson, Neb., on Sept. 12.

College football

Bethel 22—McPherson 19
Adrian 13—Bluffton 9

Deaths

Marie Goertzen Adrian, First Church, Mountain Lake, Minn., was born Jan. 1, 1895, and died Sept. 17.

Joey N. Gehring, Eden Church, Moundridge, Kan., was born May 21, 1950, and died Sept. 20, in an automobile accident.

Laura Gerber (Mrs. Amos), charter member of First Church, Sugarcreek, Ohio was born Jan. 16, 1885, and died Sept. 11.

R. Milo Gruver, First Church, Wadsworth, Ohio, was born April 20, 1895, and died Sept. 1.

Bernhard W. Harder, Emmaus Church, Whitewater, Kan., was born July 30, 1877, at Whitewater, and died Aug. 12. He was ordained to the ministry in 1902, served the Emmaus Church for thirty-seven years, and was an officer of the Western District Conference.

Jacob R. Lohrentz, Hebron Church, Buhler, Kan., was born Mar. 13, 1891, and died Sept. 3.

Jacob B. Schmidt, Alexanderwohl Church, Goessel, Kan., was born Jan. 30, 1897, and died Sept. 11.

Evelyn Gering Senner, Salem Church, Freeman, S.D., was born Feb. 5, 1907, and died Sept. 17.

Peace cannot survive in a world half-fed and hungry. . .
J.F.K.

Ministers

Nick Dick, Alberta, Canada, was installed as pastor July 26, at the Bethehem Church, Bloomfield, Mont.

Robert Suderman is serving as inerim pastor of First Church, Newton, Kan., for one year. A commissioning service was held on Sept. 6.

T. A. van der Smissen has resigned as pastor of First Church, Burns, Kan.

Workers

Anna Baerg has had a term of service to the Hopi Indians which spans twenty-five years. As a missionary to the area of Old Oraibi, Hotevilla, and Bacabi, she has the longest term of service of the members on the mission staff. Born in Aberdeen, Idaho, she attended Freeman Junior College and graduated from Bethel College in 1945. In 1944, she had taught daily vacation Bible school in Arizona, and she returned there after graduation to begin her work among the Indians. Difficulties of many types accompanied her work. She is presently attending a Baptist seminary in Denver and may return to Arizona upon request of Hopi leaders.

Greg and Mary Lou Clemens, Eden Church, Schwenksville, Pa., and Springfield Friends Meeting, High Point, N. C., respectively, have volunteered to Mennonite Central Committee for a two-year teaching assignment in La Poile, Newfoundland. Both are graduates of Bluffton College, where he received a bachelor of science degree in social work, and she has a degree in biology.

Phyllis Friesen, Eigenheim Church, Rosthern, Sask., is serving a one-year voluntary MCC teaching assignment in Hopedale, Labrador She attended the Swift Current Bible Institute at the University of Saskatchewan.

Quinton Friesen, Bethesda Church, Henderson, Neb., son of Mr. and Mrs. John R. Friesen, Geneva, Neb., is serving a 1-W service assignment at Methodist Hospital, Hopkins, Minn.

Frieda Hildebrandt, Steinbach (Man.) Church, is serving a one-year MCC teaching assignment in Hopedale, Labrador. She attended Elim Bible School and Canadian Mennonite Bible College.

Mr. and Mrs. Henry A. Kliewer, after working as missionaries among the Hopi Indians for twenty-four years, are beginning new vocations in Flagstaff, Ariz. An idea which began several years ago is taking shape in the House of Hope Rehabilitation Program, which houses men undergoing vocational rehabilitation. In the venture, which casts Henry as general director and his wife Hannah as cook and housekeeper, they provide a number of services to the men, including three meals a day and a sack lunch for those working or learning a skill. They want to provide a shop in the basement so that the men can further their knowledge in such areas as furniture refinishing and similar handiwork. During some evenings, they plan to show films that are educational or just enjoyable. In the early months, they are struggling financially because not enough men have joined the program, but they foresee that the project will become self-supporting. Costs for sponsoring the residents are paid for by such agencies as the Arizona State Rehabilitation Division.

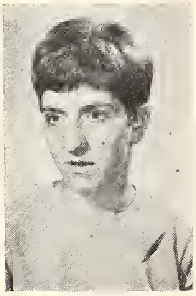
Wayne Miller, East Swamp Church, Quakertown, Pa., is serving a voluntary assignment at Children's Center, Laurel, Md.

Fred and Sharon Wall, Gospel Church, Mountain Lake, Minn., are serving a two-year voluntary service in Newfoundland for MCC. He is a graduate of Mankato State College where he received a bachelor of science degree in elementary education. She attended Grace Bible Institute and was graduated from Mankato State College with a bachelor of science degree in business education. They will teach in Port au Bras School.

Annie Weier, Bethany Church, Niagara-on-the-Lake, Ont., is serving a one-year MCC teaching assignment at a day care center in Toronto. She is a graduate of Hamilton Teachers' College, Canadian Mennonite Bible College, and Bluffton College where she received a degree in psychology.

G. Clemens

M. Clemens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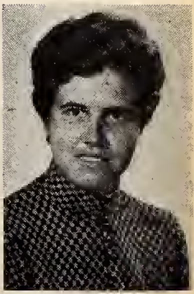
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LETTERS

Can a Mennonite win?

To the Editor: For the first time, Mennonites of all branches are being offered an opportunity to vote for a candidate for Congress [Fourth District, Kansas] that represents by background, training, and conviction what constitutes the basic tenets of the Mennonite faith as nearly as that faith in its social application has ever been defined. Nor has he played down this background but he has on the contrary proudly made it known. His basic credo has been reflected in his platform which strongly favors the rescuing of our natural resources from pollution, the transformation of our crime-breeding urban ghettos into dwellings fit for human habitation, the speedy end of U. S. participation in the Southeast Asian War, and the restoration of the control of Congress from the Pentagon to the people.

Two questions will be put to a test in the coming election in November: Can a member of the Mennonite church win an election in a district that contains large concentrations of people of similar religious faith and, what is probably more important: can an intelligent and dedicated young Mennonite count on the support of the people of his own denomination, especially when his platform is as nearly as possible a reflection of what the Mennonites have historically claimed as their social credo? Certainly, the issues we have championed as a historic peace church and which we equate with our Christian faith should transcend all other political loyalties which have bound us in the past.

The question is not—Can he win? We know he can if he gets enough support. The greater the support we give to candidates of his political convictions the sooner we shall turn the tide of political action from the murderous military action in foreign affairs to constructive social action on the home front. For this reason, I shall vote for Jim Juhnke.

Juhnke is young, knowledgeable, and of sincere conviction. His writing and speeches indicate a superb scholarship on the great national issues of the day. Let us put him in Congress to voice his convictions and ours as well. *Curt Siemens, Buhler, Kan.*

Sept. 9

Memories of three Wedels

Dear Editor: The article by Mrs. Jake Lettkeman of Wetherford, Oklahoma, in the September 15 *Mennonite* brought back to me memories of my childhood. Rev C. P. Wedel was also an uncle of mine. He was also a next-door neighbor of ours, as we say now especially in town.

You know how those immigrants from Russia settled here in Newton, Kansas, area in villages as they had lived in Russia. That is, near relatives or brothers and sisters settled on one section of land is how it was in our village. My parents, Peter Pankratz, were the most northerly of the Alexanderwohl settlement, and they called their village Springfeld. It was one full section of land with the houses built on the west portion of it. They bought one hundred and sixty acres per family, except the Wedel's and Wiebe's bought one of the hundred and sixty acre divisions together. The boundary lines ran from west to east on this section. Starting from the northwest corner, our home was the first in the row of the homes. Then consecutively the C. P. Wedels, Rev. Peter A. Wiebe's, Rev. Heinrich Goertz's and the furthest south was the Jacob Pankratz's home. The houses were set back from the west road about as far as the length of a city block, a well-used path was on the east side of the houses extending the full-length of the village. . . .

C. P. Wedel's second wife was my father's youngest sister, Eva. And his first wife (I do not remember her given name) was a sister to P. A. Wiebe, and the mother of C. H. Wedel, P. H. Wedel and Anna (Mrs. John Berg). The wife of Heinrich Goertz was my father's sister Sarah. And Jacob Pankratz was my father's oldest and only brother. That is the relationship of those living on that section and called Springfeld. However, the Wiebe family moved away from that row of the original settlement but what year it was I have no memory.

My memories of C. H. Wedel go back to the years when I and the neighbor boys were about eight, nine, or even ten years of age. Our school was three quarter's of a mile east from our house. During the three summer months, we had Sunday school meetings in the afternoon in the schoolhouse. C. H. Wedel had been to school in some eastern states. While home for a summer vacation, he came to Sunday school. He was asked to speak to the gathering, and then also spoke to us children. Just imagine this bunch of small boys listening to him telling a story of a Rescue Mission in a big city. One of the men working in that mission walked along a street and met a small boy, maybe our own age. He was homeless and sick. The man asked the boy whether he would like to go to a place where he could get something to eat and a bed to sleep on. As the boy wanted to start on his way to that place, the man asked him whether he had a password because he could not get in without a password. The boy did not know the password so the man told him to just say "John 3:16." As the boy came to the mission he was asked for the password. So the boy said "John 3:16" and he was taken into the mission house. That night, the boy's fever got so high that he became delirious and kept on repeating "'John 3:16," over and over again. This made the occupants of the mission house get their Bibles out from under their pillows and read the wonderful words: "For God so loved the world that he gave his Son, that whosoever believeth in him should not perish but have everlasting life." This brought many to believe in Jesus Christ. That story gave me the ability to remember the words, of the verse whenever "John 3:16" was said or if the verse was recited I knew where it was to be found in the Bible.

Now, as to Peter H. Wedel, he also attended school in the east preparing for mission ministry service. When he was ready to go to the mission field he came home with his wife. There was great joy and praise. He taught his young brother a song: "Whosoever will may come/ Shout, shout the sound/ All the world around/ Whosoever will may come." This song was on sheets of paper and the brother brought some to school. So we all learned to sing it. It was a great thing that he and his wife would go to the country where Livingstone had worked and did some exploring. Later, while at the mission, after sometime, Peter contracted that African fever. They started for the homeland but on the middle of the sea he died. He was buried right there at sea. When the news arrived it was an awful shock, especially for Uncle Wedel. I remember my father saying they were concerned whether his faith in God would be strong enough to accept this tragedy.

C. P. Wedel was a schoolteacher and minister. However, he was not the elder of the Alexanderwohl Church. That was Jacob Buller who brought the group over from Russia and was elder till his death. I remember Buller as a tall man, with a low and very loud voice. When the Goessel Mennonite Brethren Church was built, C. P. Wedel was elected its elder. He was a beloved man among us. I see him, yet, as he spoke on Christmas evening in our school. And how sincere his prayers were, wringing his hands constantly, as he stood praying, as if to emphasize each word. Another interesting incident for us boys was when Uncle Wedel had made a trip to survey the missions among the Indians of Oklahoma and Arizona. He brought home some ears of totally blue corn. We spoke of it as Indian corn. *Gerhard G. Pankratz, 608 E. Broadway, Newton, Kan. 67114.* Sept. 18

Not in the red letters

To the Editor: I am not a Mennonite, but for almost seventy years, I have been reading God's word, the Bible, and trying to walk the straight and narrow way as a follower of Christ, and have often been called or pulled back on the path.

Your paper comes into the home where I am staying and I read some of it. On the back cover of the September 8 issue, there is an article entitled "Risk of Being the Last Generation" by C. J. Dyck, saying that, in Matthew 3:9, Jesus said to the Pharisees and Sadducees certain things. Does the author have a red-letter Bible or New Testament or has he failed to read the first eight verses of the third chapter of Matthew, that he does not know that it is the words of John the Baptist that are quoted?

The same statement is made in the Adult Quarterly on the lessons for September 13. How can anyone teach the Bible if they do not know it? If the blind lead the blind, shall they not both fall into the ditch? Are there not enough ones that read the Bible to rebuke or correct preachers and teachers when they misquote the Word of God? Have you been trying to see if there are still a few that still read the Bible?

You will find this hard to read as I have to read with a reading glass and I wrote mostly by guess and I never was good at spelling or grammar. I did not have the chance to go to high school, as I was a poor girl who was left fatherless at fourteen months. But from eight and one half to almost twenty-one years, I lived in the home of a God-fearing grandmother, who tried to bring me up in the right way and was not allowed to run wild. *Mrs. Stella Gerber, Box 172, Route 1, Versailles, Mo. 65084.*

Sept. 23

Privileges of churchgoing

To the Editor: I am voicing a concern about the problem of regula church attendance. This problem faces every Mennonite church and others People want the privilege of church membership without the responsibility of at least consistent church attendance. I don't mean you miss one or two Sundays; this is normal. There are emergencies that arise that make it impossible to gather together sometimes.

We should look at the positive value of consistent church attendance. We gather together each week to listen to God and to our brother. The time we allot to different interests in life determines the depth of our relationship with a living Lord and Savior Jesus Christ. We should look upon church attendance as a privilege. Sunday morning is set apart. That time is freed for religious growth and stimulation. But Sunday is constantly being taken over by industries and stores that operate a seven-day week this affects many when they cannot gather together to worship because they are earning their daily bread Recreation and pleasure pursuits seem to entice many to put off going to church, when it is easier to do something else than giving God worship

In a small church, this problem can be seen more readily than in a larger church, which if a few are gone, people don't miss them. This affects the Sunday school program of the church, is it worth running classes where there are two students?

Consistent church attendance should be made a part of one's commitment to Jesus as Lord and Savior. The time we spend in gathering together in the name of Jesus is time well spent! It enriches our spiritual need for growth and development in God's grace. We should count it a privilege that we can gather together, unhampered by state regulations. Let us use this freedom for greater service to God. Go to church, get acquainted with God and your brothers. By this experience, we orient our lives in doing God's will on earth. Maranatha *James Arn, 203 W. State St., Trenton Ohio 45067.* Sept. 24

Dave Pomeroy

Symbol of a resurrection hope

SOMETIMES THERE IS value in waiting to see a critically acclaimed picture until after the initial wave of acclaim has died down. *Z* was released last year to near-unanimous raves, and despite being foreign-language and political in content, it is now playing across the country. It well deserves this kind of exposure, for it is a technically excellent and tension-holding experience; but I will want to enter one caveat about film as a political medium.

Z is a symbol for the resistance in Greece which signifies, "He is alive." In the film, it refers specifically to an assassinated Eugene McCarthy-type deputy minister (Yves Montand), although it is also a universal symbol of resurrection hope. Indeed, the strongest feature of *Z* is that characters and symbols are universalized without losing their particularity—perhaps the most difficult and easily misused technique of any art form.

This particular-universal dynamic is most evident in the character of the murdered man's wife (Irene Pappas). She appears in only a few scenes, with few lines, but is quickly established as a grieving widow, despite the inferred problems of their marriage. Yet, through the excruciatingly beautiful expressiveness of Miss Pappas' face, she encompasses the suffering of women who must stand by while their men act upon their consciences. She also embodies hope unfulfilled, for when, toward the end, a companion rushes to tell her that the plot has been uncovered and the responsible officials are being indicted ("It is as though he were still alive"), Miss Pappas simply turns away. We realize, through her, what we then learn quickly in journalistic terms: that, for the moment at least, this is false hope.

Montand is a charismatic figure addressing a peace rally. Several levels of military and governmental officials conspire to have him killed at the rally and then squelch any investigation by claiming it to be an accident. Only through the scrupulous investigation of the magistrate in charge of the investigation (Jean- Louis Trintignant) are the varying degrees of culpability uncovered.

Greece is never mentioned, and the film itself is a French production magnificently directed by Costa-Gavras. Yet, prefaced as it is by an intention ("the characters and events are *not* coincidental with characters and events in real life") and based as it is on a Vassilis Vassilikos' novel about the 1963 Lambrakis affair in Greece, shortly before the take-over by a military junta, *Z*'s intentions for particularity of time and place are obvious. Costa-Gavras does not stress the particularity, however, and by so doing *Z* relates to any situation in which polarization is occurring around national aspirations and goals. Part of the reception *Z* is receiving here must surely be because of its direct applicability in many respects to our own situation.

At the beginning, a medical analogy is offered by the military officials as rationale: those advocating peace and bomb-banning are germs infecting the healthy body of society. Attackers of these advocates are thus enabled to see themselves as antibodies cauterizing the effects of dis-ease. Such an analogy is effectively dehumanizing, and thus the efforts of the peace advocates to appeal to reason are futile: you don't reason with a germ that is destroying your body. *Z*, among other things, is a case study in the efficient use of political propaganda.

The caveat I would enter is whether film utilized as a political medium can actualize its potential as an art form. The camera is basically an objective instrument, and editing which has as its goal editorializing tends to subvert this objectifying principle. A few years ago, *The Battle of Algiers* demonstrated that film could work as an art form in a political situation. This was largely due to the documentary style of that film.

Z also effects a semidocumentary style, but it veers perilously close to simple propagandizing through using a good guys-bad guys syndrome (the irrelevant homosexual proclivities of one of the assassins). The film is rescued from this danger, though, by its universality: the good guys and bad guys are actually those whose life style operates from an informed conscience as over against those who capitulate to a corrupt governmental system for survival. Fear is the animating principle for the latter, and one of the most trenchant aspects of *Z* is that fear is never obvious, only the manipulative, behind-the-scenes, motivating factor.

Trintignant, as the investigator, is the key figure, for it is his integrity that holds together all the pieces. In the most important scene of the film, the executive prosecutor offers him a compromise governmental proposal and then tells him to act upon his conscience—implying that conscience should let him accept compromise. The camera lingers on Trintignant's face, and for a few moments, we honestly do not know how he will react to these conflicts of internal and external pressures.

Z is, in a way, a pictorialization of James Russell Lowell's still insightful words: "Truth forever on the scaffold, Wrong forever on the throne." But the mentality of *Z* will not yet allow it to accept Lowell's next line: "Yet that scaffold sways the future." It is, at best, a deferred hope. There is as yet work for all of us to do who believe in conscience and integrity.

Z - A French production produced and directed by Costa-Gavras, 125 minutes.

MEDITATION

He soaked up our meanness

At the cross, God absorbed our hostility. He soaked up our meanness without bouncing it back.

What if God would have used law-and-order on us rebels? He would have sent us all to hell—to be confined forever in the penitentiary of misery and selfishness. What if God would have played it safe by just tolerating us on this spinning speck and not bothering to get involved in our mess? We would have made our own hell of torture, right here. But He dared to come close enough to get hurt. He came to our side of the tracks. Yes, He came knowing in advance His bloody, shameful execution. And He calls us who would follow Him to move into the tension centers and there to take up our cross, to soak up the meanness around us and return love instead.

Grace is not just God depositing some brownie points, free to our account, in His ledger. Grace is not just God erasing our bad record. Grace is God opening himself to us—God extending toward us His helping hands of love, the same hands we pierced in hate.

We cannot pump up such love from within us. Unplugged from Jesus, I cannot love my enemy.

If I love those who love me, if I don't gossip about those who don't gossip about me, if I stick up for those who stick up for me, is that anything special? What difference from a non-Christian? None!

To love the enemy, in other words, for me to care about and to help the person who can't stand me or the person who rubs me the wrong way, even when I feel like giving him a tongue-lashing, this is God at work in me. *Donald Schrader*

Held in God's hand

Sheng-Ming Liu is a primary school teacher in the village of San Jan near Hwalien among the mountain tribal people of Taiwan, and an active member of the Meilun Mennonite Church.

History repeats itself. Moses brought the children of Israel through the Red Sea. The sea was in front of God's children and the enemy behind them.

It was in the fall of 1949 on the Chinese mainland. Many people were fleeing for their lives because the communists were coming. My family—my father and mother and me in their arms (I was only 4 years old), were together among the people. Soon the sea was in front of us and the sound of bullets in our ears. How dangerous it was!

The last ship that was to escape from Shanghai to Taiwan was full of people. The dock was also crowded with people and our family was at the back of the crowd. Everyone wanted to get onto the ship, but how could so many get on? My father and mother believed even then that our God is a God who cares—even in great danger.

Suddenly the ship began moving away from the dock. Many people shouted, "The ship is leaving!" In a few minutes nobody was left on the dock, except my family, because everyone else wanted to try to find another ship and flee for their lives.

Wait! Was the ship really leaving? No, it must be a wonderful miracle from our Lord, my parents thought, and they hurried close to the waterfront. "God, if You want us to stay here in China and not go away, we will obey You," they prayed.

After a few minutes the ship turned back and came close to us. For what reason, nobody knows. My father was tall and he climbed up into the ship and pulled mother and me up with him. A few minutes after we were safely on board, the ship again started out to sea.

Do you know who is in God's hand? I and my parents.

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*Supplemental reading for the Sunday school lesson of Oct. 11, "New Life in Christ."

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Reflections on a mote and a beam

Peter J. Ediger

From Matthew 7 and September 1970

In a barren desert
three planes are blown to bits
and men and women and children
are held as hostages
and we are appalled
at their inhumanity.
Of all the nerve!
Destroying our planes
and threatening the lives of people
unless their demands are met!

Over a jungle village
thirty planes drop tons of bombs
and men and women and children
are hurt and killed
and we are apathetic
at our inhumanity.
Of all the nerve!
Taking our planes
and destroying homes and crops and people
unless our demands are met!

"Why do you see the dynamite in your enemy's pocket
but do not notice the bomb in your own?
Or how can you say to your enemy,
'Take that dynamite out of our planes,'
when your planes are full of bombs?
You hypocrites! First, cease using your bombs;
and, then, you will be in a position to object to your enemy's dynamite."

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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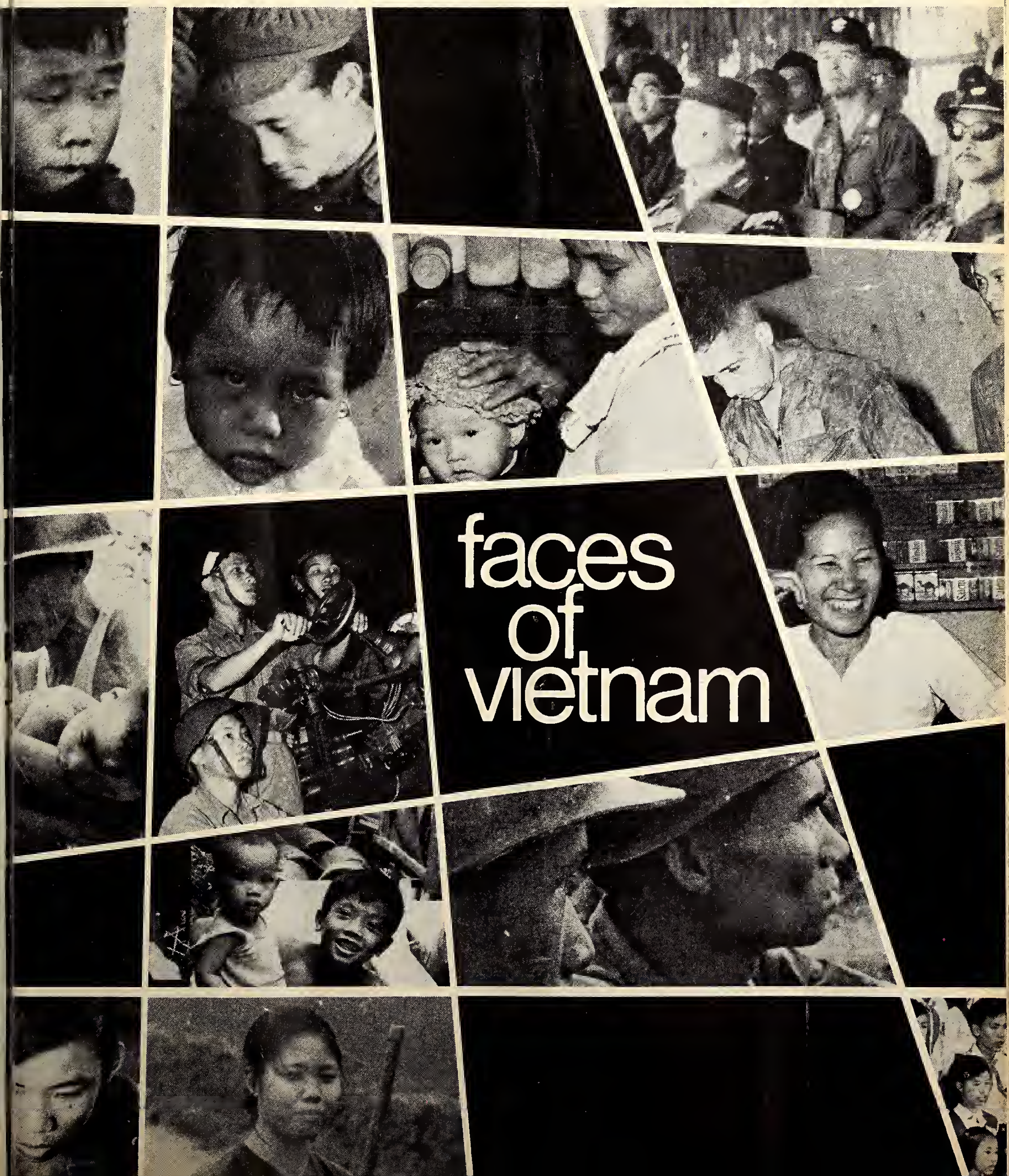


faces of vietnam

Vietnam and the politics of repentance

James C. Juhnke

Of all the painful sacrifices offered up in the Vietnam War, none is more compelling in its demand for meaning and for deeper explanation than the sacrifice of human life.

Men have died in this war. Hundreds of thousands of men, women, and children have died. That is the stupendous and staggering fact.

We knew the men who have died. They were our beloved brothers. They were our sons, our husbands, our best friends. We know that these were honorable and upright men and that they would have preferred to live but they were willing to fight and to die for a cause greater than themselves.

What can we say of their deaths? To what purpose have they died? What can we do at their funerals more than weep, and weep yet more?

Men become silent in the face of death. In quietness, a nation has gone to its churches to pay its respects to men gone too soon. In stillness, Washington watched a procession as each person carried the name of an American who had sacrificed his life. There was solemnness as bells tolled for men, women, and children on all sides of the war who died without really knowing why.

Even now, many Americans literally do not know why we are fighting. Vietnam is remote, on the other side of the world. Present North Vietnamese leaders are too obscure to be convincing devils like the demon of the Second World War, Adolf Hitler. American soldiers in this war speak most often of doing their job well and going home—not of engaging in a glorious enterprise which makes all life meaningful. We are told it is a war against communism, but both Russia and China gain relative advantage as the war drains American resources and morale.

Because we are an unconvinced and disunited nation, the question of the meaning of death in Vietnam is doubly difficult and doubly urgent.

In November of 1863, President Abraham Lincoln faced an American nation even more tragically divided than is our country today. The deaths of heroic soldiers on Civil War battlefields cried out to heaven for meaning as insistently as do the deaths of soldiers and villagers in Vietnam today.

Lincoln was never closely identified with institutional religion. In his youth, he had been known as a freethinker. But under the pressure of the Civil War and its awesome sacrifices, he was driven toward a providential view of history. In his Second Inaugural Address shortly before his assassination, he came to see the war agonies as the judgment of a righteous God upon a nation which refused to repent for the evil of slavery.

Lincoln's sensitive wisdom applies to us in these latter days. The trials which have been visited upon this nation in the war in Vietnam may contain the judgment of God for our failures to be true to His will. In the words of Genesis . . . "whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image" (9:6).

Our war suffering is a product of our mistaken priorities. America has a grander commitment to keep than that of policing the world.

Our national covenant contained no clause obligating us to spend billions of dollars piling overkill upon overkill. America's destiny lies rather in the direction of what Lincoln called a "new birth of freedom." It lies in the direction of equality of opportunity for all citizens. It lies in the direction of dignified jobs, excellent education, decent housing, and self-respect for all Americans. It lies in the direction of purposeful government in which all citizens can take part and take pride. It lies in the direction of world leadership for the social and economic development and modernization of nations, everywhere

Let us not wonder if the failures to keep this commitment, to be true to our appointed destiny, have brought the fires of retribution upon our heads

How, then, are we, as a nationa community, to find meaning in the deaths of those who have made the ultimate sacrifice in Vietnam? Tha meaning must come through our own dedication to fulfill the great tasks which remain unfinished. We mus resolve that if these have died, it is ever more urgent that we resolve to promote ceaselessly those higher ideals which should guide our nation. We must not tire in our efforts to build a new society, a new community which is grounded in the fundamental values of American democracy and our Judeo-Christian heritage

The leaders of most major Protestant churches met recently in New York and adopted a statement to the churches on the war. They called fo a revision of assumptions about the Indochina war in a mood of "national repentance." They warned tha the mindless pursuit of a distorted vision of so-called national honor can result in unnecessary "human sacrifices to national pride."

They said that in the present crisis "We need to discern God's judgmen and hear His call to repentance and amendment of our ways."

American involvement in Vietnam was a product of intensely moral behavior. We had a moral obligation to stop communism whatever its form and we felt the moral urgency wa great enough to justify great sacrifices. In a real sense, we were too moral.

But now that the costs of the wa have become so incalculably tragic the moral argument turns agains

Jnited States' policy. We find our wn atrocities embarrassingly meaured against what might have hapened in our absence.

The moral issue, then, is clouded or most Americans. Most Americans annot be persuaded to withdraw from ietnam because the war is immoral. Vhat is emerging, however, is the ossibility of a consensus for withrawal from Vietnam in which the ehavioral political scientist, the neorthodox theologian, and the liberal olitician, as well as the average merican, can agree. We can all gree that our policies must be turned round, that we must move in a diferent direction.

And that idea is the core of the oncept of repentance.

A call to national repentance may vell be the keynote to a brighter fuure for our country. But repentance s not easy, nor is the role of the rophet who calls a nation to reentance, they do well to keep some varnings in mind.

First, we all bear responsibility for ur present national tragedy, our naonal crisis. None among us is withut sin. We have acquiesced in this var. We have paid for this war. We ave been silent until we perceived hat the United States could not win clear victory in this war.

We have no basis for self-righteous udgment upon our countrymen or pon our government leaders. Our all to repentance must be suffused vith the strength of humility. We help ur country most when we speak not n bitterness, but in sadness and firmess toward a mending of our ways.

Second, we need not look for easy r simple solutions to the impasse of ilitary and political policy in Vietam. It was an oversimplified view f communism and nationalism which d to our miscalculations in Vietam. The United States Government eacted to a communist monolith vhich was no longer a monolith. We ailed to work with the trend of ationalism and independence in Vietam, to identify and support the leadrs who were *both* anticommunist *nd* dedicated to land reform, economic development, and honest democracy. We based our Indochina policy on a mistaken domino theory which ignored the unique social, economic, and political conditions in different countries.

But we solve nothing by substituting one wrongheaded simplistic solution for another wrongheaded simplistic solution. The so-called doves should not make the error of imagining that a communist take-over in all of Vietnam would be greatly to be desired. We should not imagine that the Vietcong, if they came to power, would establish a government of democratic freedom in Vietnam. Perhaps the doves in America have so long been critical of American policies that they have weakened in their capacity to criticize the excesses and totalitarianism of the enemy.

We ought to realize, however, that the Thieu-Ky government we now support and defend in Vietnam, is not likely to win the support of the people necessary to achieve political stability. In our great national debate presently going on over the military success or failure of the Cambodian invasion, we should not forget that the political stability of the South Vietnamese government depends upon more than keeping militarily afloat.

Even now, many Americans literally do not know why we are fighting. Of all the painful sacrifices offered up in the Vietnam War, none is more compelling in its demand for meaning and for deeper explanation than the sacrifice of human life.

The Thieu-Ky government is a repressive military dictatorship. It was elected in a rigged election which nonetheless gave it only one third of the votes. The man who won second place in that election is now in jail, as are some one hundred thousand other political prisoners, many of whom are being held without trial. There will probably be no peace in Vietnam as long as the Thieu-Ky government is in power. Nonetheless, our distaste for that government should never be allowed to imply a preference for communist alternatives. We should oppose totalitarianism wherever we see it.

In the light of our unattractive alternatives, we ought to give greater attention to the possibility of a "third force" government in South Vietnam. Alfred Hassler believes the third force already exists and that it is a viable alternative. We should explore such possibilities in great depth. We should also reexamine the popular assumption, based on the notion that our enemies are devils, that our withdrawal from Vietnam would necessarily result in a bloodbath. This fear may well be more imaginary than real.

Finally, if American churchmen are to lead us in the direction of a politics of repentance, we cannot waver in our course or imagine that we can escape the costs of mistaken past policies. We must withdraw from Vietnam. We will withdraw from Vietnam. Our President has committed us to a withdrawal, and other politicians have belatedly adopted the rhetoric of withdrawal.

Let us be sure that we support the government and that we support our President in all his efforts toward a rapid and complete withdrawal. Let all our exhortations be calculated to make the withdrawal more complete. Let us withdraw not only offensive combat forces—let us withdraw entirely. Let us not insist on the benefits of military victory but let us rather help our country to bear the difficulties of drawing back with courage and humility.

We must remember that true repentance lies not in simply being sorry for what one has done. Repentance consists of turning around and walking a new path. Repentance is less a matter of humiliation than a promise of movement in new directions. Repentance involves not an abandonment of national pride and self-interest, but pursuit of enlightened self-interest in a context which recognizes the interdependence of all mankind.

Our repentance will not be measured by official apologies or by national breast beating, but rather by the establishment of new national priorities. We must commit ourselves to building up, not to destroying. We must resolve to feed, to clothe, to educate, to house those who are in need. We must resolve to give all people a sense of purpose and direction which may be an honor to those who have gone before.

Only then can we find the fulfillment of America's promise in those humane, Judeo-Christian, democratic ideals which are the heart of our common creed.

hanoi

propellers vivisecting morning air.

the populace in concrete pits
awaits the crash that echoes silence.
dusty emptiness floats down.

the buried, wondering whose child it was
     just screamed in fright
are wondering about their oxen, too.
                    and textile mills.
          and rain-jewelled jungle.
will their old ones ever see again
the lotus sparkling in her dew-kissed bud,
or children's children squatting in the mud?

something is most horribly amiss
when thunder rumbles
on a day as clear as this.

Jean Lambert

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114

Church colleges face issues of survival

WHAT ARE THE chances for the survival of Bethel College? Should the church and college continue to be related to one another? These questions drew the attention of college and church people on Friday, September 26. Classes were dismissed for the day to discuss alternative models for the college, and the annual corporation meeting was held in the evening.

College officials say that the financial situation represents a crisis that must receive immediate attention. Projections for the coming year indicate a deficit of $219,000 and President Orville Voth says that the longest possible time the college can function at this rate is three years. Some believe the time is shorter than that.

Several reasons account for the crisis. State colleges and universities have access to more funds and facilities because of tax monies, which private colleges cannot use. Private schools must charge larger tuitions and ask students to use older facilities, enjoy fewer cultural advantages, and interact with a smaller student body. Junior colleges have increased in number and size. Inflation and rising costs affect every U.S. institution, including Bethel. And because only 20 percent of General Conference college youth attend Conference schools, as compared to 76 percent in 1960, Bethel recruits in a more competitive student market. Predictions show that as the future college age group declines in population, so recruitment will become even more difficult. Bethel's enrollment this year is 486, down 19 percent from last year.

One question asked during the day was, If state colleges offer certain advantages at a lower cost, why should Bethel survive? Answers had little to do with finances. A recurring theme says that Bethel offers education which provides meaningful personal encounter among all segments of the college community. Others argue that the full potential of this area is not yet realized but could be helped with changes in curriculum, dormitory arrangements, and teaching methods.

One girl said that attending a school with a lot of Mennonite students provides the chance to find your identity as a Mennonite. A boy said that he didn't have to be Mennonite to appreciate the school.

And in spite of its size, Bethel's student body is diverse. Forty percent of the students are non-Mennonite and the Mennonite students cover a broad personality spectrum.

Bethel survives because of the commitment among many people to the idea that it offers a quality that cannot be duplicated. Though it may remain open, its face will have to change drastically.

Supporters know that competing with larger schools will not work anymore. Edith Graber, board member from Denver, said, "We must develop a kind of excellence."

In addition to changing its face, the college will have to operate on a more limited basis. James F. Leisy, board member from Portola Valley, California, said that some people and some entire departments may have to go. In the process of change, it is assumed that Bethel's quality will be retained.

Another crucial issue is the question of church-relatedness. Differing viewpoints between the academic and church communities have existed for several years. Marvin Zehr, pastor of the West Zion Church, Moundridge, Kansas, spoke on the issue: "The church needs the college and the college needs the church, to continue to fulfill the objectives of either one. In other words, I really don't see that Bethel College can continue as a Christian liberal arts college without having a close relationship with the church.

"On the other hand, I really don't think that . . . the General Conference Church in this area, at least, can continue for an indefinite period without the existence of Bethel College. . . . I think the church needs the college, in order to provide continuing leadership in terms of personnel . . . of new ideas, new forms of community life, new forms of experiencing and expressing one's religious experience.

"The college needs the church as much as the church needs the college. Obviously, the college needs the church as a source of its students. We need the church, to provide something of a testing ground for new ideas. . . . The college needs the church, to provide opportunities for service and channels for outreach. . . . I think the college and the church also need each other, because they are both concerned about truth.

"We need to look at our relationship as more than a willingness to tolerate each other, and we need to really understand and relate to each other. . . . We need to develop a relationship of trust, the kind of trust in which—I can affirm someone else, but I can also criticize someone else—without the fear that this is going to break our relationship."

Whether time remains before economic pressures become too great is a question. The forces over which Mennonites have no control may sufficiently overpower efforts of rebuilding. *Jack Goering, G.C. News Service.*

Former Paxman returns Will lead Arab boys' school

David Osborne is returning to the Mennonite School for Boys, Beit Jala, in the Israeli-occupied West Bank. Osborne served in Pax at the Beit Jala school from 1966 to 1968. Beginning this school year, he will direct the school program as principal.

Osborne is a member of the Hesston (Kan.) Mennonite Church. Before going into Pax in 1966, he had studied two years at Hesston College. When he returned from Pax, he went on to Kansas State Teachers College to earn a degree in English and special education.

In the summer of 1970, he married Sena Miller from Kokomo, Indiana. Sena is a member of the Santa Fe Mennonite Church. She has had two years of nurse's training at Hesston College, and will serve as school nurse at Beit Jala.

Other MCC personnel presently serving at the Beit Jala Mennonite School for Boys are Robert Moyer, Souderton, Pennsylvania, and John Kauffman, Barlow, Oregon. Robert is director of the sports program and in charge of maintenance. John teaches English as a second language to the Arabic-speaking students.

The student body is made up of Arab boys from the West Bank areas of Hebron, Beit Jala, Bethlehem, Jerusalem, Aboud, Gaza, and other villages, plus a few from East Bank. Students for the preparatory and secondary classes are chosen according to their ability and their need. Though the West Bank is a relatively prosperous area, there are pockets of poverty and refugee camps.

The school is located on the highest peak of the Judean range, just beside Bethlehem. Summers are hot and dry. Winter brings rain, wind, and cold that creeps in through the thick stone walls of the flat-roofed houses. Heating is a problem in the winter. Water supply is a problem in the dry months of the summer, when water must be trucked in to replenish the huge cisterns for winter rain beneath the building.

The school presently has class space for eighth through twelfth grades. Beginning in tenth grade, the students study commercial subjects such as bookkeeping, Arabic and English typing, business correspondence, English and Arabic language, and related commercial subjects. An attempt is made to prepare the student to run his own business or trade and to support himself and his family.

In keeping with the MCC philosophy, the school attempts to alleviate physical need by housing, feeding, and clothing the students, and to leave a strong Christian witness to Muslim and Christian boys with regular classes in religion, daily chapel services, and evening prayers. Presently, the Arab teaching staff includes eight evangelical Christian young men. Boys regularly attend a local evangelical church.

All classes are taught in Arabic. The students are prepared to live and work in their home area and in their own language and culture, where this contribution is most needed.

Church can shape revolution in Brazil

Delton Franz, director of the Mennonite Central Committee's Peace Section office in Washington, prepared the following report on the role of the church in the development of Brazil. Problems in this Latin American country have been called to Mennonite attention, since Brazil has been chosen as the site of the Mennonite World Conference in 1972. (See news reports in our Sept. 15 and Oct. 6 issues.)

The Roman Catholic Church in Latin America has for centuries helped to maintain colonialism, blessing the existing social and economic structures while consoling the exploited masses with promises of a better life in heaven.

Yet today, no institution in Latin America is changing more rapidly than the Catholic church. Its structure remains conservative, but more and more Catholics are breaking with the past.

While some are siding with revolutionary movements, more members and their priests are seeking to end poverty and injustice through nonviolent means. This is a change of incalculable importance, for it means that South America is the only continent where revolution can be strongly influenced by Christianity. Brazil is a test case.

This objective is reflected in the statement of Roman Catholic bishops, issued in 1968 at Medellin, Colombia, entitled the Church in The Present Transformation of Latin America in the Light of the [Vatican] Council: "Our purpose is to accelerate accomplishments, deepen content, and penetrate the whole process of change with evangelical values."

While the United States Government has based its Latin America policy principally upon an anticommunist stance, a growing number of religious leaders identify the number-one problem not as a clash between east and west, but between north and south—that is, between the developed world and the underdeveloped world. Assessing the economic systems in Latin America, the position of the bishops was critical of both liberal capitalism and Marxism, for both systems violate the dignity of the human person.

But where do we, as Mennonites, fit into this challenge? How, as our European brethren have challenged us, do we work for a more equitable economic system to come to our third world neighbors? Might program cooperation with the Catholic churc of Latin America in selected geographical areas be an appropriate dimension of cooperating with all people in aiding our Latin brothers? (See *Mennonite Quarterly Review,* July 1970, p. 315.)

The Protestant churches in a country like Brazil undoubtedly suffer fro a minority complex. They have, fo the most part, remained silent on th economic oppression and political repression of citizens, tending to be pro-government. As Mennonites, however, we in the United States ca surely enter into a serious joint effort with Brazilian Mennonites in aiding Brazil's downtrodden.

Is the answer to be found in a expansion of the agricultural and community development projects of MCC Are the projects of Mennonite Economic Development Association' (MEDA) — concentrated now amon ethnic Mennonite immigrant groups— models which might be transferred o a large-scale basis among the poverty stricken millions in South America Surely, these are efforts that bear fu ther examination and, on merit, vas expansion.

Might we, as Mennonites in th North American hemisphere, have unique responsibility to speak to leaders in our government about U.S. po icy in Latin America: military assis ance programs supporting the genera in power; U.S. business corporatio which impose their power over Lati Americans? These and other searchin questions should profitably engage o examination and response betwee now and 1972, when the Mennoni World Conference convenes in Braz

Many retain TV message Survey finds 23 percent do

Television stations are helping many of their viewers by using religious public-service messages. "Religious spots are being seen and remembered amid the jungle of commercial advertising," says David Thompson of Mennonite Advertising Agency, Harrisonburg, Virginia.

"As evidence, one should examine the 23 percent recall pulled by the 1970 *Family Life TV Spots,* during a telephone survey in four cities."

The survey was conducted during July in Albuquerque, Denver, Lincoln, and Oklahoma City. A telephone sampling was made of over 4000 people in these cities.

Persons who question the value of religious TV spots placed for public-service release should note that 23 percent of the persons called remembered the *Family Life Spots,* and over 50 percent of these persons were able to describe the content in detail. Says Thompson, "We were pleasantly surprised and very encouraged by the findings."

Family Life TV Spots work at building better family communications. Two current sixty-second spots describe the effects of parents rejecting their children. One thirty-second spot pinpoints the communications breakdown in marriage, and suggests the spiritual resources available to couples to help them build bridges of understanding and love.

Family Life TV Spots were released in June. Over four hundred U.S. stations requested the spots for public-service scheduling, in addition to NBC network. In Canada, both CBS and CTV networks are using the spots.

A group of fifteen stations in South Australia have recently accepted the spots for programming. "We are impressed with these," a spokesman there declared. "Already, we have begun to screen the *Family Life TV Spots,* and they are receiving extremely good audience reaction."

Mennonite Advertising Agency distributes *Family Life TV Spots* for the Old Mennonite Church, General Conference Mennonite Church, and United State's Mennonite Brethren Churches.

Korean child care course 310 trained in 7 years

The fourteenth and last child care training course in Taegu, Korea, ended in June, with twenty-one ladies receiving certificates at the graduation.

The Christian Child Training Course (CCT) was begun seven and one half years ago by the Mennonite Central Committee after the Ministry of Health and Social Affairs authorized the CCT program for the two southeastern-most provinces of Korea. There are 233 orphanages, babies' homes, and day care centers in this area, and most of the trainees in the program are workers at these institutions.

Helen Tieszen has served as coordinator for the program. Two teaching associates from Korea complete the staff. Various members of MCC and the community helped in teaching the courses. Professors from colleges and universities in Taegu, Pusan, and Seoul also give their time and services as lecturers and counselors for the CCT staff.

The main purpose of the course for training the institutional staff is to improve the day-to-day care of children by increasing the staff's awareness of the children's needs and improving their skills in meeting these needs.

Since the beginning of the CCT, 310 matrons and housemothers have completed the fourteen-weeks course. Short courses and seminars for the graduates are held on a regular basis.

When MCC leaves Korea in March, 1971, the graduates will continue to meet on a bimonthly schedule for discussions and study of mutual interest. Already they have elected officers and chosen advisors from interested persons in the community.

Thompson, commending the stations for their sincere concern for family harmony in the community, said, "Family relationships are a major interest for stations who are involved in the life of their communities. It is estimated that stations and networks have given over five million dollars in free public-service time to *Family Life TV Spots,* this year."

Mary Richert tells a Bible story in the shade.

Outreach on a green strip 6 weeks in Sioux Falls

The strip of shady green on the north side of Good Shepherd Mennonite Church, Sioux Falls, South Dakota, proved to be a popular place this summer. The congregation sponsored six weeks of supervised recreation for children of the community and got happy results.

Mary Richert, a volunteer worker from Freeman, South Dakota, led the daily activities. She was assisted each afternoon by women and teen-agers from the congregation, as well as a number of mothers from the community. Tables, games, and other needed equipment were provided by interested folks, and others provided lodging and meals for Mary.

The afternoon's activity began with croquet, tether ball, and different table games. Tables were crowded into this shady strip, the only usable shade at this time of day, to accommodate as many as forty children on some days. As the afternoon proceeded, smaller groups went into the church for crafts, while others sprawled on cool rugs, reading books from the library, or listening to a story read by a mother. The Bible story hour which followed was a high point for the children, according to the reports of parents.

The grass is not as green as it once was on the north side of Good Shepherd and the games have lost some of their pieces, but all the people involved in this project have felt that it was well worth it to have stepped through this open door of service to the community. *G. C. News Service.*

Seminary students learn from the city

Menno H. Epp reports on a program of preparing ministers for urban ministries.

To put it mildly, I did not like Chicago.

Although I have never avoided the city, deliberately, I thoroughly enjoyed my earlier years and ministry in the rural setting. My first love was to minister in the natural setting of Camp Squeah, British Columbia. But divine providence brought me back to Chicago in June of 1970. It was time that my life became immersed in the city.

I needed to see firsthand the realities of the urban world. I needed to have my theological understanding tested by the issues and problems of contemporary society. It was necessary for me to see the beauty and deterioration of the city, the organization and disorder, the ghetto and suburb, the black and the white, and to be exposed to the thinking and experience of others than my own Mennonite peers.

Seven seminaries, including the Associated Mennonite Biblical Seminaries, cooperatively developed an urban ministries program for seminarians that was designed to combine theological reflection with action. Dean Ross T. Bender of Associated Mennonite Biblical Seminary, was chairman of the committee that administered the program. Gilbert James, of the Asbury College and Seminary, was the director.

The program was financed by a grant from the Lily Endowment, Inc. I was privileged to be one of the thirty-one accepted for this experimental venture. Ruth Ann Bixler, Ron Brunk, and Lorne Friesen were the other students representing the Associated Mennonite Seminaries.

Briefly, I will relate a few of our experiences.

The plunge. Without a shaver, toothbrush, or extra clothing, and with only $4.50, we were sent into the heart of Chicago to experience the city—three days and three nights. My vocabulary is too limited to describe the overwhelming grip of fear and loneliness as I stepped along the male-crowded Madison Street. Two bums, sharing with each other a lipstick-stained cigarette, helped me to find a free meal. A black man, under the influence of liquor, ministered to me by showing me to Pacific Garden Mission. An older gentleman, who had been robbed of his money that morning, shared his supper with me —a few triangular-shaped pieces of cheese.

The sharing that I witnessed in the slum areas of Chicago reminded me of the sacrificial giving of the widow.

At the Mission, I sat with other sinners and listened—our price for free food and lodging. As a participant-observer, it became clear to me that on my preaching visits to rescue missions on the West Coast my many words were as unrelated to the immediate needs of robbed and lonely men as these words I was now compelled to hear.

But how does one bring the empowering gospel to powerless men? How would Jesus relate to dispossessed men? There are thousands in Chicago alone who live on handouts and in flophouses (cheap hotels with rooms approximately five by six feet).

The urban training center. We heard lectures at the urban training center for Christian mission. It was enlightening but fearsome to hear the call to revolution by the militant Black Panthers and a representative of the Chicago Seven. The Women's Liberation Movement, the Chicago Metropolitan Planning Board, and the labor unions, all presented their suggestions concerning the ills of men and cities.

Most helpful, however, was the presentation by Calvin Morris, the national director of Operation Breadbasket. This positive and progressive program of the Southern Christian Leadership Conference is designed to bring dignity and justice to the black people. Pastors of any church would find helpful hints at the Saturday morning celebration services.

The West Pullman Church of God. My family and I were sent to West Pullman Church of God (Anderson), located in the changing community of Roseland. With them, we worshiped, and from them, I received my assignments in the community and inner-city churches. I spent four weeks conducting vacation Bible school programs for children and youth, one week of camping with inner-city youth, and numerous other projects.

Working with and relating to black people was a rewarding experience. Their acceptance of me as a person was humbling, knowing that they have experienced so much rejection by Christians. Also, living in a predominantly black community was a first in the life of our family.

Until this summer, the concept of a changing community was largely fiction in my mind. But it's true! As the black people become predominant in a community the whites scamper to the suburbs. As they leave, they also vacate their churches and what ministry they had in that community.

For many, the Christian way of life has become confused with the American way of life. It should come as no surprise that the church has lost its influence. Jesus always said that the demands of discipleship and commitment were not easy. That which appears to be missing in the city church is desperately needed in the inner city. The city deserves a committed church.

At this point, it is not clear whether the summer's experience has conditioned me to minister in the city, but it has helped me to a broadened concept of ministry. I have accepted the city. I can drive in it. We have friends there. I have questions about the value of vacation Bible school programs and other forms of ministry, but I am convinced, more than ever before, of the value of Christian camping, particularly for city children. I am sure that to minister in the city requires a high degree of commitment and love. Whether or not I have what it takes has been a concern on my agenda all summer.

Hostel for transient youth Project of Canadian church

In Abbotsford, British Columbia, the Bethel Youth Hostel completed its summer program on September 7. This rural hostel, which provided overnight shelter and meals to transients aged fourteen to twenty-three, has been sponsored by the United Mennonite Churches of British Columbia in cooperation with the Department of Rehabilitation and Social Improvement. The Conference provided staff and facilities while the government subsidy went toward food costs.

To the end of August, the hostel registered 214 persons and provided a total of 362 night's lodging plus other services—including meals, and job referrals. Included in these totals were nineteen athletes from Ontario who were housed for one week, as they prepared for the Canadian Junior Track and Field Championships held in Abbotsford on August 22-23. While these numbers are small in proportion to the total number of beds which are available, or in comparison to city hostels, the sponsoring Conference Committee considers the program a success in that a community need was met.

One of the successes of the hostel program was that of volunteer involvement. The hostel has been staffed by coordinator C. P. Matthies; houseparents George and Carol Born; summer service volunteers Rudy and Lydia Penner (Edmonton, Alta.); and twenty-six local young people who served many hours in various capacities, including desk and overnight supervision, cooking, and counseling. When personally invited to assist as volunteers, local young people willingly responded—proving by their actions that they care about meaningful involvement in service.

Another success was that of community response. Cooperation of local police, Manpower Department, employers, and neighbors, deserves praise. While negative responses did occur and some transients took advantage of hostel services, these were definitely in the minority when seen in perspective.

After thirty years of functioning as a Bible Institute for young people, Bethel (meaning "house of God") happily provided the hostel program as a continuation of its ministry to youth—as they traveled through this British Columbia community.

New work in Afghanistan To treat eye diseases

Daryl and Doris Alwine, Johnstown, Pennsylvania, left September 14 for Kabul, Afghanistan, after two weeks of orientation at Mennonite Central Committee's headquarters. The Alwines are being loaned by MCC to the National Organization for Ophthalmic Rehabilitation (NOOR) of the International Afghan Mission, for a three-year term of service. They are the first MCC personnel to enter service in Afghanistan.

This organization is cooperating with the Ministry of Health of the government of Afghanistan in operating eye clinics in Kabul and the outlying provinces, and in the establishment of a hospital for eye diseases and programs for the blind.

Doris will serve as a nurse with the NOOR staff which is presently made up of four ophthalmologists, three nurses, several teachers of the blind, and administrative personnel. Daryl will supervise the maintenance of a twenty-five-bed eye hospital, opened in July, as well as provide service for the vehicles of the project.

The staff reports that, in some areas, close to 90 percent of the people are affected by trachoma. In some schools, over 60 percent of the children examined required medical attention for their eyes.

The International Afghan Mission, founded in 1966, is composed of seventeen cooperating mission boards. Herbert Friesen, an ophthalmologist from Pueblo, Colorado, and member of the Mennonite Brethren church, is project director for NOOR.

Daryl is a member of the Stahl Mennonite Church, Hollsopple, Pennsylvania, and Doris is a member of the First Church, Mountain Lake, Minnesota.

CRISIS: *Apathy*

The roots of poverty are often in the rich soil of affluence. Could we Mennonites be perpetuating poverty in any way? Only study will help us to know the answer!

poverty fund
will help meet this crisis!

Words and deeds

Lakeside School, Spring Valley, New York, is a new site for the services of year-round volunteers of the Mennonite Central Committee. It is a private institution, approximately thirty miles from New York City, serving 150 seven- to eight-year-old dependent and neglected boys and girls in residence. It is a comprehensive program which includes a nongraded school, case work, health, recreation, child care, and student work programs on a year-round basis. Openings for volunteers include cottage counseling, cottage houseparents, and tutorial and recreational work.

Bethel College received a gift of $7337 from the Elizabeth Linscheid Regier estate in September. Mrs. Regier was formerly a resident of Newton, Kansas.

The Free University of Congo, a missionary and church institution, opens its medical school to twenty-four students for preclinical training this month. The initiation of this phase of the university's program was made possible by contributions from the Government of the Netherlands. Ten physicians and professors of the Free University of Amsterdam will staff the school during its first year.

Denver was the scene for a Poverty Exposure Vacation planned for six people during one week in August by the Poverty Fund of the General Conference. Another such vacation-education is scheduled for October in Los Angeles. During the coming year, similar trips will be to other cities in the United States and Canada, and to Haiti.

Hay Tunnels was the money-raising project of the youth group of the Good Samaritans Church, New Holland, Pennsylvania, this summer. Constructing a maze of hay tunnels at a township Grange fair, they charged thirty cents for the privilege of crawling and groping through.

Businessmen talk witness At Chicago in November

The Christian's unique contribution in business will highlight a meeting for businessmen in Chicago, November 6 and 7.

Herb Taylor, chairman of the board of Club Aluminum of America and past president of Rotary International, will deliver the first address on "Effective Christian Witness in the Capitalistic System."

J. Lawrence Burkholder, president-elect of Goshen College, will moderate a panel of college students on "How It Looks from Where I Stand" following Taylor's address.

Carl Kreider, professor of economics and acting president of Goshen College, and Alan Filley, associate professor of commerce at University of Wisconsin, will also address the group.

Another address, "The Problems and Possibilities of Sensitivity Training for Corporations," will be delivered by David J. Wieand, of Bethany Theological Seminary.

Sponsor of the meeting is CIBA—the acronym for Church, Industry, and Business Association—which was launched in Chicago in October 1969, when ninety Christian businessmen authorized its formation. It is intended to help businessmen express their Christian witness and ethical concern and help others see the potential for that witness in business and industry.

Reservations should be sent to Calvin W. Redekop, executive secretary, CIBA, 1700 S. Main Street, Goshen, Indiana 46526.

Calendar

Oct. 23-25—Hillsboro, Kan., Western District Conference.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, All-Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Eastern

Oct. 28-Nov. 1—Quakertown, Pa., East Swamp Church, missionary conference.

Northern

Oct. 18—Henderson, Neb., Bethesda Church, special meeting, Hedy Sawadsky, speaker.

Pacific

Nov. 20-22 — Santa Fe Springs, Calif., Bethel Community Church, missionary conference, Andrew Shelly, speaker.

Western

Nov. 1-6 — Inman, Kan., Bethel Church, Waldo Harder, speaker.

Baptisms

Bethel Community Church, Santa Fe Springs, Calif., on Sept. 27: Frank Calidonna, Jr.

First Church, Burns, Kan., Sept. 6: Connie Jean Hess, Randolph Goering.

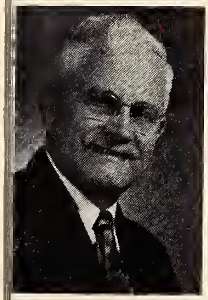
West Swamp Church, Quakertown, Pa., on Sept. 20: Bonnie Bauman, Bruce Bauman, Larry Bearn, Bob Druckenmiller, Bill Grube, Rickie Hamilton, Ronnie Hamilton, Jan Heimbach, Brenda High, Kristen Isaak, Hope Keiser, Lorraine Krier, Bonnie Mohr, Chris Myers, Alan Rice, Caroline Rosenberger, Yvonne Rosenberger, Mark Rotenberger, Cheryl Schmoyer, Richard Stauffer.

College football

Tabor 13—Bethel 6

Wilmington 14—Bluffton 7

Deaths



Harvey R. Bauman, M.D., West Swamp Church, Quakertown, Pa., was born Feb. 26, 1897, and died Oct. 4. A graduate of Jefferson Medical College, he, along with his wife, also a physician, was a medical missionary in Champa, India, for the General Conference Mennonite Church from 1926 to 1961. He was the father of five children, two of whom are currently in missionary service for the General Conference: Kenneth, principal, Union Biblical Seminary, Yetomal, India; Dr. Betty Shelly, Kimpese, Congo.

Julius Cornelius Heinrichs, United Mennonite Church, Toronto, Ont., vas born in June 1894, in Niederhortitza, South Russia, and died uly 28.

Antonia C. Kennel (Mrs. John), alvary Church, Washington, Ill., was orn Nov. 4, 1878, at Bierstadt-Hesson-Nassau, Germany, and died Sept. 3.

A. C. Regier, Cordell (Okla.) hurch, seventy-eight, died Aug. 18.

Carolyn Zook, Bethel Community hurch, Santa Fe Springs, Calif., was orn Mar. 24, 1885, in Berne, Ind., nd died Sept. 10.

Marriages

van Boese, Grace Church, Dallas, re., and *Rose Gallup,* Falls City, re., on July 11.

Loren Glanzer, Parker, S.D., and *athryn Ann Eisele,* Salem-Zion hurch, Freeman, S.D., on Aug. 29.

Ronald Tschetter, Bethany Church, reeman, S.D., and *Connie Preheim,* alem Church, Freeman, S.D., on ept. 25.

Workers

George and Hilda Bartel, Prince of Peace Church, Richmond, B.C., left on Oct. 5 for a service assignment to the Mennonite Christian Hospital in Hwalien, Taiwan. He will serve a two-year assignment as a medical doctor. They lived in Prince George, B.C., where he worked in a team of Christian doctors who take turns serving as physicians in foreign countries. He attended Canadian Mennonite Bible College and holds an MD degree from the University of British Columbia.

Jerry and Sonja Becker, North Newton, Kan., have volunteered for a two-year term of service under the Commission on Home Ministries of the General Conference Mennonite Church. Jerry's work assignment at Aux Chandelles, a school for retarded, at Elkhart, Ind., began on August 28, while Sonja's assignment is to be determined later. Jerry, who comes from the Turpin (Okla.) Church, graduated from Bethel College in 1970 with a bachelor of arts degree in mathematics and physics. His parents are Mr. and Mrs. Raymond W. Becker, Liberal, Kan. Sonja is the daughter of Mr. and Mrs. William Andreas, McPherson, Kan., and attended Bethel College 1967-69. Her home church is First Church, McPherson.

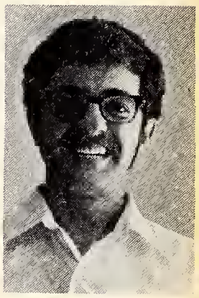
Karen Froese, Inman (Kan.) Church, is serving a one-year voluntary service assignment in Philadelphia. Her parents are Mr. and Mrs. Earl Froese.

Jack Goering, a 1970 Bethel College graduate, with a bachelor of arts degree in philosophy and drama, became the news writer for General Conference in September. His assignment covers responsibility for all General Conference News Service, which will also include some traveling to cover news events, such as conferences, board meetings, and other events. He is a member of Hopefield Church, Moundridge, Kan.

Carol Wiebe, First Church, Nappanee, Ind., is beginning a voluntary service assignment with the Camp Landon unit in Gulfport, Miss. She is serving for one year as an elementary school teacher. Her parents are Mr. and Mrs. Abe M. Wiebe.

G. Bartel

H. Bartel



Goering

Wiebe

Kim

Ministers

Marlin Kim, pastor of Hebron Church, Buhler, Kan., will become pastor of the Houston (Tex.) Church, in January, replacing Elmer R. Friesen.

Harold Thieszen, pastor of Buhler (Kan.) Church, has resigned to become pastor of First Church, Mountain Lake, Minn., beginning Jan. 15. He succeeds Alvin Kleinsasser who has assumed the pastorate of the Yoked Mennonite and Presbyterian Fellowships of Donnellson, Iowa.

DISCUSSION

Don't liberate me from my happy little nook

The following article is by Anna Jane Waddington, Box 397, Skippack, Pennsylvania 19474, illustrated by Ruth Ann Kratz. Both are members of the Eden Church, Schwenksville, Pennsylvania.

'God made Adam./ From the rib of Adam/ God made Woman;/ Under his arm to be protected./ Close to his heart to be loved."

Perhaps I'm old-fashioned and a romantic. But I like this position in life God has given me as a woman. Yes, I like the idea; I'm of a rib. God did not see fit to make me of the head; and therefore, I am not to rule over man. Nor did He make me of a foot bone to show I am beneath man and am to be walked on by him. No, God made me of a rib, so I may be under man's arm for protection; and closer to his heart to be loved.

I beg of you, Ladies of Liberation, don't liberate me! I don't seek independence from man. (Don't laugh. Periodically, I even enjoy feeling very dependent upon that someone I love!) I like knowing that God made me as a helpmate, to complement my man. I know that my attitudes and responses are important to his successes. I know that if I falter, I could take him down, too. It is not the menial role you would have others believe. Rather, it is a responsible, important position.

How sad to hear you describe the role of housewife in such dismal terms. True, dusting and washing and ironing are often a drudgery. Picking up socks, shirts, and toys is not great fun. But the satisfaction of seeing a room put back into order . . . isn't that worth something? Haven't you a hobby that can be used to brighten your home; and yourself? I probably have too many interests . . . but one of them is needlework. And great reward is mine when husband Sam looks approvingly upon a sampler about completed and comments, "Looks like you'll be needing another frame"; or "Hey! That would look nice over the fireplace." To many women, it's fun to be your own interior decorator, seamstress, gardener, cook, teacher of children, child nurse. A house is merely a cold physical structure. It takes love, time, and talent to make it a real home. Fortunately, many women realize the importance of "home-MAKING!"

I do not say that professional employment has no rewards for a woman. Before we had our family, I taught school. I look back upon five years in special education as a rich and growing experience. I had something to contribute; and what I gained was immeasurable. One child's composition on, "What I Want for Christmas," has left a tremendous mark on my life. Let me share his writing with you.

WHAT I WANT FOR CHRISTMAS: "Mom wants a new rug and a rug to go up the stairs and some other things. Dad said he did not have all that money so Mom goes to work so she can get all that stuff she needs. I want my Mom to get all that stuff for Christmas. If she could get all that stuff then maybe she would stay home with me. If not I want a new Mother who will want to stay home with me."

Did we mention that as a homemaker, a mother can love and lead her children down the right path; making her more important than the child psychiatrist that this child needed?

Could this composition have been written by YOUR child? I've saved the little writing on wide-lined, yellow paper; lest I ever be tempted to leave my children while they are young.

Or could it have been your child who, habitually, remained after school until I went home because, "Nobody's home at my house. Can I just sit here and talk to you some more?"

Or were you the mother of the high school pupil who came to our home pleading for help to study and pass a final exam? "Mom's so tired when she gets home. Besides, she says nobody helps her get her work done."

I shudder when I read that one of the objectives of the Women's Liberation Movement includes the establishment of state-supported child-care centers that would enable women to be freed from their homes.

It is equally alarming to hear some leaders of the movement, such as a Miss Jasin from Philadelphia (a divorcee who has never had a child) state her opposition to marriage—which she believes is "archaic and obsolete," a throwback to time when man's survival on the planet was tenuous. Miss Jasin says she does not express

I guess God knew we were too tired to carry more water to our plants; so He's gonna' water them for us today, Bill."

these views to newcomers into the Philadelphia Lib Movement. "That's very advanced. Just now, we're trying to get women on our side," she continued.

One thing not so surprising . . . that there are several admitted communists and socialists on the discussion panels formed to tell women how severely they are being oppressed and give direction to them so they know how to gain their freedom.

Communists, socialists, agnostics, perhaps that we can understand, but why are some of our Christian wives and mothers becoming followers in this movement?

"Look at me, World! See what I can do?", cries out Lady Liberation. She is loud. But can she boast of homegrown children and a happy, contented husband? Or are her by-products only material possessions?

God has commanded, "Train up a child in the way he should go. . . ." If you don't train your child in His way, who is going to do that job for you?

I am an imperfect mother. But God has entrusted two ittle ones into my keeping. As imperfect as I am, I must do my best—with His help—to raise these little ones according to God's laws. No one else is held accountable. As their mother, they are my responsibility. God holds me accountable for their upbringing.

Sometimes this great responsibility seems frightening; raising a child to follow right, in a world so full of evil emptations. It is no small task, as Lady Liberation would have you think. It is a BIG responsibility. But it is one filled with love and laughter, too.

How glad I am that I was not liberated from my home, but was right here, when our three-year-old ran in o ask, "Mommy, when it rains on the water, do the fish feel wetter?" Children have the knack of coming forth with little gems that, at least temporarily, lift you out of he houseWORK part of your job.

You are free to fight your liberation battle. But let me stay home with my children.

While you concern yourself with *equal pay,* let me store up my *bonuses,* bonuses of many memorable experiences with my little family. (If you stay home, you'll have them, too.)

* * *

In families of one income, sacrifices must often be made, and many corners cut. Even this, sometimes, has advantages. Instead of going to a movie, we work in the garden together. And there's a lot more interaction going on in a garden than in a movie theater!

Mommy and daddy were becoming impatient with two ittle guys who loved to make the nightly trips to help in the garden, but inevitably trampled a young plant or two —bringing mother- and daddy-size shouts of, "Watch where you're walking!" The boys grew upset after one such scolding. Billy, four, offered a solution. "I'm tired of you always yelling that!" he exclaimed. "If you'd make me my own garden, then I wouldn't ruin yours," he continued. "Hey, that's a good idea!" exclaimed mother. Daddy was not quite so enthusiastic. "Are you going to dig the gardens for them?" he inquired of mother parent. But, daddy could see the possibilities, and did dig two gardens; one for each boy. Then the fun came. Each boy could choose anything he wanted for his garden. Parents promised no interference. Each boy selected Indian corn, tomatoes, and a few transplanted strawberries. Older Billy requested string beans, one of his favorite vegetables. Stephen didn't want string beans in his garden. Lima beans are his favorite, but he couldn't remember the name of this bean. We all enjoyed his facial expressions as he pondered and tried describing the particular bean. We offered no assistance on recall. All of a sudden, as if a big light were lit. Stephen exclaimed, "I'll plant *jelly beans*!"

Because the boys wanted Indian corn, their garden was made some distance away from the family garden. And the boys were not so close to a water supply; so they kept busy carrying buckets of water to their plants. This was a good way to teach responsibility, mother and daddy parent, thought. Little was it realized that the children were learning so very much about nature and becoming so appreciative of God's gifts, until one day, after much bucket-carrying because of dry weather, a rain came.

Billy complained because he could not go out to play. Stephen was quite cheerful about the rainy weather, however. "I guess God knew we were too tired to carry more heavy buckets to water our plants; so He's gonna' water them for us today, Bill."

The rains stopped and we had many days of sunny weather. Although Tuesday's sky was bright, a loud clap of thunder pierced the air. Running in from play all out of puff, Stephen declared, "Mommy! God didn't shut off the sun, yet, but He's turnin' on the rain! I heard Him! Yes. I really heard Him!"

Here you have a few summer treasures; forever secure with this happy homemaker.

I want to stay home. I'm really selfish, Lady Liberation. I want to be the person waiting by the door when my child comes home from kindergarten. I want to be the one who shares the big news that won't keep a second longer. I want to be the one my boys run to with their laughter and with their tears. I want to help them with their problems and witness their successes. I even want to be here to do the scolding when scolding is needed. "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:17). "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame" (Prov. 29:15).

A child needs much more than a roof over his head and food in his belly. He needs love, acceptance, security, guidance, and a set of moral values to live by. In the home, a child's character is molded for life. And it does not stop there! For he grows to go on and start a home and a family of his own. He will follow your example! Has he had a good pattern to copy?

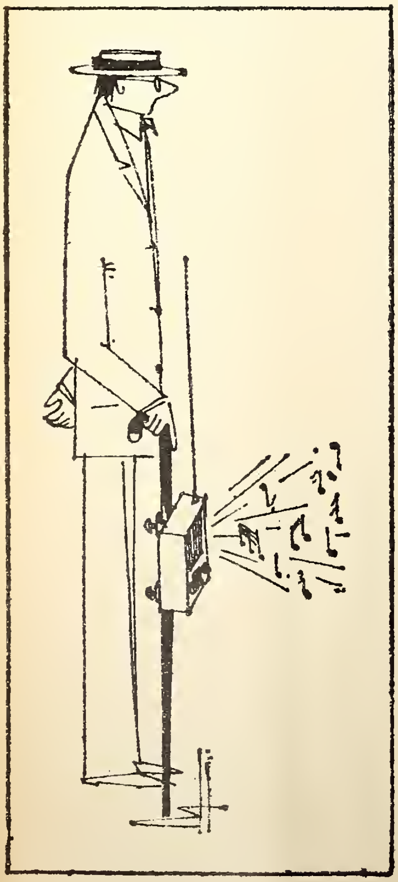
No, Lady Liberation, my purse will never be as full as yours; but in this routine job of mine, there are riches of a far greater kind!

LETTERS

What is love?

Dear Sirs: I am enclosing a few lines that our daughter Debra, aged ten, wrote last week. It seems to reflect the times, and I thought you might wish to use it in your magazine. Debra will be in the fifth grade at Versailles Elementary School, and attends Bethel Church, Fortuna, Mo. *Mrs. Ed Baumgartner, Versailles, Mo. 65084.* Aug. 26

Love is a warm hand leading a lost
  child,
It is a touch gentle and kind,
It's the word we've all been hearing,
They say it means peace and caring.
It's what God said to His people,
"Love one another and you shall be
  cleansed within."
I guess this word will never be forgotten.
As long as there is forgiveness, there
  will always be love.



Mennonites in Congress

Dear Maynard: I have just read in the current issue [Sept. 15] of *The Mennonite* a story telling about a Bethel College professor who is a candidate for Congress. *More power to him*! However, I believe the closing sentence of the story is not quite correct, that "his candidacy is unprecedented for Mennonites."

My memory goes back to the time, probably seventy years ago, when a Mennonite in Nebraska, whose name I cannot recall, served as United States Senator. He had written a series of stories about his life experiences in *The Mennonite*, perhaps fifty years ago, in which he mentioned the fact that as a senator, President McKinley had appointed him to represent the United States at the World's Fair in Paris. In his story, he told how he did not remain in Paris to be "wined and dined" as a diplomat, but had taken the time to visit his relation in his native country, which I think was Russia. McKinley was President from 1897 to 1901, when he was assassinated early in his second term, and the Vice-President, Teddy Roosevelt, assumed the presidency.

Will someone of the Nebraska brethren set me straight on the name, and his period of service? I hope it was not too long ago for him to be remembered by someone. *Ely R. Fretz, Bedminster, Pa. 18910.* Sept. 21

Note: *The person referred to in this letter is Peter Jansen who served in the Nebraska state legislature from 1898 to 1912. He was never a member of the United States Congress, though active in the Republican Party and appointed U. S. Commissioner to the Paris Exposition in 1899 by President McKinley. His biography appears in Volume* III *of the* Mennonite Encyclopedia *and in the biography of his father Cornelius Jansen,* Exiled by the Czar *by Gustav E. Reimer and G. R. Gaeddert (Faith and Life Press, 1956) pp. 140-45.* M.S.

Cooperate with Rhodesia

Dear Editor: I read with dismay Eby's report on Rhodesia [Sept. 29]. Does he report the full truth without half-truth? I find it amazing how Omar naively worships "representative democracy" and claims that the "black seats will be filled with conservative tribal chiefs. . . ."

Would he prefer liberal representatives? Or would he even favor illiterate representatives? He forgot to tell us the number of illiterate Negroes which he likes to see represented. He calls South African apartheid diabolical, which is his (nonbiblical) opinion. Then he asks the reader to "condemn the oppressive action of the Smith regime for violating simple human rights."

I think that it would be unwise for a Christian to condemn any government. Cooperation with the Rhodesian (and South African) Government would be better than condemnation, if we want to help the Negroes.

It may be worthwhile to study the history of the American Negro and Indian before condemning (if at all). *Adalbert Goertz, 22 Strickler Ave., Waynesboro, Pa. 17268.* Oct. 2

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEDITATION

he Lord's daily table

E ARE A poor and needy people. We get weak. We get hungry and irsty. Sometimes our soul feels empty and dry. We walk in a desert here there is seemingly no water and no food. But is this necessary? od has provided us with His heavenly manna. He has preserved it r us through the ages—the incorruptible Word.

Recently, I talked with a young Christian university student who as been going through a period of testing. He has doubts and feels eak and helpless in the face of all the arguments of his nonbelieving iends. I asked him, "do you read your Bible regularly?" His answer as that he reads it very seldom. So I told him that his lack of rength and victory was both understandable and natural.

We need to take food to ourselves in order to grow and to be rong. The Bible says, "And he humbled thee, and suffered thee to inger, and fed thee with manna, which thou knewest not, neither d thy fathers know; that he might make thee know that man doth t live by bread only, but by every word that proceedeth out of the outh of the Lord doth man live" (Deut. 8:3).

We speak of going to the Lord's table when we partake of the ead and cup of Communion, but the Lord also has a daily table ovided for us. Have we learned to accept this food from our Lord gularly and eat and drink it? I must confess that I have not learned I should how to feast upon the Word of God and restore and plenish my strength and freshness.

I almost envy the author of Psalm 119 when he writes, "O how I ve thy law! it is my meditation all the day." "How sweet are thy ords unto my taste! Yea, sweeter than honey to my mouth!"

In the letter to the Colossians, we are exhorted to "let the Word of rist dwell in you richly." The Christian, and certainly the Christian orker, should be saturated with the Word of God.

At a Canadian Conference session several years ago, it was said at the Christian should carry the Bible in one hand and the news-per in the other. The intended meaning certainly contained an ement of truth. However, we are not so different from the Athenians Paul's day, and it is so easy for us to give priority to the latest ws rather than to the enduring Scriptures. I suppose one reason for t spending more time reading the Bible is that it is not always a ing book to us. Sometimes it seems more like dry bones than like ilk or honey or meat. Does the reason lie with the Bible or with us? o often we make a hurried, restless approach to the Bible and then away still tired, still hungry, and unsatisfied. But have all of us t also experienced that when we come to the Word with trust and votion to its Author, with an unhurried preparedness to wait on m, and a deep hunger to meet Him in its pages, that it satisfies, stores, and refreshes our whole being.

And isn't it only as we ourselves overflow, that we have something ractive to give to others? Gluttony and the resulting obesity may a problem as far as physical food is concerned, but when it comes spiritual food, malnutrition may be a far greater problem. But this never because there isn't sufficient food available.

Although studies about the Bible are helpful, our main effort should a study of the Bible itself. When I think of my very limited knowl-ge of the Bible after almost thirty years of Christian living, I am nply ashamed. The treasures of God's Word are not always on the rface, and it takes digging to find them and make them our own. t certainly it is the most rewarding labor. The Christian who does t eat well, cannot live and work well.

Peter Derksen

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COVER

The trials which have been visited upon this nation in the war in Vietnam may contain the judgment of God for our failures to be true to His will.

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James C. Juhnke is a professor of history at Bethel Colelge and a candidate for Congress from the Fourth District of Kansas. His article is excerpted from an address given at the Sedgwick County Courthouse, Wichita, Kan., on June 10.

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A bounce for a church

SOMEWHERE SHORTLY AFTER the beginning of time, I was the pastor of a congregation in Illinois. (Really, it was only something over twenty years ago.) One of the vices which I practiced at that time was to preface a sermon illustration with this chilling comment: "When I was young. . . ."

"Don't say that," came the eventual rebuke from a wise person in the congregation. "It makes us all feel so old."

Well, a few weeks ago, I went back for a homecoming and dedication of a new building for the congregation, and as I reflected on those early years, it seemed a long time ago when I was really young; not that I have grown old, understand. But I have learned much about the world since and about myself, also.

Congregations also are in the process of learning about the world and about themselves. And at the dedication of its new church building, I hoped that the Boynton Church of Hopedale, Illinois, was in the process of learning new things about itself.

The congregation has a seventy-year history. During all this time, its building stood in the open country, two miles south of town; not on a hill, but on low ground where water seeped into the basement. Whether to move to town was always a nagging question. The witness of a congregation should not be tied to a building; but in symbolic ways, it is.

Now after seventy years, the congregation has moved to town. Perhaps it was something that should have been done long ago—when the congregation was young; not that it is old now, of course. While motives are never unmixed and reasons are never clear, I hope that the move to town means the people of the Hopedale congregation are affirming something about themselves: how they see themselves and where they feel they belong.

I hope that moving into town means that the people of the congregation feel they belong in town and that they belong to the people of the town and the people of the town belong to them.

So moving the church to town may say something symbolically about how a congregation sees itself. It becomes an important part of a congregation's self-understanding.

For we are the people of God but the promise is never for our benefit alone. The covenant to Abraham was that "in you all families of the earth will be blessed" (Gen. 12:3, margin). So our life always relates to the life of the people around us. They help us find out who we are. Like a ball bounced off a wall, the wall determines the motion of the ball. So we bounce ourselves against the people around us and that bouncing decides the shape of our activity.

We do, indeed, have other guides. The Bible tells us about our nature as a people of God. So do our traditions and our history. But their stimulus doesn't come to us as we isolate ourselves to study in a quiet and nonbouncing way, but as we bounce ourselves both against the church and the world. This was the example of our Lord Jesus Christ, who appeared in the temple and the synagogue, listening to the Scriptures, reading them, and asking questions. But He also appeared in the streets, in the marketplace, and wherever people gathered. This was the shape of His ministry. It is ours also. M.S.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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A Catholic Looks at the Protestant Reformation

Douglas J. Roche

The big Christian picture today, to put it mildly, is bewildering: change, backlash, radicalism, alienation, unity; and always that overriding, agonizing question: Can the church build a bridge for man over the roaring waters of our time?

Forget the big picture. Leave it to the experts—or anyone bold enough to consider himself a religious expert, today. The only way I can keep my balance in the swirling forces of Christianity is to look at myself; to recognize that my own life as a Christian has been enriched; to remember that I, in my little sphere, am an instrument of the Holy Spirit, who broods over troubled waters.

I wouldn't be this optimistic were it not for my relationship with Protestants. For it was only when I began to encounter men and women of other Christian denominations, when I began to think, work, and pray with them, that I discovered the power of Christianity.

I was raised a Catholic and learned nothing of Protestant beliefs and traditions. Naturally, in my adult life, I had associations with all kinds of believers and nonbelievers, but it never occurred to me to wonder what, exactly, Protestants believed and why we should be separated. Then two things happened.

I went to the Vatican Council and, suddenly, the wind (some people call it a hurricane) let into the Catholic church by Pope John's open window hit me full in the face: religious liberty, deculturing, conciliar government, co-responsibility, Christian unity, involvement with the modern world. Vatican II laid the groundwork for

"The Resurrection" by Kees der Kort: "I have confidence that the renewing healthy, ecumenical climate is emphasizing the unity of our belief in the risen Christ and His one people."

"The Risen Lord Appearing to the Disciples"

Kees der Kort

to become an open, developing,
lgrim church.

Between sessions of the Council, I
ent to the Holy Land and it was
ere, as I walked through the Church
the Holy Sepulchre, where denom-
ations compete for space and time,
at the scandal of Christian division
anded itself on me. No wonder the
ys of the church are entrusted to a
uslim.

Shortly after, I settled in Edmon-
n, a modern, western city of nearly
lf a million people. And as editor
a Catholic paper built on the ideas
Vatican II, I realized that speak-
g just to Catholics was no longer
ough. Either there is one baptism
d one Christian family—or there
not. I found myself in dialogue
oups, joint prayer services, common
mmunity projects, and it wasn't
ng before the artificiality of denom-
ational lines fell away.

I came to realize what a void there
d been in my life, in never hearing
e Word preached or the faith con-
ssed in a tradition other than my
vn. I had thought that it was only
e Catholics who stood for a church
-one, holy, catholic, and apostolic—
d was amazed to see these char-
teristics written into the Principles
Union for the negotiations now
king place between the Anglicans
d United Church of Canada.

As I listened to deeply committed
ople expressing their hopes and joys,
eir griefs and sorrows, what they
re saying about Jesus, about hous-
g, about communion, about mar-
ge came through, rather than any
nominational stance. Their search-
g creativity for new and better ways
reflect the timelessness of Christ's
ve made a deep impression on me.
eir struggle to deepen their faith
an age of change was my struggle.

One day, I realized these people
re not business acquaintances or
ellectual sparring partners, but my
ends. A bond united us that was
stronger than the divisions sepa-
ing us. It became clear that we
ssessed a spiritual unity, the institu-
nal expression of which is bound
follow.

I'm not suggesting that I and my friends have solved the problems of the ecumenical movement. But that's just the point. We're groping, analyzing, experimenting, examining our own beliefs, as well as those of the other fellow. In our own way, we're building a community that is transdenominational. I think that's the way the formalities of union will come, rather than having a magnificent plan created, at the top, that is meaningless on Main Street.

What about the theological distinctions? The authority of the pope? Intercommunion? I haven't abandoned my theology. And I don't expect Protestants to abandon theirs. That would be phony fellowship.

But as I look at the words of the Creed and consider the implications of the common Bible, I have confidence that the renewing, healthy, ecumenical climate is emphasizing the unity of our belief in the risen Christ and His one people. This is already a tremendous advance in healing the wounds of disunity and prepares the way for a new theology of the one church.

I feel that I have a responsibility, in my corner of the world, to contribute to this new age of enlightenment. I can see a new community being built—and that's what helps me keep my perspective in the clamor and confusion of the universal scene.

We hear that the Christian church is finished as an institution in the age of *Aquarius*. We see the disaffection of youth. We lament the polarization between the prophets of radicalism and the opponents of change.

Somehow, we've gotten the idea that we can have a wonderful new church—easily. But we can't. For within Christianity is that paradoxical quality that keeps it in and out of this world at the same time. It is most successful when, by the world's standards, it fails. The new standard for all the churches is not the security of our safety islands but our personal commitment to live our love out in the high-speed traffic lanes.

I was comfortable and complacent in the Catholic church, for too long. Now, I've been shaken up. I thought the Catholic church was successful when there were protective walls around it. Now I see that the interaction of Christians, who are interdependent on one another, is what Christ wants. And so we strip away the culture of another age to allow the transcendence of Christ to shine anew, to find a new manifestation of Him, understandable in a secular culture.

I can see all around me that when people reject old forms of institutional religion, they are not, thereby, rejecting religion itself. There's an obvious searching for God in the midst of our soulless technology. The new meaning of the Reformation in the seventies is that we are all pilgrims together, searching for the ultimate truth and willing to keep on purifying our churches. I want us all—Catholics and Protestants — to communicate that truth, together, so that the world will know that Christ has saved mankind and cares about our human dignity in this life.

Together, as Christians in our own communities, loving one another, respecting our beliefs and traditions, rejoicing that we have found one another, we are helping to build a better world. We've found a new—and old—power, the power of love: mysterious, creative, healing love.

Food flown to battle-scarred Jordan

"THERE IS AN acute shortage of food in Amman."

Urbane Peachey, Mennonite Central Committee director for Jordan, who was able to enter Amman, the capital city, on September 29, where the fighting was worst, reported that some areas are "severely damaged."

In response to the urgent needs of the people in Jordan who are undergoing yet another disaster of war and suffering, MCC has sent $10,000 in emergency relief funds.

A plan for rapid food distribution has been worked out in cooperation with other agencies who are also contributing funds. Biscuits, rice, sugar, butter, canned meats and fish, tea, and coffee are to be purchased in Europe and flown into Amman. The first flight was planned for October 3.

A second stage of MCC relief will be distribution of blankets and clothing. It is too early to evaluate the amount of clothing and the number of blankets which will be needed, but Peachey reported that it is already getting cold in Amman, and the need for new dark, heavyweight blankets will certainly be acute in a short time.

All but one of the Palestinian and Jordanian MCC staff in Jordan are accounted for and well. The warehouse where supplies were stored appears to have been broken into, although no further investigation was possible. In the area where MCC offices are located were many broken windows, damage to walls, and looting.

Though some of the refugee camps around Amman were heavily damaged by the fighting, the Marka and Talbieh camps where MCC has been concentrating its efforts had lighter damages.

Peachey planned to return to Amman with the first flight of relief food. He will continue to keep in touch with the Akron offices as relief efforts continue.

It is hoped that the new emergency relief programs will be needed for only a few months. The $10,000 sent now is only the first installment. Additional funds will be required soon for purchase of blankets and other supplies. Possibly, more will be needed for the purchase of food.

Though no North American and European Mennonite Central Committee workers are now residing in Jordan, fifteen local Arabs and Palestinians working for MCC are doing their best to carry on the programs.

A report from Jordan, dated September 14, said that the MCC kindergarten had opened and was in operation, with the express support of some of the Palestinian groups. Most other Jordanian schools had closed down as a result of sporadic fighting in the streets. The sewing center in Marka was in operation, under the able leadership of one of the local teachers, though some of the staff were unable to commute to work from Amman. Also under local guidance was the mother-child care center in Amman, though there had been no report from MCC workers in Amman since the heavy fighting broke out last week.

It is planned that MCC programs will continue in Jordan, in cooperation with the Jordanian Ministry of Social Affairs, assuming that in a reasonable period of time the situation will clear sufficiently to allow expatriate personnel to reside in Amman.

Virgil Claassen, former director of the Mennonite work in Jordan, reported that local workers were not in any increased danger as a result of their working with MCC in Jordan. He said that MCC property escaped damage largely as a result of the sympathy of the local people who know and work with MCC. "Part of the reason we left," he said, "was so that friends and neighbors would not be caught between the popular mistrust of all foreigners, and their own personal feelings of responsibility for our safety as their fellow workers."

Contributions for Jordan relief may be sent to the General Conference offices, Box 347, Newton, Newton, Kan. 67114, or to MCC office at 1483 Pembina Highway, Winnipeg 19.

More non-Mennonite volunteers appear

Lavon Welty, Secretary of Personnel Services for the Mennonite Central Committee, wrote the following report:

The Mennonite Central Committee received 641 applications for voluntary service since December 1.

More than one third of these applications were submitted by persons not affiliated with Mennonite churches. This high percentage of applications can probably be attributed largely to recent U.S. Supreme Court decisions opening the conscientious objector classification to a larger number of men.

From Presbyterian to Pentecostal, this group of applicants represents the widest possible variety in attitude toward Christ, the Christian faith, and the church.

But one thing shared by all is the strong position against war and violence which forms the basis on which many are granted the conscientious objector classification. However, MCC finally selects for placement in MCC programs only those applicants who accept the MCC personnel qualifications, including church membership.

Persons not related to the Mennonite constituency come to MCC for a variety of reasons. Some have been referred by their local Selective Service board, while others see descriptions of MCC in literature distributed by the local boards. As more men receive the I-O classification, the num-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newtan, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

er of available positions which qualfy for alternate service decreases. imilarly, as agencies fill their availble positions, they refer applicants o other organizations who employ onscientious objectors. Through job hortage, many have come to MCC.

A significant number of applicants rom other denominations are referred o MCC by those who are currently erving or have recently completed ssignment. A volunteer in Atlanta, or example, encouraged his fraterity brother to enter voluntary servce. Application was made, and now raternity brothers are serving together n Atlanta.

The large number of applicants rom both the Mennonite constituncy and other denominations reprents a vast resource of youthful dealism and creative potential. The hurch responds, tapping the resource nd channeling the potential, which pens the door to demanding involvenent. Enrichment is provided for both he volunteer and the church.

Medics needed in Nigeria

Mennonite Central Committee is urently looking for medical volunteers or Nigeria. The major part of relief nd rehabilitation work presently beng done in the war-torn areas of Nigeria is tied directly to medical taff. Since the end of the civil war n Nigeria in early 1970, MCC has een looking for two doctors and hree nurses to fill positions with the Christian Council of Nigeria and with Quaker Service programs in the areas nost affected by the war.

Persons interested should contact MCC Personnel Services, 21 South 12 Street, Akron, Pennsylvania 17501.

Jantzens began their witness in China

Albert and Wilma Jantzen began their missionary service in 1938.

Wilma Lichti Jantzen came from Medford, Oklahoma, graduating from high school there, and Albert was from Paso Robles, California, where he graduated from high school, and studied two years at the Bible Institute of Los Angeles, before coming to Bethel College, where he met Wilma.

After their marriage, while they were serving the Ransom (Kan.) Church, they began to think about mission work. "While we were trying to interest the people in our church's mission, overseas and also at home," explained Albert, in an interview with Malcolm Wenger, "The Lord spoke to us, 'Why don't you go?'

"So we prayed about it for some months and finally decided we would let the Mission Board know that we were interested and would let them choose the field."

After communicating with the Mission Board, the Jantzens accepted the assignment to China, in 1937. However, due to a shipping strike and the conditions in China, they did not go until the fall of 1938. They spent nine months at a language school in Peking, and then went to Kai Chow, to study language part time, and also teach classes in English at the Hwa Ming school.

In 1940, the war started, and the American Government requested the evacuation of all American missionaries in China. The Jantzens left in April of 1941, and went to the Philippines, where the language school at Peking had been moved. Soon after, the Japanese Army arrived, and the Jantzens, with several other missionary families, were interned in a prison camp for three years. They were released in 1945.

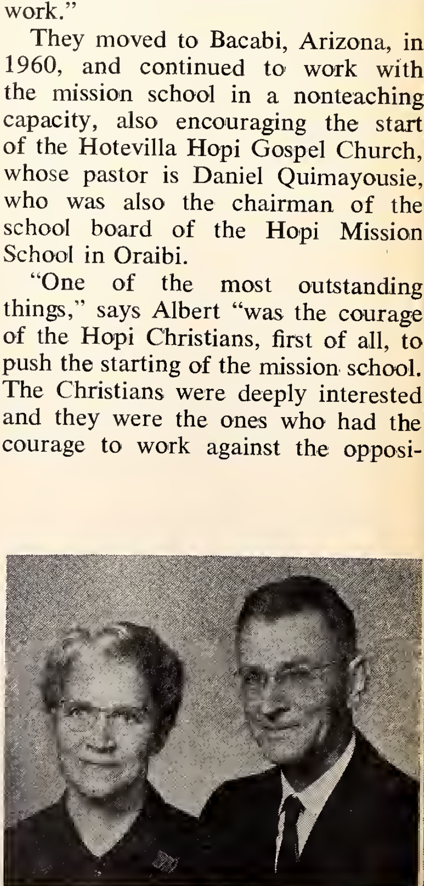
Following two years of study at Mennonite Biblical Seminary in Chicago, they were sent to the School of Chinese Studies in Berkeley, California, in preparation for a return to China. But in 1948, after the defeat of the Nationalist Government of China by Mao Tse-tung, the doors to China were closed and they were unable to return. For two years, they taught at the Oklahoma Bible Academy at Meno, Oklahoma.

In 1951, the Jantzens started on the major focus of their years of mission work. They were asked by the Mission Board to become involved in the planning and preparations for a mission school for the Hopi Indians in Oraibi, Arizona. Once there, Albert was instrumental in the starting of the school, and was principal of it until 1958. Both of the Jantzens also taught, as well as assuming the administrative responsibility. After eight years of this work, they took a furlough, and then decided to go into church work with the Hopis.

"We felt it was easier to get teachers for the mission school than to get missionaries to work in the churches," Albert said, "so we decided it might be better to turn the school over to younger hands and we go into church work."

They moved to Bacabi, Arizona, in 1960, and continued to work with the mission school in a nonteaching capacity, also encouraging the start of the Hotevilla Hopi Gospel Church, whose pastor is Daniel Quimayousie, who was also the chairman of the school board of the Hopi Mission School in Oraibi.

"One of the most outstanding things," says Albert "was the courage of the Hopi Christians, first of all, to push the starting of the mission school. The Christians were deeply interested and they were the ones who had the courage to work against the opposi-



Wilma and Albert Jantzen

tion of their own people and to carry on and encourage us to go on with the school. If it had not been for the Hopi Christians encouraging us, we would have been discouraged, but the people who were most against the school, later on, sent their children to the mission school and have supported it throughout the years."

The Jantzens worked with the Hopis for twelve years, being largely responsible for the growth and development of the mission field. In summing it up, Mrs. Jantzen said, "At a conference in Flagstaff several years ago, one of the speakers said that he knows the work with Indians is discouraging, that is, when it comes to numbers. And we have often felt that way, because we can't say we had so many converts, as when they [the other missionaries] come home from the Congo and India and other places to report such large numbers. But this speaker said, 'Remember, God doesn't count souls, he weighs them.' And that was really an encouragement to me. I thought, when you think of some of our Hopi Christians here, if we would weigh them against some of our Christians in our churches, I thought, we certainly have nothing to be ashamed of here. We really have some good Christians."

After twenty-seven years, the Jantzens have retired from missionary service and moved temporarily to Flagstaff, Arizona, while they consider their plans for the future. *G.C. News Service.*

Million relief dollars from 70 sales

John Hostetler, MCC *Material Aid Director, writes about relief sales.*

In Waynesboro, Virginia, on September 29, the annual relief sale was sponsored by nine Mennonite and Amish congregations.

The site of the sale is a fifteen-acre pasture on a ridge overlooking the highway. The owner of the farm is a schoolteacher and has twenty-two acres of grapes as a hobby; the pastor of a local congregation.

Why does he let four thousand people come with their cars and tramp down his pasture one day each year? "Because I try to cooperate with church programs. It's a good cause. I want to become a party to it. They ask for the privilege to come here. I was in Ethiopia two years on assignment with the Mission Board and have seen the needs."

Standing on the bed of a pickup truck, the auctioneer is beginning to sell a bookcase, two doll cradles, a center table, a stool, and quilting frame. These items are new and were made by an eighty-seven-year-old man, to be sold at this sale.

The old man sits on the edge of a farm wagon and, as each item is sold to the highest bidder, he writes the amount with his big rugged hand on a crumpled piece of paper. As he walks away, I ask him why he made these items for the sale.

"I made them to occupy time. Just to sit all the time is not good. God has made us to work. The most miserable man I saw was a millionaire; he owned five thousand acres but was unhappy. I feel MCC has a unique position in helping people in need."

Moving on, I note a quilt being auctioned off at $220. It has a story as interesting as a cat with nine lives. Last March, an MCC volunteer was visiting our work among the Pakistan refugees near Calcutta. Some of the refugee ladies were making quilt patches. The volunteer brought some to Akron, Pennsylvania, where an MCC nurse who had just completed two terms of service in Nigeria during the civil war, awaiting her next assignment to Brazil, sewed the patches together. Ladies from a local congregation did the quilting and then the quilt went on its way to the sale in Virginia in the car that transported the MCC self-help and craft supplies.

I asked a lady why she had bought it. "I bought the quilt because of the story behind it. I wanted to help. I'll put it in my guest room."

A lady purchased a slice of homemade bread with homemade butter and homemade apple butter on it for ten cents. Why? "I am eating it because I ate the same thing when I was young."

A seventy-eight-year-old Church of the Brethren man is saying, "I am thoroughly delighted by the way we are getting together. We are learning there are other people just as good as we are."

Meanwhile, the auctioneers keep the sale going. Just now, a good quilt does not have bidders and we hear an auctioneer say, "$21 will not even pay for the thread."

A tractor plow sells for fifty cents and he remarks, "It's worth a lot more than that just for scrap."

"The thing I like about this," said one person, "is that while you are eating you are also feeding someone."

By five in the evening, everything is sold. Most of the people are gone. Tired muscles and dust are abundant; but it has been a good twelve hours.

This year, MCC relief sales have been held in Reedley, California; Abbotsford, British Columbia; Steinbach, Manitoba; Morgantown, Pennsylvania; Peoria and Arthur, Illinois; Kidron, Ohio; New Hamburg, Ontario; Fairview, Michigan; Goshen, Indiana; Waynesboro, Virginia; Newton, Kansas; and Saskatoon. Another one will be held in Gap, Pennsylvania, in November.

Since 1957, interest in relief sales has gained momentum with the more than seventy sales held at these locations. It is the $10,000 amount from this Virginia sale and the $70,000 netted the same day at the Michiana sale in Goshen, Indiana, that have pushed the figure for total receipts from MCC relief sales to over one million dollars. Many people have contributed time and effort to this end.

The message is clear to the staff at Akron, to MCC workers, and to those who receive the help around the world—the MCC supporting constituency does care about people in the world who are in need of help.

tudents on peace program inneapolis in November

n November 19-21, the Mennonite entral Committee Peace Section will ponsor a second annual convocaion for the Mennonite and Brethren n Christ brotherhood. This year, the heme is the meaning of *Shalom* in a ilitarized society.

Meeting at Hotel Dyckman, Mineapolis, the assembly will be a place o share experiences and insights into hat constitutes a faithful biblical onresistance; explore the violence nd hostility that characterize our me; and find the mind of Christ on sues of war and peace.

John H. Redekop of Waterloo utheran University and author of *he American Far Right* will open e assembly with his 1970 S. F. offman Lecture, "How Should Chrisans Make Political Decisions?"

The rest of the conference will ollow a pattern of topical addresses ollowed by a relevant Bible study. hese will be the basis for group disussions. Among those on the proram are: Victor Adrian, president f Mennonite Brethren Bible Colege; C. Norman Kraus, Goshen Colege; John K. Stoner, Brethren in hrist pastor from Harrisburg, Pennylvania; Donald Kaufman, a General onference pastor from Mountain ake, Minnesota; and Elaine S. Rich, North Newton, Kansas, a recently elected member of the MCC Peace Section.

Students appearing on the program include Ernie Dick, Ottawa, Canada; Harlan Unrau, Downey, California; Ruth Stoltzfus, Harrisonburg, Virginia; and Ellen Kroeker, Hillsboro, Kansas. Topics to be discussed will be the warfare state, God-Country-Flag, and forms of peace action. *Shalom* will be studied as vision, mission, love, and action.

Special group rates are available for lodging. Reservations for the conference and requests for the complete conference program should be made by November 5, through the MCC Peace Section, 21 South 12 Street, Akron, Pennsylvania 17501.

Student mission meeting Will have peace discussion

Urbana '70, the Inter-Varsity Christian Fellowship Missionary Convention, will be held December 27-31 on the University of Illinois campus in Champaign-Urbana. The IVCF Convention, held once every three years, has two dimensions of focus: to motivate mission interest among students and to acquaint them with the various mission agencies and personnel openings. More than 250 mission boards from across the Protestant-evangelical spectrum will be represented this year.

Mennonite representation to Urbana '70 is being coordinated by COMBS (Council of Mennonite Mission Boards). This year, eight or nine mission boards, representing the various Mennonite bodies, will be present, each with its own display materials and service personnel for counseling. In 1967, over four hundred Mennonite students from church, state college, and university campuses were among the nine thousand persons in attendance. A similar response is expected this year.

An important dimension of Mennonite involvement, this year, will be an emphasis on the peace witness and provision for draft information and counseling. Virgil Brenneman, executive secretary of Student Services for the Mennonite Church, referred to Urbana '67 when Mennonite students became "instant counselors" to evangelical students who were interested in the peace witness and in alternatives to military service.

This year, with the consent of Inter-Varsity's leadership, Student Services and the MCC Peace Section will be prepared with personnel and lit-

CRISIS: *Violence*

Community organization can provide the vehicle for dialogue between the "establishment" and the oppressed. Without such a vehicle, violence is often the only means of communication left for an oppressed minority.

poverty fund
will help meet this crisis!

erature to meet such a demand. A seminar on war and peace and its relation to the missionary witness is also anticipated.

The Urbana '70 Convention theme is "World Evangelism: Why? How? Who?" The program will blend unchanging biblical principles and the need for commitment to Jesus Christ as Lord with the practical circumstances and problems to be faced in working out that commitment in today's world.

Seminars will treat more than forty subjects on an elective basis; small groups will meet each morning and evening for Bible study, prayer, and fellowship; and each evening, student groups will present contemporary music.

Leighton Ford will offer the keynote address: "Is Man Really Lost?" Myron S. Augsburger, president of Eastern Mennonite College, Harrisonburg, Virginia, is also listed on the program roster.

Total convention cost is $55, including a registration fee of $20. Travel expense is extra.

Who may attend? All college and nursing school students, high school seniors, those associated with the academic world, missionaries, and pastors. Further information may be obtained from Inter-Varsity Christian Fellowship, 620 N. Carroll St., Madison, Wis. 53703.

Words and deeds

Pamela Ilott, director of religious programs for CBS Television will be the featured speaker at a Mass Communications Seminar to be held at Elkhart, Ind., January 22 to 24. Sponsor of the meeting is the Mennonite Council on Mass Communications.

Mennonitism is no barrier Political candidate says

Jim Juhnke, teacher of history at Bethel College, told a gathering at the Eden Church, Moundridge, Kan., recently that "the world is in desperate need of the Mennonite witness. We should no longer be apologetic or withdrawn about our beliefs."

Juhnke is presently the candidate for the Kansas Fourth District congressional seat. He said that his victory in the August primary over a militaristic Wichita attorney demonstrated that people are ready to listen sympathetically to someone who speaks openly for peace. He said he was making no effort to hide the fact that he is a Mennonite and a conscientious objector to war. "Mennonites are known mainly as hardworking, conservative, rural folk who clean up after tornadoes," he said. "The fact that we believe passionately in peace is an advantage rather than a disadvantage in our war-weary world."

Juhnke said he was "moved and gratified" by the generous Mennonite support for his congressional campaign. Since he lacks the political connections or special-interest group support which typically help finance campaigns, he has had to depend upon volunteer help from friends and from those who believe in his ideals. The theme of the Juhnke campaign is "Peace and New Priorities." His campaign brochure calls for American resources to be "redirected from policing the world to building up our war-disturbed economy and to solving such problems as pollution, poverty, and the decline of cities and farms."

"How come you didn't hear my siren?"

Students combat drug use

lany university students in the Unit- d States, either on their own or in ooperation with academic authorities, re organizing programs to teach the angers of drug misuse to their fel- w students.

They recognize that a drug prob- m exists on American campuses, ıough they disagree about the ex- nt of the problem. Students debate -and so do medical men—about the lative dangers posed by various rugs.

Almost everyone agrees that heroin affic should be stopped.

A student-written editorial in the olumbia University *Daily Spectator* uid: "It must be made plain that king heroin is not chic, smart, cool, r tough—but just stupid, destructive, nd self-indulgent."

"Furthermore," said the writer, "the nly people who are going to stop eroin use from spreading . . . are ot the administrators, not the police, ut the students themselves."

Students at Columbia, which lies the heart of New York City, are lanning strong anti-heroin measures.

In a full-page advertisement in the *pectator,* a group of students noted at heroin use has become the lead- g cause of death among the city's ung people. Their proposals for opping drug misuse included estab- shing an information office on cam- us manned by students, training stu- ents to help those with drug prob- ms, and raising funds for the treat- ent of adolescent drug addicts at local hospital. The students also ant to discuss problems in student fe that might lead to reliance on ugs.

"Those who distribute heroin have ot to be harassed and made very ncomfortable," the *Spectator* said. f students apply enough pressure, hat the police and the administra- on threaten to do on this campus ill be irrelevant."

Most students agree that chemical imulants and tranquilizers are dan- erous. In a series of articles on drug isuse, Dave Leaptrot of the Colo- ado State University *Collegian* wrote: The danger in these pills is in their chemical makeup. Overdoses of these chemicals can cause drastic bodily changes."

Students disagree over the effects of marihuana and LSD, a point even scientists cannot agree on. Many students feel that marihuana should be legalized, arguing that the drug is much like alcohol in its effects and alcoholic beverages are legal. According to a recent Gallup Poll, 22 percent of all university students have tried marihuana.

Concerned students believe they must refrain from preaching to student drug users. They choose to educate them, instead, and offer them help in times of crisis, in the hope that common sense will prevail.

A particularly successful program was Drug Education Week at Iowa State University. Sponsored by the Dean of Students' office and the Student Union Board, the week featured speakers, films, literature, and group discussions.

A speaker particularly appreciated by the students was long-haired Dr. Eugene Schonfeld who, under the pseudonym Dr. HIPpocrates, writes a syndicated newspaper column answering young people's questions about drugs, sex, and medical problems they may fear to take to their parents.

Indiana University, which has had one drug conference, is planning another soon. The last conference featured law enforcement and health officials and played somewhat on the students' fear of drugs. The new conference, planned by the Drug Education Committee under the Office of the Dean of Students, will take a more constructive tack.

Sandy Brook, student cochairman of the committee, said, "We're not trying to stop the use of drugs; we're trying to educate people about them." The committee is working with university officials to decide how to respond to student drug users who ask for help in quitting and those who are caught by authorities.

Some student groups are prepared to deal with severe cases of drug misuse. At Middlebury College in Vermont, students worried by the possible dangers of chemical drug use on campus, have formed an organization called ASSIST. Members counsel or come to the rescue of those with an immediate problem, like a bad trip—a violent and unexpected reaction to a drug. "This service is purely student-developed and controlled," said the Middlebury *Campus,* the student newspaper. Each member of ASSIST had one experience, or more, with hallucinogenic drugs.

The University of Montana has established, through its health service and in conjunction with the already operating Crisis Center, a telephone service called Trip Line. Volunteers who man the telephones are mainly former drug users. They never call the police, said freshman Jim Theriault, and they hope the police eventually will bring drug offenders to Trip Line instead of to jail or to a hospital. The students prefer to take care of each other. *Nancy Bailey,* UNESCO *Features.*

DISCUSSION

Objector total to triple Congress wants response

Numerous news stories have commented on the rapidly growing number of conscientious objector claims filed before the four thousand United States draft boards. The National Interreligious Service Board for Conscientious Objectors learned at its fall meeting in September that Selective Service expects the number of new 1-Ws (conscientious objectors at work) to reach seventeen thousand during the next year. In 1969, about five thousand 1-Ws reported to civilian work assignments.

These numbers, alone, are forcing the new administration of Selective Service, under Director Curtis W. Tarr, to consider revisions in alternate service for conscientious objectors. At this point, a Selective Service Task Force is studying various possible reforms which minimally will include considerable expansion of approved job assignments for 1-Ws.

Another factor apparently influencing forthcoming Selective Service decisions is pressure for a national service program. Congressman Jonathan Bingham, (R-N.Y.), has introduced legislation which would make all young men eligible for military or civilian service. The choice of service would be voluntary except for those selected by the lottery.

The National Interreligious Service Board, currently chaired by William T. Snyder and administered by Warren Hoover, watches developments in Selective Service closely. The MCC Peace Section continues to keep Mennonite agencies and service counselors informed of any specific proposed changes. The Peace Section plans an interview with Director Tarr in the near future.

Work of God not captured on film

DEAR MR. SHELLY: The following letter was written in answer to a request by the home office for pictures of the new evangelism we have begun in Kagoshima City, Japan. Perhaps you will want to use it in some capacity in *The Mennonite.*

"Pictures of evangelism? Let's see. That must mean a shot of a group of unbelievers listening to an evangelist preaching in a tent meeting. Or a picture of our young people's group passing out tracts. Maybe a baptism scene would be good. Or how about a shot of sweet little children sitting in our Sunday school class?

"All the above pictures are ones like you have seen over and over again. They are the kind that warm the hearts of Christians and inspire giving to overseas missions. We have pictures like this of our work, but we hesitate to use them. Why? Because they tend to present an incomplete picture of what we do from day to day, and of how God is working in the lives of individuals in our fellowship. They also prolong the old image of missionaries and mission work as one of preaching at, and handing out, tracts to people. It is doubtful that many young people will be overly moved by such presentations.

"Then what shall we say? How shall we tell others what is happening here? Let us begin by being honest and seeking to present a total picture of the life we live as disciples of Christ in a foreign land. How many of us have pictures of some of the most precious moments of evangelism? You don't take pictures of some of the most precious moments of evangelism. You don't take pictures of intimate fellowship, when words of confession and tears of joy are shed. Few have captured on film the gradual transformation of a human life, that goes from a state of loneliness and purposelessness to one of fulfillment and joy. And who takes pictures of all the long, hard hours spent in unsensational backline work, like scrubbing floors in preparation for a group meeting, and all those efforts made to deepen friendships in the hope of even beginning a truly meaningful dialogue about faith?

"What am I trying to say? Let us continue to send pictures to our home churches and to other personal friends and relatives who are sincerely interested in what we are doing. But along with those pictures, let us share our sorrows and frustrations as well as our joys. Let's stop presenting mission work as something for only super-Christians to do, and start inspiring every boy and girl and man and woman in the church to realize that he or she can also be involved in evangelism in some way. Friendship and caring are channels of God's love, and the whole church is needed to spread the power of Christ working through hearts yielded to God.

"By now, you may surmise that the emphasis of our church planting here in Kagoshima City, Japan, is to train and follow up our contacts with prayer and fellowship until they are mature reproducers. We emphasize an intensely personal laymen training program, which seeks to draw out the gifts and talents God has already placed in that believer's heart and help him develop and use it to the glory of God." *Mrs. Sandra Liechty, Shimoishi Cho, 77 Banchi, Kagoshima Shi, Japan.*

RECORD

Friesen

Paetkau

Stucky

alendar

Oct. 23-25—Hillsboro, Kan., West-n District Conference.

Aug. 14-20, 1971—Fresno, Calif., eneral Conference.

Apr. 13-16, 1972—Chicago, All-ennonite Consultation on Evange-m.

July 18-23, 1972—Curitiba, Brazil, ennonite World Conference.

Canadian

Nov. 7, 8—Leamington, Ont., Unit-l Mennonite Church, Conference of nited Mennonite Churches, Jacob T. iesen, speaker.

Northern

Nov. 1—Henderson, Neb., Bethes-ı Church, Louis Goertz, speaker.

Pacific

Oct. 20-22—Santa Fe Springs, Calif., ethel Community Church, mission-y conference, Andrew Shelly.

Oct. 25-28—Paso Robles, Reedley, esno, and Atwater, Calif., mission-y conferences, Lubin Jantzen, Ber-rd Thiessen, Sheldon Sawatzky, eakers.

Nov. 7, 8—Paso Robles, Calif., rst Church, California Mennonite outh Rally.

Nov. 9, 10—Salem, Ore., Emman-l Church, district midyear meetings committees.

Western

Nov. 1-4—Inman, Kan., Bethel urch, mission festival.

Nov. 6-8—Burrton (Kan.) Church, ll meetings and mission festival, an Smucker, speaker.

Nov. 8—Inman, Kan., Bethel urch, mission festival.

eaths

ngelia Marie Aschenbrenner was rn, and died Sept. 29. Reported by lvary Church, Washington, Ill.

Ernest J. Claassen, First Church, ewton, Kan., was born Aug. 13, 87, and died Oct. 7. He was the ther of Willard Claassen, former ecutive secretary of the General nference Board of Education and iblication.

Peter J. Dyck, charter member of hler (Kan.) Church, was born Feb. , 1887, and died Oct. 4.

Ben W. Esau, Inman (Kan.) Church, was born Dec. 3, 1894, and died Oct. 2.

Agatha Heidebrecht, Grace Church, Dallas, Ore., was born Feb. 26, 1889, in Kansas, and died Sept. 27.

Soloman Loganbill, Bethel Church, Fortuna, Mo., was born June 29, 1886, and died Sept. 23.

Rosa Dick Ortmann (Mrs. Andrew W.), Bethel Church, Marion, S.D., was born Feb. 11, 1900, and died Sept. 27.

Maria Schmidt, Alexanderwohl Church, Goessel, Kan., was born July 13, 1891, and died Sept. 28.

Peter P. Mierau, Zoar Church, Langham, Sask., was born Mar. 6, 1892, in Henderson, Neb., and died Aug. 11.

Lena Waltner, First Church, Pretty Prairie, Kan., was born Nev. 7, 1880, at Marion, S.D., and died Sept. 28.

Marriages

J. W. Bergen, formerly of Colby, Kan., and *Sara Regehr,* Bethel Church, Inman, Kan., on Oct. 10.

Gary Hagen, Mennonite Brethren Church, Hillsboro, Kan., and *Grace Goertz,* Lehigh (Kan.) Church, on Oct. 3.

Ronald Regehr, Bethel Church, Inman, Kan., and *Janet Eileen Lanstrom,* Baptist Church, Comstock, Neb., on Sept. 19.

Mike Saunders and *Theresa Klassen,* both of Bethel Church, Inman, Kan., on Sept. 25.

Baptisms

Bethesda Church, Henderson, Neb., on Oct. 4: Kenneth Boehr, Keith Ratzlaff.

New Hopedale Church, Meno, Okla., on Oct. 4: Ralph Decker, Dee Ann Ediger, Greta Jantzen, Linda Jantzen, Arlyss Johnson, Daryl Johnson, Mary Beth Johnson, Marla Jean Koehn, Steve Richert, Phil Unruh.

Workers

Arthur Driedger, formerly of Leamington, Ont., has become executive director of Mennonite Central Committee of Manitoba. He was formerly MCC director in Latin America and worked in Bolivia for six years as field director.

Arlene Friesen, First Church, Hutchinson, Kan., is serving a one-year voluntary service assignment in Arvada, Colo.

Ruth Hemenway, Williamsburg, Mass., is assisting in the Mennonite Christian Hospital, Hwalien, Taiwan, for one month at her own expense. She received her MD degree from the Tufts Medical School, Boston, Mass., in 1921, and has had various postgraduate courses in New York City. She has served eighteen years in Methodist mission hospitals in China, in surgery and medicine, and twenty-seven years in private practice in Massachusetts.

Katherine Hildebrandt, Bergthal Church, Didsbury, Alta., is serving a two-year voluntary service assignment as unit hostess in the voluntary service unit in Hamilton, Ont.

Betty Paetkau, Bethel Bergthaler Church, Winkler, Man., is serving under the Mennonite Board of Missions, Elkhart, for one year, as a nursery aide with the Wichita (Kan.) voluntary service unit, which cooperates with the Tenth Street Mennonite Church. She is a Bethel College graduate and her parents are Mr. and Mrs. A. A. Paetkau.

David Schowalter who is serving a two-year voluntary service assignment in Kansas City is a member of the First Christian Church, Hutchinson, Kan., rather than the First Mennonite Church, as indicated incorrectly in this space in our September 29 issue.

Michelene Stucky, First Church of Christian, Moundridge, Kan., joined the staff of the central office of the General Conference Mennonite Church as receptionist in September. She attended Bethel College for three years. Her parents are Mr. and Mrs. Myron G. Stucky.

College football

Findlay 28—Bluffton 7
Bethany 17—Bethel 6

LETTERS

Prophets spoke on politics

To the Editor: Mennonite ministers and teachers are misunderstood when touching upon diverse subjects concerning national involvements. Seemingly, this is throwing the Bible out of the church window. We wish to draw near to God on smoother things in our worship services and hear about the cross, blood, and resurrection (1 Cor. 15). Yes, these are good around Christmas or Eastertime, as attendance is at its best, then.

According to Isaiah 29:13, 14 and 24; 30:9-16, or 31:1 the prophet couldn't ignore politics, either. Paul also preached and wrote much about the cross but to him it meant that all social barriers melt as in Christ there's no Jew nor Greek-American or Vietnamese.

Jesus, by His gracious redemptive look, resurrected Peter, too, when hot words of denial were still warm on his lips. Peter went out and wept bitterly and became a "rock," not rocky. After the resurrection, Jesus asked Peter three times: "Lovest thou me?" more than these? All this prodding corrected his self-righteousness. Again, the sheet was let down three times as Peter prayed upon the housetop (Acts 10). This broadened Peter's arrogant racial attitude toward Gentiles and others.

Yes, we ourselves were once foolish, disobedient, led astray, slaves to various pleasures and passions, passing our days in malice and envy, hated by men and hating one another (Tit. 3:3). But when the goodness and loving kindness of God appeared (Tit. 3:4) in the Incarnation, He saved us from our sins by the washing of regeneration in the Holy Spirit.

Dictators can't love by conquering and dominating and raising the sword. They sow to the flesh and reap corruption, and not to the Spirit to reap life everlasting. Therefore, we can't violate the law of love (or Golden Rule) any more than the law of gravity and not get hurt. To preach the cross means to surrender the *I*. Paul puts it: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. For me to live is Christ and to die is gain." He, Jesus, is in the saving business—not just from hell but to get the hell out of us or that unsurrendered I (Rom. 6 and 7).

This isn't politic preaching but cross and resurrection! Our forefathers had, also, such firsthand experiences through evangelical revivals but our *new generation* has a dim afterglow of that fading faith, resulting in decaying morals and character.

Some of our young churchmen say, "I'll come back to church when Preacher Mr. (*X*) comes back again to serve us." An older church layman says, "I quit Sunday school or worship service, since I didn't like the way things were going."

Are we in the church and the world to get something out of it (rewards) or to put something into it. As Abraham, let's seek to be obedient and answer the call because we love Him with heart, mind, and soul. By this love to Him and others, all men can know that we are His disciples.

God is in forgiving business if we confess our s"I"n, and then take up His cross, to follow Him. We can't ignore the Gospel such as Matthew 5:23-25 just as Jesus couldn't evade the cross by listening and obeying Satan's words in the wilderness temptations. His will must be done.

Those who don't, or can't, submit to God's control will submit to mob control and the phrase, "Everybody does it," decides everything, and while hunting for freedom end up in bondage (as slaves) to men. In the miracle of the new birth, decay (by evil) is arrested and a plus is added to Life. We couldn't get back to Him but through the cross. He comes to us as to Peter. What the soul is to our body, Christians are to the world as, by love, they hold it together.

Every person loves, occasionally, when convenient, but when love is incarnated in a deed, that deed is big. This love is a give-and-take love and is showered on deserving and undeserving ones. This is like God's *love*.

Joe Eck, Rt. 2, Box 13, Sedgwick, Kan. 67135. Sept. 8

GOD KEEPS HIS PROMISE

Adam is related "trimming trees", the "roo-oo-ster and tiny mouse" enter Noah's "big big boat...with roof, a window, a door", and manna is "MMM-mmm...sweet like cookies made with honey" in Cornelia Lehn's refreshing new Bible story book, *God Keeps His Promise*.

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sther B. Wenger

ove is the key to evangelism

AST SUMMER, LEIGHTON Ford asked veral men who were giving their 'es to the ministry in the urban ietto, "Can the gospel win a hear-g here?"

One said, "It's not until love is felt at the message is heard."

Each of them agreed, *"Love is the y."*

Ford concludes, "Evangelism must love with flesh on."

Love and evangelism are concepts will each need to define, not only th words, but also in our own lives d experiences. For quite a stretch years, I was involved in an area here most of the people in the com-unity were Indian Americans. The angel, the good news of God's love redeeming the world through Jesus hrist, had already been given for any years. However, it gradually came clear to me that evangelism cluded what happened between me d my friends and neighbors in our y-by-day relationships.

I know a young mother who has tle materially but who let the Lord's eat love enter her life when she was hind barred doors. Her experience as real. She was a new person from at time. Even her husband said, Ae, I still drink, but she quit." Ac-ally, she didn't just "quit some ings." She started the life which od had intended for her, a life of od things that she could do. (See h. 2:10.) She remembered her own perience when, as a teen-ager, she d her friends were welcomed by a ristian family who spent hours lov-g them, helping them to do things gether, letting them know they cared.

Now her own house overflowed th neighborhood children, on week-ds, when their parents had left em alone. She talked with them d taught them and loved them. She ually had more than her own chil-en in church with her. It was com-cated and inconvenient. Usually it eant a loss of sleep and additional ouths at mealtimes. But she found in sharing the real love that had red about her and had forgiven r. Now, as she tried to teach, chil-en could hear a message.

We need to keep asking ourselves, "What is our real motivation in evangelism?" Blaise Levai of the American Bible Society deals provocatively with this question in his paraphrase of 1 Corinthians 13, "Meditations of a Missionary."

"Though I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; and though I as a surgeon can operate with skill; and though I as an agriculturist can raise acres of rice; and though I as a teacher can deliver learned lectures, but do not have love, my message is hollow. . . . And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

"Love, if it is genuine . . . , is patient and constructive; nor does it seek for position and prestige. Love is glad to see the competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up.

"Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. . . .

"Love that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding. . . . Love gives courage to change old ways when necessary. . . . But whatever happens . . . there is this certainty: Our Lord will not leave himself without a witness. He is perfecting His plan in and through history, though everything now looks confused and baffling. Be sure of this . . . the message of the saving love of Christ, who died and rose again and lives as Lord of life, will never, never pass away" (*Christian Mission Digest*, 1961-62).

At a retreat grounds a number of years ago, alone on a hill in the early morning, I finally gave God a chance to say something to me. Yes, I'd taught children and adults in Sunday school, I'd visited with people in their homes, but that morning and for weeks that have become years, the Lord asked, "Do you really love them?"

I had to admit that sometimes I had taught or visited just out of a sense of duty. After all, it was my job, and people would expect me to do it.

But the Lord continued to prod, "Do you love stubborn, shaggy Joe, impossible Susie who will not talk, mixed-up Mary who schemes to spite her mother, hostile, sin-bent George? Do you love them as I love them?"

"As You do, Lord?" Thoughts from Philippians came to mind, ". . . emptied himself . . . taking the form of a servant, . . . humbled himself and became obedient unto death, even death on a cross" (Phil. 2:7, 8).

Gradually, people began to be seen through love's eyes. I understood that I had offended by not accepting people as they were, by feeling I could do the job better, by turning off those who did not add to my reputation.

The process was often slow and painful. Seeing Christ cut through the stereotyped prejudice of the townsfolk in Jericho by initiating an appointment with the wealthy tax collector helped. Hearing Him ask an unabashed favor of the adulterous woman at Jacob's well gave direction.

In Christ, you and I are "God's picked representatives of the new humanity." "He loved you and chose you for his own; therefore, you must put on compassion, kindness, humility . . . and above everything else, be truly loving" (Col. 3:12-14).

Love is evangelism's key—in Korba or Newton, in city ghetto or diminishing rural community, whether our neighbors are Indian or Polish, black or German. Will we be using the key of love this week to open lives about us to God's good news?

Material for this page provided by Women's Missionary Association.

Stephanie Ortman

STEWARDS OF THE AIR

OUR INDUSTRIAL GROWTH can be compared to the story of Frankenstein. In this tale of horror, a German doctor learned how to make the object he created in his laboratory come to life. The monster, in time, destroyed the creator. Man-made pollution in air and water, like Frankenstein, may soon destroy us.

Nature has always polluted our environment with erupting volcanoes, forest fires, and swamps; but wind, rain, and air currents always took care of it. Then man added his innumerable pollutants, and nature could not cope with these additional burdens. Within limits, the air around us can absorb the pollutants that are fed into it and get rid of them. If a proper balance is kept, we have little to fear. However, the pollutants now far outweigh nature's capacity to deal with them.

If one lives in any large city in the United States or Canada, he inhales seventy thousand particles of dust with every breath, and forty thousand particles of dust if one lives in a rural area. Chicago loses 40 percent of its natural sunlight through smoke and air pollution. Air pollution (not insects or weather) is the greatest threat to New Jersey farms.

This is not just a city-dweller's problem. Fumes from phosphate plants in Florida caused the bones of cattle to deteriorate. Nearby, plants which once matured in eighty days now take two hundred days; barbed wire which used to last twenty years now rots in four.

The death rate in New York City rose 10 percent during a period of heavy air pollution in 1966.

Smog in Los Angeles often cuts visibility to three miles, which is the minimum safe distance for the takeoff and landing of airplanes. It cracks paint on homes, eats away stone and metal, tarnishes copper and silver, rusts iron, causes runs in hose, and cracks rubber tires. Houses and clothes must be washed more frequently.

The burning of coal for heat and power sends forty-eight thousand tons of sulphur dioxide into the air, every day. The nation's motor vehicles, daily, release two hundred and fifty thousand tons of carbon monoxide, 16,500 to thirty-three thousand tons of hydrocarbons and four thousand to twelve thousand tons of nitrogen oxides into the air. Mix all these ingredients together, and this is the air you breathe.

Where air is dirty, the incidence of respiratory diseases ranging from colds, bronchitis, pneumona, and cancer seems to increase. Among older people, air pollution accelerates diseases that include hardening of the arteries, heart trouble, asthma, and emphysema. Breathing normally in a heavily polluted city is equivalent to smoking a pack or more of cigarettes a day.

Air pollution poses another threat; one that is almost unbelievable. It can change the physical nature of the planet. Exhaust gases from the burning of fossil fuels, like coal and oil, increase the carbon-dioxide content of the air, which, in turn, increases the temperature of the atmosphere, because unlike some other gases, carbon dioxide cannot be washed out of the air. This temperature increase affects life in the oceans; some fish are moving northward. This is only a minor result.

If the carbon-dioxide content of the atmosphere were doubled, the average temperature of the earth would rise 3.8 degrees Fahrenheit. The glaciers in the north would then begin to melt, and the level of the oceans would rise and flood coastal cities. As long as we continue to rely heavily on fossil fuels for our increasing power needs, the atmospheric carbon dioxide will continue to rise, and the earth will be changed, and more than likely, not for the better.

These facts and statistics are much too appalling and startling to be uninteresting. Too often, it's easy to say that this problem does not concern us; or that pollution has always been here since man was created, so why get all bothered about it, now. Perhaps. But it is an ever-increasing menace to God's once-beautiful country and it is most definitely everybody's problem.

We are, fast, wasting and poisoning this once-shining green, rich land which God created for us. God has created everything, and without Him it would have been impossible for any of these industries to have been built. Therefore, everything, in a sense, belongs to Him, and man was merely given it to take care of and use it as God wanted him to.

In fact, that was God's purpose in creating man—He told Adam and Eve to fill the earth and subdue it. We are merely God's instruments, whose purpose is to use God's resources in a Christian-like manner. And not for personal gain.

God has said that it is required of stewards that they be found trustworthy, and as God's steward, he must not be greedy for gain.

Are we actually handling God's handiworks the way He intended?

MEDITATION

plea for liberation

SEEMS absurd to mention that there is a great deal awry in the orld which an individual is helpless to set right. There is an area, wever, which can be set right only by individuals; namely, the tter of personal attitude. It is a bitterly ironic fact that so large a rt of lay-Christianity has allied itself—in the name of religion— ainst both the core of activist youth working for basic ideals, and ose who have rejected the so-long-unquestioned values and are ing radically different life styles. Those sweeping challenges, from tivist and dropout, alike, are interpreted as blatant destructivism. ch people are called ungrateful, unpatriotic, unchristian. But there no explanation for these accusations except to admit, as so many uths have, that the Christianity of the churches has pledged its egiance not to its founders or any particular ideals but to a reac- nary establishment which must crumble before a better world is ssible.

This is no cry for every church member to become a social revolu- nary in the total sense of either violence or rejection of modern life. lead only that the church—and it is a problem for the individual, t for official papers—liberate itself from the narrowness which so grosses it in condemning violence on the streets that it forgets the uses, the narrowness with which it denies the validity of values ferent from those of well-groomed, well-housed congregations. I ad for heightened sensitivity toward the experiments in living, and vard the factions accused of violence, so often unjustly. More portantly, I plead for a ruthless reexamination of the motives be- ıd resistance-in-the-name-of-Christ to these demanders of change. actly what is the protector attempting to protect? How did the nd-expanding preachings of the soul-man Jesus get turned into ysical and moral structures? How did His revolutionary but elo- ently simple philosophy of love and openness in human relations turned into a structure more concerned with respectability than th the ability to feel, an establishment which values harmony even the price of oppression? How, in other words, did the values of sus get confused with the values of those bent on defending the tus quo? But the real question is not "How" but "How long?" The nfusion of values has already crippled Christianity; it could be fatal.

Catherine Roth

pward look

om stain and strain of earthy things
  I lift my eyes
  To flowing clouds—glorious variety!

e daily chores may claim my hands,
  But spirit's free!
  The spacious skies proclaim eternity.

ough feet must tread a stony way,
  My heart can sing:
  The heavens declare Our God's infinity!

Adella Kanagy

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COVER

"I thought the Catholic church was successful when there were protective walls around it. Now I see that the interaction of Christians, who are interdependent on one another, is what Christ wants." See "A Catholic Looks at the Protestant Reformation."

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THE MENNONITE

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Sunday morning changes at top of list

Do we as a church need to change? And, if so, how?

This question was addressed to the delegates at the last General Conference which was held in Estes Park in August 1968. That was a long time ago, but since our 1971 three-yearly meeting is coming up fast, let's start looking at the water that has passed under the bridge.

The answer to the question was yes, yes. In fact, it was probably closer to yes, yes, yes.

And the suggestions as to how to change come back to haunt me, because in these two years and two months since the answers have been given, few of us have done much about the suggestion. Let me speak for myself. I haven't done much about them. I'm embarrassed to discover that we never really carried any major article about these rather remarkable suggestions. I find a matter-of-fact report back in our issue for August 6, 1968, on page 499. The item had a nonsensational title: "Discussion Reports."

Three suggestions come with high priority: more flexibility in Sunday morning worship patterns; more personal sharing in small groups, intergenerational and interdenominational; and better communication between generations and between other groups, especially between the theologically literate and illiterate.

Those were the things our people wanted to get done between 1968 and 1971. How are we doing?

I note a growing concern about church attendance. You may remember a letter on this subject in our October 6 issue (p. 611). Church attendance has been declining for decades in Europe. And what happens in Europe begins after some years to happen in North America. And while Mennonites lag behind the trends, the decline is beginning to reach our churches, too.

And when I hear the laments about church attendance, I have to remember the Estes Park response which just boiled up so unexpectedly. When we asked a thousand Mennonites an open-ended question about what they'd like to change, the Sunday morning worship hour shot up like a flying fish coming out of the water.

Perhaps we were all so surprised that it has taken us two years to find our tongues and get our eyes to stop blinking. Here and there, efforts are being made to meet this kind of grassroots cry for help. The discussion groups had some specific ideas on changes for Sunday morning: more use of laymen, pre-sermon groups, post-sermon groups, less biblical language, and more congregational participation.

This is the kind of discussion that makes a minister feel guilty and threatened. Yet it is not the minister who is under scrutiny, but the entire church and its traditions. Ministers are only faithfully carrying out the patterns delivered to them. These they are trying heroically to preserve because this is what they understand is expected of them. Over the years, we have shaped the Sunday morning worship in an unending tug-of-war between pulpit and pew.

But these patterns have become rigid. Both ministers and congregations are, for the most part, interested in change, yet unsure about how to make it happen.

Here is where we need to support each other and be ready to take some risks together. We just haven't been communicating with each other in our churches well enough for the challenge of these days. Fifty years ago, what we are doing now would have been real great. But we have to face forward and find new patterns for these days. Is this asking too much? I don't think so. This comes two years late, but there is still time. M.S.

HER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:39 OCTOBER 27, 1970

And look both ways

Marilyn Jakes Church

ELLEN GALVIN PLACED the webbed belt in the boy's hands, now, and resumed her seat behind the desk. His fingers went immediately to the emblem printed on the cross-strap, tracing its pattern. A slow smile creased his face as if something about the design satisfied a need.

In the time it had taken her to explain her decision to allow him to serve on the Safety Patrol, the child had shown no pleasure, no surprise. The belt had lain before him on the desk, but his hand never sought it. Actually, he had not asked for the duty. No student from the ungraded class at Seymour Elementary had ever been chosen to be a patrol boy.

"I do good, Missus. And look both ways," he suddenly assured her. "Back to the room, now?"

"Yes, Peter. Miss Johnson will tell you when it's time to go to your corner." Ellen rose again, walked with the boy, and held open the door.

Peter Berman's corner would be the main one, a spot she could monitor from her desk. Within a week, she would know whether this step had been a correct one.

Miss Johnson, of course, thought it was. She had been Peter's teacher for three years and really should know the boy's capabilities. There had been other times when she had requested special inclusion for her students, the educable retarded, in intraschool programs. The Marshall girl, a year ago, had added a clear, sweet voice to the upper elementary choir, even though she could not read the words, let alone the music.

"We can try him, but only on probation."

Ellen hadn't bothered to hide her doubt from the teacher. Safety patrol work was a lot more demanding than the average person believed. It required patience and diplomacy, discipline, restraint: words Peter Berman would never learn to pronounce or define.

"Fine!" Miss Johnson snapped on the agreement. "You'll be pleasantly surprised, Mrs. Galvin. My children need their moments of opportunity early. The older they get, the less the chance."

Ellen picked up her pen. Peter's assignment was noted on his record. How Miss Johnson could speak of the seventeen special students as *her* children always puzzled Ellen. As principal, she always thought of them as *the others.*

Not that she hadn't sat through enough seminars on special education and heard how each child should be provided with the training that might allow his capabilities to emerge. But, in comparison, Miss Johnson's brood seemed so incapable. While twenty-four other classes of children delighted in the new and the yet unlearned, the special room drilled again and again to master the familiar.

The kindergarten children listened to a story, memorized its content, laughed at the author's use of words. Meanwhile, the same story, to the ungraded, became a test as to whether they would hold a fixed position until the book was closed. At sixth-grade level, normal boys and girls outdid each other in creating five hundred words of original writing. Ungraded students were sent to parallel classes at the junior high schools, with the ability to print their own names.

Nonetheless, Peter wore a Sam Browne belt and he would continue to wear it if he could reach anywhere near the level of performance of the other boys. At least, he would be on time at his duty station. Miss Johnson would assure promptness for the school hours' crossings. Mrs. Berman had agreed, reluctantly, that she would get the boy to school fifteen minutes before the student body began to arrive.

"There's so much responsibility involved, Mrs. Galvin," the mother pleaded her doubts. "I can't be sure Peter will understand. I never really know if he comprehends."

Ellen, feeling like a devil's advocate, fell back on the arguments Miss Johnson had used to wear her down.

"Your son is pleasant appearing, cooperates well, and has a high frustration level. He enjoys emulating our patrol boys and acts in that capacity when Miss Johnson's class takes walks in the neighborhood."

"Peter would like it, I guess." The mother's eyes had held a sadness that was the trademark among the parents of the ungraded. Yes, they were grateful that their offsprings were being given a school opportunity, but they also knew how very much could never be attained. "Even if it is only for one day, I'll say *yes.*"

Ellen carried Peter's file to the outer office and placed it on the secretary's desk. Mrs. McAffee fingered the folder, amusement in her eyes.

"How are you going to explain Peter to Officer Jones?" she queried. After twenty-three years in the school system's outer offices, McAffee questioned decisions as if it were a right of seniority.

"I'll think of something," Ellen said more casually than she felt. "Maybe he won't ask."

Not that anything ever got past the police department's school liaison officer. He could spot a new appointee at half a block.

"That blank little face on the main

sing will be impossible to miss," secretary assured her principal. "I just hope Peter doesn't lose his per and clout some primary stu- t. All of Johnson's kids have foul pers."

They are displaying frustration," n corrected. "Somehow, they real- they've been left out of the fuller Hadn't you better finish that k requisition before the messen- arrives?"

rs. McAffee gave out with an ible sigh of disgust, but her type- ter picked up its rhythm, once e. And so the subject was closed il she wanted to reopen it. Very n, she would.

he secretary's attitude toward the raded students was one of hostility based on fear, lack of knowledge, and who knew what else. Every time something came up missing, was found broken or otherwise mutilated, Mrs. McAffee nodded toward Miss Johnson's end of the hall.

Fortunately, the minor crises that were daily fare at Seymour Elementary conspired to take both the principal's and her secretary's thoughts afield from the morning's decision. One bloody nose resisted their attempts at first aid. Forms had to be executed to transfer two students. Then, to compensate, a mother arrived with four youngsters to register.

Ellen glanced at her enrollment, certain that another two weeks of two in for one out would make it necessary to ask for another portable classroom and a teacher. Portables were growing along the edges of the playground where a hedge used to be. And on the far side of the school property, bulldozers relentlessly moved earth to make room for more homes.

So the dismissal bell caught Ellen unawares. She hurried back to her office and the view of the corner. Peter was at his post, straight and unwavering, as the throng of children charged toward him.

"Now," her mind ordered. The boy obediently stepped across the sidewalk, arms spread to hold his group intact. A cluster of perhaps twenty gathered. Then, after turning his head left and right, Peter stepped into the street and waved the children on. His manner was just right. Not

Peter was bent, digging in the dirt with a stick.

even Gary, the patrol captain, could have done it better. The child returned to his post, blocking another section of the Seymour flock.

"Mrs. Galvin," a first-grade teacher called from the door. "Can you join us at nine-thirty tomorrow to see our presentation of that great classic, *Three Billy Goats Gruff?*"

"I'll be there." Ellen jotted it on her calendar. *9:30—Room 18—Goats.* At eight in the morning it wouldn't make any sense, but later on she'd remember.

From the corner of the window, she could see the rear of a car pulled up in front of the school. She leaned as far as she could, but the front half of the vehicle wasn't visible. No matter how many times you appealed to the parents to pick up their children outside of the school crossings, they never seemed to learn. Occasionally, the patrol boy on the main corner would remember to ask the driver to move on. Peter wouldn't. No one had told him that he should.

She looked back at her novice and sighed with dismay. Three or four tykes stood uncertainly on the curbing, but Peter was bent, digging in the dirt with a stick. A pair of older students came up, glanced his way, and started across. The youngsters bounced along in their wake. The intruder car hadn't moved, either, which meant that an approaching vehicle would be blocked from full view of the crossing.

Peter finally straightened but remained off the sidewalk, legs spread. Fortunately, Donald, on the side street, had seen the problem and was moving to Peter's place. That boy could handle both crossings, she guessed, while she picked a replacement. Now it hurt a little that Peter's stay on the patrol would be short. She hadn't really wanted her doubts to be justified.

Suddenly, the red car surged forward, its tires squealing under the impulse. There was no way of seeing what was happening at the playground crossing. She could only hope that corner was being handled better than the near one, that the children were being held safely at curbside. She raced toward the school's entrance.

Peter hadn't moved a step and Gary Lockridge, the patrol captain, was running across the lawn toward her. Running—and on the grass, too—as a sure indication of more trouble.

"That car—that man in the car. . ." the boy choked hoarsely. His impetus carried him straight into her. She fended the children off with spread hands. "He took Jeannie Greene away, pulled her into the car when I came up. She didn't want to go."

"It could be Jeannie's father," she suggested, her fingers biting into the boy's shoulders.

"No. Her dad's dead. I know. They live across the street from us." Fear widened pale blue eyes.

"An uncle? Or a friend of her mother's?"

"Mrs. Galvin! He kidnapped her. He grabbed her arm and dragged her into the front seat."

Each September, Officer Jones brought the two movies to the school. The primary grades got a sugar-coated cartoon version of the dangers of speaking to and going with strangers. The upper classes were shown a documentary which laid it on the line. But, although the children were interested in the presentation of it, they never expected it to happen. At least, she didn't think they did. The teachers didn't, nor did she. Now, there

Cancer ward

grey man, white legs hanging over bed—
grey man, with eyes of ageless knowledge
and unknowledge
do you sense your plight?

in psychologically-approved wards
you are fed the half-truths
of impending death
you are sponged with the antiseptic alcohol
of positive statements about your health

can't you tell? can't you sense
my eyes averted, my lies
and my lack of truthfulness

why must we play the game?
you know the truth—but then
maybe you don't . . .

perhaps the truth is submerged
in the seawater of your hope

Paulette Babuka

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.

as no doubt in Gary's mind as to hat he had witnessed.

"Wait here." She moved down the alk toward Peter. She might as well end him home. Donald would man-ge the stragglers.

"Look what Peter made, Missus," e greeted her without expression. is fingers pointed to the ground be-ween his feet.

Impatiently, she reached out to raw him away. Her hand froze. The tching in the soil was rough, more ke symbols than letters and figures. et she could distinguish each de-gn. *BQD 303*—a license number.

"From that car?" She indicated here the vehicle had rested at the urb. He nodded. "BQD 303. Good oy, Peter. Go back on duty, now."

Tears burned in her eyes as she alked swiftly to Gary. Her patrol aptain had been right in his fears. Miss Johnson spoke often about e transference of emotions among e special students. If one child was ad, all saddened. The car's presence ad merely annoyed her. Gary hadn't een alarmed until he saw the girl n the driver's grip. But Peter seemed o have sensed fear, from the incep-on.

"The car was red with white trim?" he tested her observations against ary's.

"Four doors," he added, "but I for-ot to look at the license plate."

"Peter did. When the boys go off uty, bring him into my office."

She didn't bother going that far erself. Mrs. McAffee's phone was earer. The police dispatcher re-ponded to her story, immediately.

"Can't take chances on something ke that. I'll put the description out ith an apprehend-and-hold order."

Then the waiting began. Back in er own domain, she phoned the reene household. There was no an-wer. Maybe, then, Gary had been istaken. It could have been a friend king Jeannie to meet her mother. ut Peter's doodlings insisted other-ise. Why had he written anyway? he special students had been shown either movie.

"Gary's outside with that Berman child," Mrs. McAffee reported, from the office threshold. "Says you want to see them. Trouble with the patrol, already?"

"No. The patrol is functioning well." She ignored the I-told-you-so ring in the other's voice. "Send the boys in."

"Nothing, yet," she told the children and motioned them to seats.

"Peter got the number," Gary spoke after much squirming. "He's not really so dumb, is he?"

"No, he's not. The learning which so many of us take for granted comes harder for the children in Miss Johnson's class."

She glanced at Peter. If he were aware that he was being discussed, he didn't show it. His body was stiff and straight. Thin hands lay quietly on his legs.

"You're a good patrol boy, Peter. You did just right, today." Gary turned toward the other boy. Peter's eyes swung slowly in his captain's direction.

The phone began to ring. Ellen concentrated to keep from snatching it up. To intercept a routine call to a teacher would show McAffee how really upset she was. Gary, radiating tension, had come to the edge of his chair.

"Officer Jones on line one," the secretary's voice came through.

Ellen, smiling at the boys, sighed with relief. Quick response had to be good news. Perhaps it had been nothing and the school liaison officer was about to chide her for being overanxious. She'd take the scolding willingly and not even bother to plead her case.

"The car in question was apprehended at Gordon and Market streets. The Greene child is being taken home, now. She wasn't harmed," he reported tersely. Then his voice broke. "But get this. There was another child locked in the trunk."

"Oh?" Ellen choked.

"Apparently, he grabbed that one as she was walking home from McNary School, just outside the city limits. About the same age as your Jeannie. The girl's groggy from being shut up, but she'll be all right, too. And no one had missed her."

"Thank you!" Her gratitude embraced the entire police force.

"Thank your boy who furnished the license number. He's really a sharp one. I'll see you in the morning to take statements."

She replaced the receiver. Gary was staring holes through her.

"Jeannie's safe," she nodded. "Come along. I'll take you both home."

The boys clambered into the backseat and Gary presided over fastening Peter in. She'd drive to the captain's house first and save *her* "sharp one" for the end.

Perhaps Peter would never realize that he had participated in a great, almost heroic, undertaking, through which human life and dignity had been preserved. His small world, after all, was spared the daily terrors with which the so-called normal lived.

But with his mother, perilously astride both existences, the event which set her son apart as a very special individual could and would be shared. Miss Johnson, too, deserved to know soon that her faith had received massive vindication.

Ellen could see, in the rearview mirror, the visual differences between the pair. Gary was straining against confinement, eager to witness the reunion in which he had a part. Peter sat motionless, except for a hand which covered the patrol emblem.

The children's reactions spoke of the years of mental age which separated them. Yet they both were exceptional patrol members. Those traditional belts, tautly crossing young chests, indicated where, deep within, the similarities lay.

Kansas City volunteers meet people

THE WORK OF the church in an urban setting becomes involvement in meeting human needs. Evidence is shown by the voluntary service unit and the Rainbow Boulevard Mennonite Church of Kansas City, Kansas, which work in cooperation with people from twenty-five to thirty denominations in Crosslines, an agency of helping people help themselves.

Crosslines began in 1964, when a group of Kansas City ministers began thinking about what kind of program they wanted to have. They toured their community and found people living in unbelievable conditions, near their homes.

They decided that the success of a church was measured in ways other than counting people in the church on Sunday morning. Crosslines became their effort to gather resources for meeting need. Stan Bohn was then minister of the Rainbow Boulevard Church. "Stan set the spirit of Crosslines," says Don Bakely, executive director of Crosslines. "He took me around and showed me the shacks of the people. And he not only knew the names of the families that lived in those shacks, he knew the first names of all the people in the families. He knew because he cared."

Bakely explains that the churches realized that they had to stop competing with each other and with other organizations and that the real problems could be met only by banding together. (He comes from New Jersey and has spent twenty years working with people who are involved in organized gangs, prostitution, and alcoholism.)

"I've decided that there is no place that you give up on a human being," he says. "We think our ministry is in meeting needs as they arise and in meeting people at the level they're at, not where we'd like them to be. We must meet their needs, not my needs to serve. Not a tender trap, which the church often is, of a sort of soul-buying expedition.

"Yeah, I want their souls. I want them to find what I found in my faith, but I can't imagine the Lord meeting a guy on the street and saying, 'Say, I see you're blind. I've got a deal. I'll heal you if you'll go to church.' No, He healed a guy because the guy was blind, and I think that's a very simple answer and I think it's very Christian.

"And I think it's part of my task to create this attitude. If somebody says, 'I'd like to try this,' it's my job to say, 'Yeah, let's see if we can make it possible.'

"I'm not scared of failure. I'm more scared of people who won't try."

Bakely feels that one of the necessary and exciting parts of Crosslines is its lack of structure and its loose-knit organization.

He says, "We don't know how to set priorities. You've got to let the people you serve set the priorities." We work through other organizations a lot, so some people who are being helped by volunteers we helped organize don't even know that Crosslines exists."

In a significant event, the Rainbow Boulevard Church has begun holding worship services in the building of the Rosedale Methodist Church, so that the Mennonite building can be used full time as a young adult center named the Common Ground. Gary Schrag, pastor of the Rainbow Boulevard Church, says, "Building a building is irresponsible for a churc Some people thought that when w began to hold services in the Metho dist church, we would lose our iden tity, but we've found that withou our own building, we're not threa ened a bit. The church has becom polarized, but there was no sense o the church in mission."

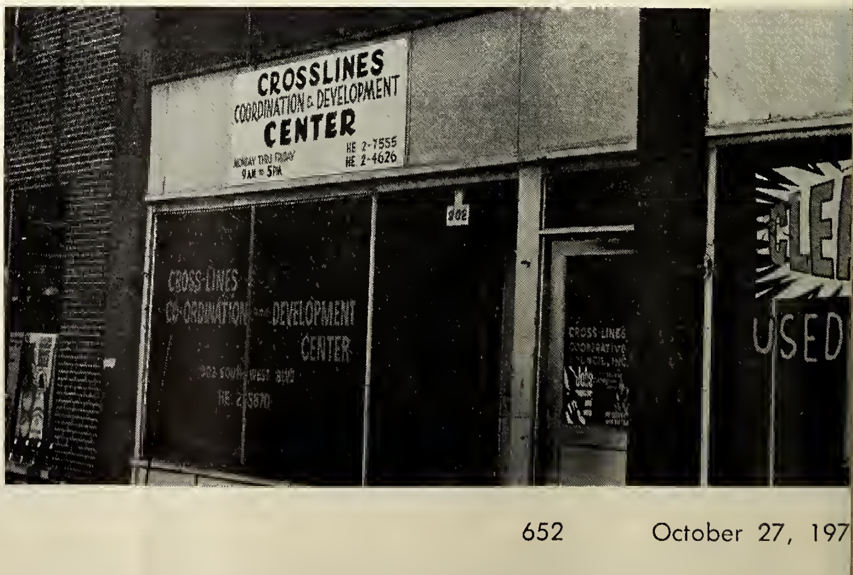
The Common Ground meets th needs of young adults who are mostl middle-class students at the nearb University of Kansas Medical Cente An organization which uses the build ing for meetings is the Conferenc of Student Professionals.

"These people are realizing tha just being a technician isn't everythin in life," says Gary. They are sponso ing a free clinic in a poverty are beginning a Problem Pregnancy ser ice for unwed expectant mothers, an expecting to benefit from greater in volvement in the pulse of the cit

At other times, the building's fa cilities are used by individuals wh want to cook or play the piano, o by groups who need a place to mee or to spend a night.

Bakely says that the Mennonit church has given as much as an denomination to the work of Cros lines and that the people it has sen as volunteers have been top-notc

Crosslines Center in Kansas City: "You've got to let the people you serv set the priorities."



Present Mennonite volunteers are Steve Ratzlaff, Henderson. Nebraska, who works in boys' clubs; Karen Ann Goering, McPherson, Kansas, who works in girls' clubs; Bob Becker, Turpin, Oklahoma, who does maintenance work; and his wife Donna, Goessel, Kansas, who works in community development. Joan Goering, Moundridge, Kansas, joined the unit in October. *Jack Goering, G.C. News Service.*

College student statistics More in non-church schools

General Conference Mennonite students are attending Conference schools in the same number as ten years ago, but the percentage of Conference students in Conference schools is declining.

A sentence in the middle of the third paragraph of our October 13 news story, "Church Colleges Face Issues of Survival" said, "And because only 20 percent of General Conference college youth attend Conference schools as compared to 76 percent in 1960, Bethel recruits in a more competitive student market." Those figures were incorrect and when corrected do not prove that Bethel recruits in a more competitive student market.

The correct figures are 23 and 46 percent.

What is significant is that the number of students attending non-Conference schools has risen so drastically while the number of students attending Conference schools has remained virtually the same over the decade.

In 1960-61, 822 Conference students attended Conference schools, as compared to 976 in non-Conference schools.

In 1969-70, 711 attended Conference schools, while 2323 attended non-Conference schools.

Therefore, our report should have said: "That the number of General Conference college youth attending non-Conference schools has more than doubled since 1960 shows that Bethel recruits in a more competitive student market."

Dreamers look anew at youth work

What is life all about?

If it's here, let's find it.

J. C. is alive and active.

Why do adults worry so much about youth, and vice versa?

I wonder what will happen this weekend.

Do I belong here?

These graffiti and more were scratched on the wall as twenty-five persons involved in General Conference youth ministries in the various district and provincial youth organizations began a weekend in Chicago in September.

Where am I, individually, and where are we, as an area organization, in relation to youth ministry? This became the focus.

Youth organizations were suffering some from fatigue or even old age. However, this was not reason enough for these participants to become pessimistic. "Jesus Christ is alive and active" formed the stage for the group's encounter.

Part of the weekend was planned and spent together with the Mennonite General Conference (OM) youth council — about forty-five persons. What happens to youth at a large convention or conference such as Lake Junaluska (where Old Mennonite youth met last August) and the anticipated Fresno Youth Conference (for the General Conference) was the focal question during the first evening together. Young people do become more consciously aware of their Christian commitments at large gatherings was the general consensus. These experiences are often an important landmark in a person's spiritual pilgrimage.

On Saturday morning each participant expressed, via Play Dough or a sketch, what he wanted to give to youth and what he wanted to receive from them. Youth present expressed what they wanted to give adults and receive from them. What do I have to offer to others? Ears, moral support, time, insights, dreams and visions, certain skills, energy, and other items were mentioned. It became obvious that youth also have a lot to give to those who are older. Youth ministry is not a one-way street from old to young, but a neutral struggle in discovering an authentic commitment to Christ.

Directions for youth ministries could basically be summarized as follows:

1. Wait, do nothing! Too often, we have become overly anxious about youth, jumped in with both feet to plan programs and activities, before there was a readiness on the part of young people, or before we were clear about what it was we wanted to share. We need to wait for the *go* signal from our boss, Christ.

2. We need to recapture a sense of humor and free ourselves of inhibition. An uptight Christian has difficulties sharing the good news with young people.

3. We must constantly develop an awareness of what the counterclaims are to the Christ-claim. What other ideologies or philosophies are calling for youth's commitment? This would also mean discovering the counterclaims to Christ in biblical times. It was emphasized that we need to encourage and support young people in making a radical commitment to become Jesus people. In a sense, we need to "unthing" God—release Him from our preconceived ideas and allow Him to really be Lord of life.

4. We need to be aware and strug-

gle with pressing, contemporary issues. A radical commitment to the Christ-life cannot be expressed in a vacuum, but rather, in the context of our world with all its present problems.

5. Youth need an identifiable risk-all support group in which to share their doubts, experiences, and commitment. Is the local youth fellowship or part thereof such a group? We must help each other to be sensitive to each person's needs and give support accordingly, which is, often, quite different from planning the biweekly program for the average youth.

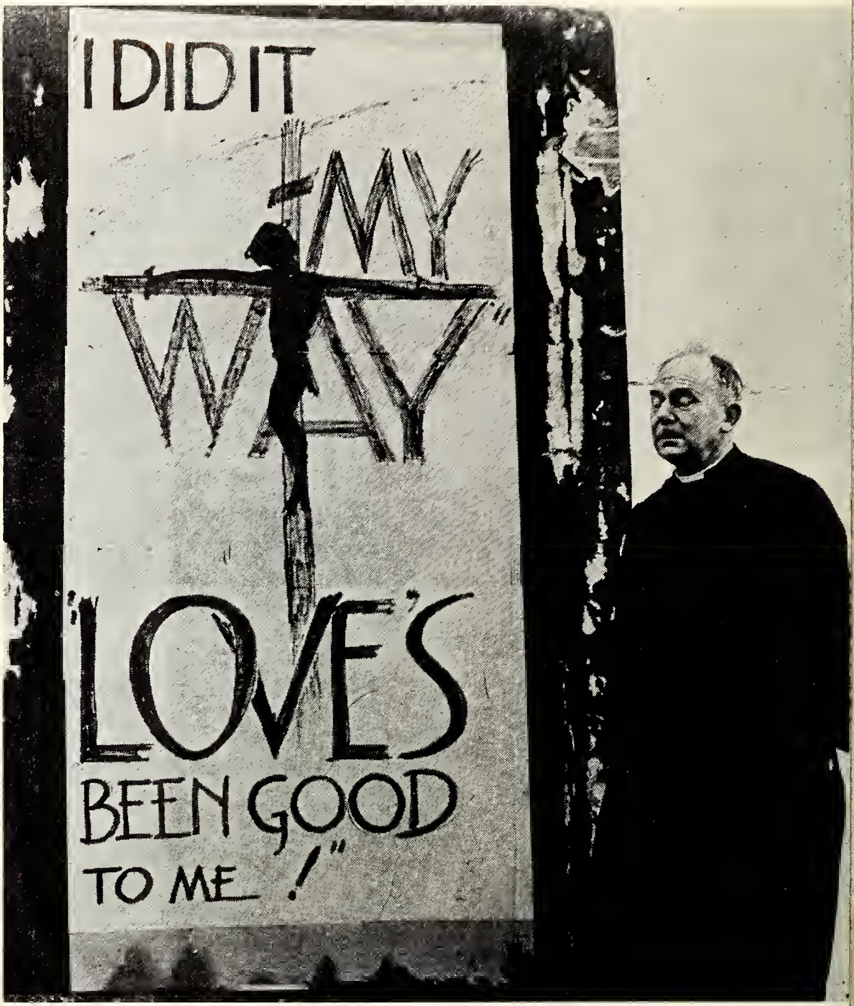
6. Youth ministries cannot be isolated from the parents of young people. A central focus must be that of reconciling youth and their parents. Much of the young person's conflict and tension is resolved if he knows that his parents understand and support him and if the parents are assured of their child's acceptance. Obviously, this type of ministry can not be accomplished by total group meetings, but rather in person-to-person confrontation.

7. We must allow and indeed encourage spontaneity. "I'm not involved in youth ministries because I wasn't appointed or elected," can never be a legitimate reason for not being involved. If the above is an excuse, then we have become slave to our structure, and woe to us. In thinking of helping youth to become Jesus people, we should stop assuming our present structure — area youth organizations, local youth fellowship, and congregational life style. We must allow God's Spirit to take us on a trip, to dream new dreams, and see new visions.

Several participants began a dream because of a vision. The vision consisted of the need for a more concentrated involvement in youth ministries. Just to be on a district or provincial youth cabinet, spending marginal time in relating to youth, was inadequate and, often, unrewarding. Their dream was that of taking a full year out of college or their present employment and form a team on a voluntary service arrangement, trying to help young people struggle with becoming Jesus people.

The weekend ended as Robert Carlson, from Prairie View Mental Health Center in Newton, Kansas, directed the total group in a study and sharing experience based on the parable of the workers being invited to work in the vineyard, Matthew 20:1-1 The group experienced each other an Christ as they fed each other grap and listened to the cracking of who wheat.

. Did we find it? Did it happen Yes, in part! *Jake Pauls, Youth Mi istries.*



John Knight uses the words of two of Frank Sinatra's hit songs: "I did it m way" and "Love's been good to me"—to support the teachings of Chris Father Knight, the singing priest of Saint John's (Anglican) church in London East End, is well-known and respected for his pop singing activities in publ houses. His singing, in turn, has drawn attention to the posters outside h church which use the words from popular songs to get his message across.

Knight says, "It's always been asked, 'Why should the Devil have all the be tunes?'" He was chaplain of the former Sadler's Wells Ballet. "I love the po tunes of today and that's why I, firstly, like to sing them in public hous and, secondly, use the words to draw attention to God's message in the poste outside my church."

RECORD

Asia Mennonites to meet Five countries in planning

Information from P. J. Malagar, director of the Mennonite Christian Service Fellowship of India, indicates that planning is under way for the first Asia Mennonite Conference.

Mennonite and Brethren in Christ mission boards will assist the Asia churches in holding this conference, through the Council of Mission Board Secretaries and the Mennonite Central Committee.

The first Asia Mennonite Conference will be held next year in October and November. A planning session was held for the conference at the Faith Love Christian Children Hostel in Fanling, in Hong Kong in August.

Delegates from Japan, Hong Kong, Taiwan, Indonesia, and India attended the planning session. During the session, a planning committee for the conference was selected and S. Djojodiharjo, Indonesia, was named chairman. Others serving on the committee include: P. M. Malagar, secretary-coordinator, India; Everett Metzler, treasurer, Hong Kong; Carl Beck, recording secretary, Japan; and Hiroshi Yanada, Japan; Simon Wung, Taiwan; Harry Law, Hong Kong; and Samuel Setianto, Indonesia; members.

Mennonite mission work in Asia dates back to 1851, when the Dutch Mennonites first went to Indonesia. India had its first Mennonite missionary from Russia in 1890. The Asia Conference will draw both older and younger churches to a fellowship, for the first time since their founding.

In his report of the planning session, Malagar said, "We are thankful to our heavenly Father for making available the resources of the North American and European Mennonite churches in establishing these churches and fellowships. MCC rings a bell in our hearts for the good services they have rendered in this part of the world for the past three decades."

The planning committee has set aside March 7 as a day of special prayer and intercession to be observed by all Mennonite and Brethren in Christ churches in Asia. It is hoped that others will share through their prayers and giving. *MCC News Service.*

Yugoslavs seek Mennonites Drawn by disaster service

The Mennonite Disaster Service Section of the Mennonite Central Committee met near Chicago in September to consider suggestions for an expanded ministry to victims of disaster in the United States and Canada. Among the ideas under consideration is the establishment of a full-time executive coordinator to promote more complete involvement of the laity of Mennonite and related churches in ministering to the needs of the poverty-stricken in urban areas.

In other sessions, members learned of the intensified efforts of MDS units to relate to agencies concerned with the needs of racial minorities in St. Louis, Wichita, Pittsburgh, and Philadelphia. Eddie Bearinger, regional director, Elmira, Ontario, reported that a delegation from Yugoslavia had made a special effort to seek out the Ontario organization of MDS, to learn what had motivated Mennonites to participate in the rebuilding of the city of Skopje, after the disastrous earthquake of 1962.

The Section also encouraged the executive coordinator to maintain the home-building program in and about Corpus Christi, Texas, throughout the winter, if the need persists and if volunteers continue to be available. They authorized the spending of up to $5000 to cover the overhead costs of this project, and they encouraged the constituency to contribute toward this expense.

A special MDS committee is planning the annual all-unit meeting, to be held at Calgary, February 12 and 13. The focus of discussions will be on responsibility in brotherhood. Alberta MDS leader, Peter Dick, met with the program committee in Chicago to help plan details of program and hosting of delegates from the more than forty North American units.

The MDS Section consists of representatives of each of the church groups supporting MDS, and the director of each of the five regions into which the units have been divided.

Calendar

Aug. 14-20, 1971 — Fresno, Calif. General Conference.

Apr. 13-16, 1972 — Chicago, All Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil Mennonite World Conference.

Canadian

Nov. 7, 8—Leamington, Ont., United Mennonite Church, Conference of United Mennonite Churches, Jacob T. Friesen, speaker.

Central

Nov. 8-11—Washington, Ill., Calvary Church, Bible studies on Ephesians, Walter Gering.

Northern

Oct. 28-Nov. 1—Avon, S.D., Friedensberg Church, evangelistic meetings, Vernon Duerksen and John Jones.

Nov. 1—Henderson, Neb., Bethesda Church, Louis Goertz, speaker.

Pacific

Oct. 25-28—Paso Robles, Reedley Fresno, and Atwater, Calif., missionary conferences, Lubin Jantzen, Bernard Thiessen, Sheldon Sawatzky speakers.

Nov. 7, 8—Paso Robles, Calif. First Church, California Mennonite Youth Rally.

Nov. 9, 10—Salem, Ore., Emmanuel Church, district mid-year meetings of committees.

Western

Nov. 1-4—Inman, Kan., Bethel Church, mission festival.

Nov. 6-8—Burrton (Kan.) Church, fall meetings and mission festival. Stan Smucker, speaker.

Nov. 8 — Inman, Kan., Bethel Church, mission festival.

Deaths

Jacob G. Gaede, eighty-two, charter member of Mennonite Community Church, died Aug. 31.

Anna Kunkel, Grace Church, Dallas, Ore., was born in Mountain Lake, Minn., on Aug. 8, 1878, and died Oct. 5.

Sam Stevig, Pulaski (Iowa) Church was born Jan. 20, 1887, and died Sept. 30.

Vorkers

Karen Froese

Jerry J. Griffin

ames Fogelberg, Mountain View Methodist Church, Boulder, Colo., is erving for two years as a youth roblems worker with the Mennonite ervice unit in Kansas City, Kan., in he John Stewart Urban Ministries Center. His parents are Mr. and Mrs. Clement V. Fogelberg.

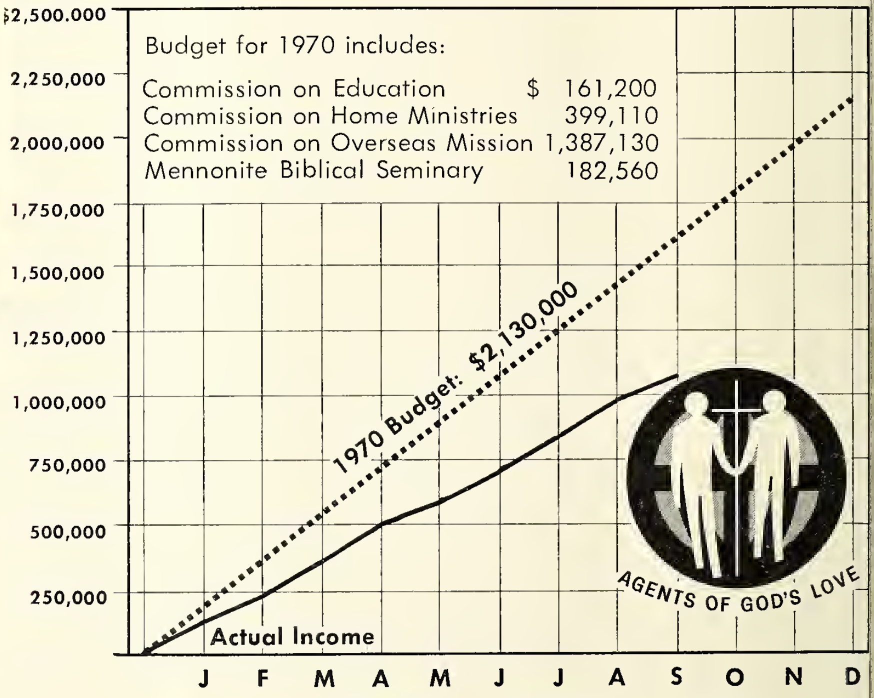
Karen Froese, Inman (Kan.) Church, has begun a one-year term f voluntary service as a children's worker with the Philadelphia volunary service unit. She is a graduate f Inman (Kan.) High School, and ttended Salt City Business College, Hutchinson, Kan. Her parents are Mr. and Mrs. Earl R. Froese.

Jerry J. Griffin, Coon Rapids, Iowa, as been appointed chaplain at Bethel Deaconess Hospital and Bethel Home or Aged, Newton, Kan. He began n this position on Oct. 19. He is a raduate of Hiram College in Ohio, nd holds a bachelor of divinity deree from the Divinity School of Drake University and master of theology degree from Brite Divinity School of Texas Christian University. He is an ordained minister of the Disciples of Christ Church.

Katherine Hildebrandt, Foothills Church, Calgary, Alta., is serving a wo-year voluntary service assignment nder MCC-Canada, as a cook and ousemother at the Welcome Inn. This s a drop-in center for youth.

Lawrence Penner, First Church, Beatrice, Neb., is serving a two-year oluntary service assignment with the Oklahoma City unit. He attended the University of Nebraska at Lincoln, Neb., and is the son of Mr. and Mrs. Frank W. Penner.

Conference budget



	September Receipts	Jan. to Sept. Receipts	Needed September 30	Rec'd.
Overseas Mission	$ 74,493	$ 754,688	$1,040,347	54.4
Home Ministries	18,974*	166,740	299,333	41.8
Education	7,667*	67,349	120,900	41.8
Seminary	11,971	94,641	136,920	51.8
	$113,105	$1,083,418	$1,597,500	50.8

*These two Commissions received Where Most Needed funds, as follows: Home Ministries, $4,347; Education, $2,379.

Note: In 1969, receipts for September were $115,818; receipts from January to September were $1,147,939 for 53.8 percent of last year's budget.

Receipts in support of General Conference programs during September totaled $113,105. This compares with $115,818 during the same month last year We have received a total of $1,083,418 thus far this year. This compares with $1,147,939 received during the same period last year. You can see that we have received $64,521 less during the current year. To analyze this further b program commissions, Overseas Mission has received $45,904 less than las year; Home Ministries, $102 more than last year; Education, $18,396 more than last year; Seminary, $458 less than last year.

The above deserves interpretation. Last year, those monies which were remitted to us as "where most needed" were distributed to those commission which, at the end of the year, fell farthest short of meeting their respective budgets. This year, $54,407 has been received earmarked "where most needed" and it has been disbursed monthly. Thus, the Commission on Education ha received $19,686, Home Ministries, $29,613, and the Mennonite Biblica Seminary, $5108. *Wm. L. Friesen, Conference Treasurer.*

Baptism

First Church, Bluffton, Ohio, on Oct. 11: Martha Mecartney.

College football

Friends 33—Bethel 0
Anderson 28—Bluffton 0

DISCUSSION

Did the cat get Menno's dove?

Phil Kliewer, 102½ S. Adams Street, Hillsboro, Kansas, a student at Tabor College, wrote the following essay.

The Mennonite denomination was formed by a group of men who saw the need for close following of Christ. They were not content with mere possession of faith. Their faith had to make an impact. The witness that made this impact was their extreme, relentless commitment to a faith in God.

Because they held the laws of God higher than the laws of their country, their beliefs were often taunted. They were persecuted. And they refused to sanction violent acts, such as war and the draft.

Within the last year, I have attended three Mennonite conferences where the subject of opposition to violence was either the main issue or was discussed briefly. At Laurelville Church Center, Pennsylvania, during a Mennonite youth peace conference on pollution and the arts, the subject of draft and tax resistance, and their relationship to the Mennonite church was discussed as much as the announced topics. At a recent Mennonite Brethren Central District Conference on communication, I observed that when ideas on this theme were expressed, interest was aroused and good discussion developed. At a draft resistance conference at Hesston, Kansas, sponsored by Bethel and Hesston colleges, approximately one hundred Mennonites from the area dialogued on related matters.

While attending these conferences, I sensed that a few members of our congregations are looking back at the radical commitments of the early Christians and the early Mennonites.

As we look back, we see a Christ whose allegiance to God, rather than man, caused His death. We also see a Paul, a Peter, a Silas, and a Stephen, who were all executed for civil disobedience. We see a band of Christians residing in Jerusalem who left friends to migrate to a place where they would not be asked to serve in the army. We see a Christ-follower named Maximilian, who in A.D. 295, was martyred for deserting the army. We see Marcellus, Cassianus, Typasius, and many other early Christians who were killed for the same crimes.

Then look back to our Mennonite founders, Conrad Grebel, Felix Manz, Hans Marquart, and Menno Simons. We see the people who rallied under their leadership in a strong stance of allegiance to God. In the first ten years, more than five thousand of the Swiss Brethren were put to death because of this allegiance. Those who survived were persecuted.

We know about the migrations and hardships of our Mennonite ancestors. In the United States, also, the Mennonites have suffered for a strong stand. During the Revolutionary War, most Mennonites refused to pay war taxes. Those who were put in army camps during World War I, often, endured extreme hardship for their position. Joseph, Michael, and David Hofer, and Jacob Wipf experienced physical and emotional torture in various prisons, including Alcatraz. They were once suspended from chains, for four and one-half days, with only a cup of water every twenty-four hours, then they were suspended from chains by their arms for one and one-half days. Joseph and Michael, who could not take this treatment died soon. Men like Hartzler, Krehbiel, Bender, Hershberger, Horsch, and Smith pressured the government for the alternative service our people now enjoy.

These people were radical. By radical, I mean something drastic and extreme—without regard to personal pleasure and well-being. We are looking back at the radical commitments of the early Christians and of our Mennonite fathers and wondering whether Mennonites are radically committed, today.

At present, we see the Mennonites making good commitments in areas of social concern. We see Mennonites making good commitments to other persons' relationships with God. We see Mennonites making good commitments among themselves and God.

But what happened to our radical commitment to oppose violence? Did this commitment end with the alternative service act?

People tell me that the governmen recognized us by legislating the alternative service program and respects us for our good use of it.

That is all very fine, except tha the recognition and respect has no gone much further than this. Were we only looking for recognition and respect?

Oh, yes, the Presidents and Congressmen may have sent us nice letters, reinforcing our faith in them, bu what actions have they taken toward a nonviolent approach which respects the traditional Mennonite position? The United States is still deeply involved in violence in much of the world. More than two thirds of our taxes go into the defense budge (more accurately, of the offense budget.) So we can see our governmen has very adequately demonstrated tha we did not get across our point of nonviolence, and does not respect tha view.

"While Uncle Sam feeds Menno pie,/ He's throwing sand in Charlie's eye."

Once more, we must put conscience and pleasure in the balance and decide which is more important. If we choose to value conscience, then we must disregard family, country, socia position, and material wealth, while we examine our conscience and the most effective means within that conscience to relate it to the world.

What is the extent of our efforts to relate a nonviolent conscience to our government at this time?

I can see little effective effort What has been the result of our MCC voluntary service, Pax, TAP, Mennonite Disaster Service, and similar programs? I see us writing letters to government people. I see us cooperating with the government by eating our pie that is given us in the form of alternative service. What has been the reconciling effect of these actions on our military leaders?

They still seem to believe that war, although miserable, can be justified

Obviously, our sincere but meager attempts to oppose the violence of our government has posed no rea problem to the government. Our country's moral system remains unaffected. Our shining light has either been extinguished or hidden. It's time o bring it out of the bushel, fearless, ike Peter, Jesus, and Paul, and our Mennonite forefathers, as they faced he consequences of their radical commitments.

A few of our people are saying *no* o violence, and sacrificing family ife, wealth, social relations, or personal freedoms. They have refused o render unto Caesar what belongs o God, in the form of war tax resistance and draft resistance.

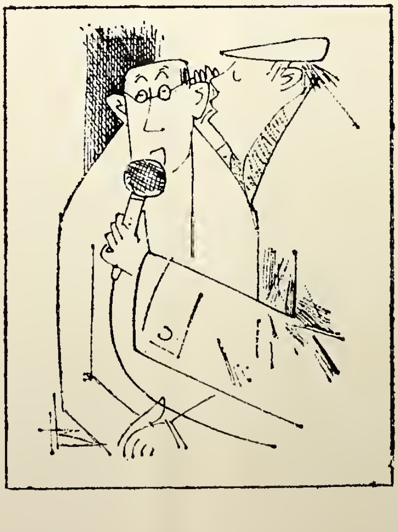
Just a few of these Mennonites are: Dan Clark, who has just recently turned in his draft card, and is awaitng court procedures; Dennis Koehn, who is awaiting jail sentence; John Howard Yoder, whose bank account has been frozen for tax resistance; Jim Hochstedler, who is now in Canada evading draft, and unable to return to the United States; and Ron Thiesen, who also is awaiting court procedures. Many more are on this rapidly growing list.

Our present responses to violence are not effective enough to gain active respect of our government. But radical commitments by Jesus and His disciples produced results that still affect us today. A few of our brothers and sisters have begun, once more, o blaze the trail of radicalism in the Mennonite churches, with a few radical commitments. Could the full body of Mennonites devote large portions of themselves to creatively finding many different radical commitments opposing violence? Should they consign themselves to put these many commitments to action? If we wait much longer to find a creative response to violence, which the government will listen to and act upon, our opportunity for speaking will be past. If we continue to enjoy the comforts of social endorsement of our present position of indifference toward violence, Menno's dove may never again find a home with us.

What is creative, radical, nonviolent commitment? Can it work? To answer these two questions, perhaps we can take a look at recent history.

During the midnineteenth century, Franz Josef of Austria tried to subordinate Hungary. The people of Hungary refused to recognize Austria, and boycotted Austrian goods. When the Austrian tax collectors came around, they were treated very kindly, but given no tax money. Austrian police confiscated property, but could not persuade the Hungarian auctioneers to sell it. When they brought in their own auctioneers, no one would bid, and to bring in bidders was not worth the trouble. The Austrian government then declared boycotting illegal, but the persistent Hungarians refused to recognize this and soon the jails were overflowing.

Austria then offered partial government, but the Hungarians insisted on full claims. After trying a compulsory military service, which was destined to fall flat, Austria gave up. Throughout, the Hungarians remained nonviolent but unswayed Their creative, radical nonviolen commitment was effective.



In 1927, the Bombay provincia government raised the tax rate to 60 percent, for the people of Bardoli Vallabhai Patel led a tax-resistanc movement to nonviolently preven this economic injustice from actuall taking place. This took a lot of planning. Sixteen camps were put up i the district, where 250 volunteer leaders printed daily bulletins and traine the eighty-eight thousand peasants t withstand the punishment they received. The government tried flattery, bribes, fines, flogging, imprisonment, confiscation, and other mean to persuade the peasants to comply but the peasants, with their nonviolent methods, eventually persuade the government to comply to thei wishes. Again, creative, radical, nonviolent commitment won out.

The revolution for independence i India, led by Gandhi, is probably th greatest monument to nonviolen struggle. Western news reporters sen home incredible reports of the enduring strength in such an inconceivabl method of revolution. In one instance a group of twenty-five thousand people advanced on the salt mines. Th police beat them furiously, but the stood silently and still until thei strength was completely gone. Not single hand was raised in defense nor were there any cries of pain Nonviolence is not cowardice. In another incident, fifty Sikhs with thei wives and children refused to defen themselves. The Sikhs were noted fo their bravery. The police hesitated i respect of them, but finally bega beating them, only to throw up thei hands in frustration shortly afterwards. In still another incident, thousands of people lay down on the railroad tracks in front of troop trains The troop trains plowed through th bodies, until the engineers could n longer stand the slaughtering and ha to abandon their trains and run fron the scene. This is the type of revolution that went on for twenty-six year in India. Creative, radical nonviolen

LETTERS

commitment resulted in its independence.

These are not the only examples we have of nonviolent struggle. Henry David Thoreau, of *Walden* fame, wrote the book which inspired Gandhi. Jesus, of course, rallied people to causes for which their lives had been jeopardized.

My purpose in mentioning these occurrences is not to look at the causes and ideals for which they struggled, but to look at the commitment of the people to these causes. When I speak of creative, radical commitments in the nonviolent tradition, I mean commitments which put us in such extremely vulnerable positions. Our vulnerability creates positive psychological effects on the people we hope to influence.

In *The Christian Witness to the State,* John Howard Yoder says this in another way. "The justification for these efforts is a symbolic one; they seek to arouse public opinion to the depth of a moral challenge which has been hidden or underestimated; they may seek especially to catch the attention and appeal to the moral sense of men in power to make them more aware of the inhumanity of their action."

So did the cat get Menno's dove? I'm not sure. Judging by the present disregard for Menno's dove, it seems safe to say that his tail feathers are very near the cat's teeth. Perhaps it is already caught and is calling out its last bitter resentment.

With this in mind, what am I asking of the Mennonite church of 1970? The specific application of the thoughts mentioned, I leave to you and your creative abilities. Generally, I ask that we look back to Jesus and the early Christian church and, without living in the past, be as radical in our time as they were in theirs. I ask that we look back to our Mennonite fathers and, without living in the past, be as radical in our time as they were in theirs. I ask that we not only have a faith, but that we become the faith that is within us. Therein lies the fusion of faith and works.

Aware of South America

Dear Maynard: I want to express special appreciation for the September 15 issue of *The Mennonite,* in which you not only published the release which had been sent to you on the current discussion concerning the location of the Ninth Mennonite World Conference in Curitiba, Brazil, in July 1972, but in which you also added your own very helpful analytic article and included an editorial on the subject.

Your analysis and your posture as reflected in these materials are helpful and appreciated.

I anticipate that, as Mennonites in North America, we are becoming much more aware of the conditions under which our brethren in South America live; and, hopefully, we may be able to respond in a genuinely Christian way as truth is clarified. *Erland Waltner, 3003 Benham Ave., Elkhart, Ind. 46514.* Sept. 25

Call for church records

Dear Editor: I have a concern which I wish to call to the attention of all the Mennonite churches of North America.

Since I have become somewhat acquainted with the Mennonite Library and Archives of Bethel College, at North Newton, Kansas, I have noticed that not all churches are responding to the call for their church bulletins, yearbooks, annual reports, and, therefore, their church files are very incomplete. Our stepped-up educational program and the ever-increasing research type of assignments that the college students are getting make it necessary to have more complete files. A few examples of the new educational programs which are so popular today are LACE and BELL.

Another thing which I wish to add here is that I do not think that our churches realize how important it is that the bulletins have their pastor's name, the right date, city, and state where located, of the church on it. When an out-of-state college student comes in to work for an hour or two to file bulletins that only say First Mennonite Church, she may not realize that there are many churches by that name. It would save many costly hours if the pastor's name, town, and state were given. Do you know that in the 1960-70 Directory there are around forty-six First Mennonite churches and eighteen Bethel Mennonite churches in North America that are listed?

As soon as the yearly files are as complete as possible, they end up in bound volumes. Most church secretaries may not realize this, because occasionally some bulletins come in which have been printed on the wrong side. Then as you leaf through the bound volumes you have to read the back page first.

I marvel at the patience and endurance of John F. Schmidt of Bethel College in trying to get the records of our churches complete. Let's help cut down on these unnecessary hours of labor, so that he may use these hours to do the other work that needs to be done.

I'm sure I'm also speaking for all the Mennonite libraries and archives of our colleges of North America. *Martha C. Unruh, Rt. 2, Box 163, Newton, Kan. 67114.* Sept. 30

About our letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with the official positions of our brotherhood. But we respect each person's right to be heard, which is a part of the larger obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will be given preference, but longer statements, carefully and thoughtfully prepared, will be considered for use in other sections of our paper. Unsigned letters will not be published, though we may withhold names for valid reasons in a special situation. Letters to the editor marked "personal" or "not for publication" are always appreciated and, of course, will not be published.* Editor.

MEN

Church moves men in the city

t's too easy to make assumptions about us Mennonite men of the city. "Just look around," you say. "Look at the poverty, injustices, racial hatred, crime, drug abuse, and a dozen other social problems." You must be busy people.

True enough, the city *is* the stage for much that troubles America, and certainly Mennonite men *are* involved n the city's problems. But the reality is that Mennonite men of the city aren't supersomebodies possessing ready answers. We are as beset, as churchmen elsewhere, with self-doubt about our capacity to feel and the ability to act, and with bewilderment by events around us.

Yet here we are, no more than two handfuls of us, in Denver, Colorado, in houses and apartments scattered over a fifty-mile-long metropolitan area of 1.2 million people. Some of us are teachers and educators and others work in the social sciences, business, engineering, building trades, and the professions.

Our diversity and dispersal, in some ways, are our strength. We find we can apply a variety of perspectives to the discussion of an issue. We also are able to perceive our roles, divergently, in working on urban problems. Each of us can confront a problem or become involved in its solution from our unique perspective. The variety of responses, then, becomes interestingly broad. In the vernacular, each can do his own thing.

Mennonite men have worked in various ways toward solutions to racial disharmony. Some have gone to work in organizations which are fighting to end segregation in public schools. It was a bitter fight in Denver and resulted in the adoption of a school policy to end segregation; subsequently, the policy was repealed and then reinstated to some degree by court order. A related area has been racial attitudes in predominately white suburbia. Several men have helped a young people's group which was formed to sensitize Arvada to its racism and racial problems.

Some of our men are working on providing better low-income housing They have joined with other Denver-area Mennonites to establish a nonprofit housing corporation. The group has completed a five-house-rehabilitation project and is now exploring the construction of a multiunit cooperative project, primarily with federa money.

Others are increasingly active in politics, working in such areas as the peace candidacy of Senator Eugene McCarthy in the last presidentia campaign and, more recently, the candidacies of antiwar congressiona aspirants.

The inter-Mennonite Denver urban ministry, centering on the predominately Hispano community on the westside, is another outlet for ou energies. At various times, our men have helped with counseling and tutoring. Most recently, the urban ministry program has led us to look into prison reform.

Young men of the Arvada voluntary service unit have been active in youth-centered programs, including coffeehouse, draft counseling, and drug problems.

Not all our emphasis is upon social action efforts. One of our men devotes time to the work of the Gideons

The unifying force behind the diverse service role of Mennonite men in the city, unquestionably, is th church. It is both the catalyst and forum for ideas. Interactions that tak place through the church frequentl are the inspiration for getting me into issues, and the encouragemen for them to continue to work at them The frustrations and struggles of dealing with the multitude of society's problems, in many ways, are th product of this stimulation and prodding from within the church. *Jim Banman.*

Financial report of Mennonite Men

Balance on hand, April 1969		$ 143.10
Receipts		
April 1969 Pacific District	$ 100.00	
September 1969 Western District	400.00	
December 1969 Salem, Freeman, S.D.	202.16	
June 1970 Pacific District	200.00	
September 1970 Western District	550.00	
	$1,595.26	
Allocated October 1970	$1,550.00	
Balance on hand		$ 45.26

Budget for 1968-1971 triennium

	Budget	Allocated 1969	Allocated 1970	Balance
Mennonite Disaster Service	$4,000	$2,000	$1,125	$ 875
Boys League	1,500	750	425	325
Administration	2,000	—	—	2,000
Publicity	500	—	—	—

Willard Unruh, president

Editor, Willard Unruh, North Newton, Ka

MEDITATION

The Albert Park treatment

INTEGRITY IS A big thing.

The courage to stick up for what is right is a spiritual quality Jesus greatly admired. "God will give the keys of His kingdom to those who keep their integrity amid violence and suffering," said Jesus. We can learn about personal integrity from those who are abused and oppressed in our time—the minority peoples.

It happened on a bright winter day. Six kids from the North Hamilton Street ghetto met at Louie's Tea House. Then they caught the city bus to Pasqua and Fourteenth, and hitchhiked the last half mile to the toboggan slide near the airport. They had borrowed a toboggan from Louie the Chinaman and a flying saucer from the kid next door. The sun shone brightly and the wind merely breezed on the snowy slopes. Hordes of kids and parents were out for the Saturday afternoon. The toboggan slides were busy and the warm-up shack was crammed full of jabbering kids. It was like rush-hour traffic on the expressway and the Buffalo Days exhibition all at one time. Sometimes, amid the screams of joy, came cries of anger as someone lost his place in the line, or was swooshed full of wet snow.

Then it happened. Ike and Dan smashed into three kids on a shiny new aluminum sled. Screams of fear and anger followed. Their new sled was thoroughly smashed, and the three Albert Park kids stood there howling at the ruin of their day with dad.

Ike picked up the crushed toboggan, but a big hand grabbed his shoulder, spun him around, and smashed into his teeth. The snow under his nose slowly turned crimson. Dan tried to sputter an apology, but was cut off with a blast of swear words that drove him into silence. That nice, big daddy from Albert Park pushed them into the dirt like a pile driver.

The next day, Sunday, the guys met at Louie's Tea House, like usual. Only, today, it wasn't fun they were talking about. The arguments were hot and angry.

"Let's go smash a few windows. I want to bust a few bones, for the treatment we got from that lousy jerk. We never tried to hurt no one."

Ike sat sullenly near the jukebox. His swollen jaw and vivid eye reminding the guys of yesterday's events. Every now and then, he jammed his fist into his parka pocket to restrain his feelings. He spoke after awhile, with the thick sounds of swollen lips.

"Like, man, I don't know. Busting windows is just what those Albert Park racists expect of us. Okay, I know I got my teeth busted for nothing. But I don't have to lower myself to white man's justice. I can take the kind of crap he hands out without giving it back to him. And I don't care what you call me. Call me chicken or a white Indian, if you want to. I can take that, too. I'm not gonna be a mule that just kicks back."

Now, I ask you, "Who did the will of our Father in heaven?"

Fred Unruh

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Marilyn J. Church lives at 8821 Rose Road, SW, Tacama 98498. She says that her story is based on an incident that occurred a number of years ago at the school where her mother was principal. "We are both pleased that it will be published because we have seen instances in which retarded persons have been heroes and heroines."

Paulette Babuka is a sophomore at Bluffton College majoring in English and Spanish education. Her home is in Warren, Ohio.

Fred Unruh is pastor of the Grace Church, 2975 Kings Road, Regina, Sask. He was formerly executive secretary of the former Board of Christian Service of the General Conference.

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Meeting after burning

June Anne Kirk

The writer of the following report is one of our consulting editors and a member of the Woodlawn Mennonite Church, Chicago, of which Curtis Burrell is the pastor. The burning of the Woodlawn Church was reported in our August 25 issue.

On Saturday, October 3, a small group of people, friends and members of Woodlawn Church, began to clean up debris in preparation for the first services to be held since the July 17 burning.

The comment of the owner of the local hardware store is significant:

"The closing of the church these last two months represents the first time in twenty-five years that we didn't have an open account with Woodlawn Church."

We who have looked to Woodlawn Mennonite for fellowship have missed it, also. As we worked all afternoon in the chilling dampness, stepping over charred, broken boards with dangerous nails protruding, inhaling the sooty dust as we brushed it off of seats and pulpit, a feeling of new determination gave us strength to stay with it.

The men outnumbered the women. So often, in the past, women have responded to the needs of the church in greater proportion than men. Too often, at Woodlawn, women had to take responsibilities that belonged to men, simply because there were no men available. As we were organizing our work, getting mops and brooms out, I experienced great emotion when Tom Mickels said, "You women don't worry about mopping. It's too heavy for you. Let us men do this heavy work."

Greater male participation was also evident in the services the next day.

Curtis emphasized the fact that men should be heroes to their sons. It is good to name one's child after great African warriors of ancient days or after Malcolm X or Martin Luther King—we should look up to these men. But a boy needs to be able to look up to his father. Many of the gang boys were deserted by their fathers, when they were children. Now they are taking out their anger and frustration through gang violence.

Curtis voiced a fear that many of us have, by saying that the church might get burned down, again. We will have to start again if that happens. He asked the black men in the audience [one white was there, too], "Why run? Why not stand up for what you believe in? You're going to die, anyway. So die like a man!"

This Saturday, we are going to do some more janitor work in preparation for the second church service postburning.

Second-class postage paid in North Newton, Kansas 67117

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Elkhart, Indiana 46514

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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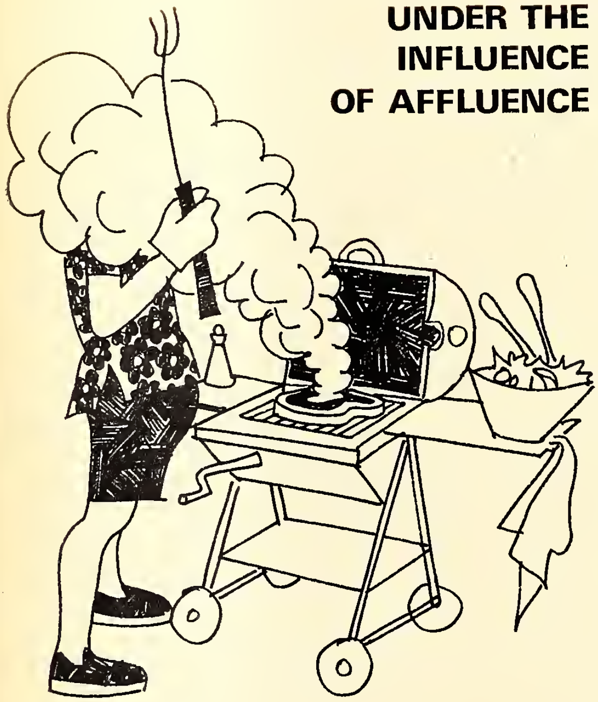
David Augsburger

UNDER THE INFLUENCE OF AFFLUENCE



You may see it in his eye. It's a thirsty eye; seldom satisfied.

Or you may hear it in his talk. The laugh is too loud . . . lusty . . . and too long.

Or you may sense it in his actions, his walk.

He's under the influence.

The influence of affluence.

Money. Pure 200-proof money; taken straight or mixed with many lovely things. It's the most intoxicating substance known to man; the most habit-forming; the most incurable addiction: money-loving.

And pushers are everywhere you turn. It takes no ABC license to promote the luxury habit. Anyone can be a money-fever junkie. Anyone can and will influence others to come under the influence of affluence.

And it shows up in such subtle ways: The way an affluence-addict's eyes light up at the sight of new products, new lines of merchandise, new luxury items. (Ever see such thirst?)

Or the way he drives himself to afford or acquire anything that catches his fancy (Ever see such addiction?); or the way she may play the big-spender role (Ever go on such a bender?); or the way a family will sacrifice time, leisure, relationship, and each other to get all the things they want now and hate later. (What a way to be a wealth-a-holic!)

You know people like that—the Joneses next door; you know, the ones who are always getting ahead.

What are the symptoms that affluence may be bringing you under its influence? The same as any other intoxication.

A surface sense of exhilarating pleasure.

A false feeling of security..

An insatiable, burning thirst for more and ever more.

A slow insensitivity to the needs of others, maturing to a final state of total oblivion to all but yourself.

A death to concern, compassic and communication with both G and man.

How can this be?

Like any intoxication, the first flu of wealth may bring an illusion f exhilaration, of accelerated pleasur. It may inebriate a man with the ge tle blush of success, giving him false sense of well-being. As he grac ally slips under the influence, t comfort and safety of wealth deade s insight and depresses his perspect e on reality, producing a nearsight l security all out of proportion w h things as they are. A love of mon y and its powers, a trust in things a d their abilities can desensitize a m n to anything beyond the moment a d its enjoyment.

As a man slips into the dee r intoxication abundance and affluer e causes, his appreciation of hims f tends to grow. Slowly, his perso l estimate of his own worth and i portance slips beyond the level of lievability. He may become boast g —bragging drunk—priding himself n dollar-sign values of his own wor .

Or it may be a more subtle char e of personal values. A man begins c trasting what he has with those neath him, to nourish his pride. t the same time, he can't help comp ing what he does not have with e affluence of those above him to f d his envy.

All of this fires an insatiable h ger for more, a thirst for grea r, better, larger, richer things. We h becomes master. Wealth-a-holism is only a grand or two away. And t y wealth themselves to death.

For example:

The enterprise of a certain busin s-man brought high returns. And e thought to himself, "How shall I exploit my advantage to the f l? This I will do. I shall double y holdings in the corporation, the st k will rise, and I shall be secure r-ever!" But, that night, he had a coronary.

Again:

The investments of a certain b k-er began to rise on the stock mar t.

Affluence is the perfect anesthesia for helping a man forget the pain of others. It anesthetizes conscience, compassion, and common concern.

And he said to himself, "How can I convert my finances into a fortune? This I will do. I will invest more shrewdly, my stocks will compound, divide, and double, and I shall have wealth beyond my wildest dreams of pleasure." But, that night, he had a stroke.

Or, as Jesus told the story in its original words: "Once upon a time a rich man's farmland produced heavy crops. So he said to himself, 'What shall I do, for I have no room to store this harvest of mine?' Then he said, 'I know what I'll do. I'll pull down my barns and build bigger ones where I can store all my grain and my goods and I can say to my soul, Soul, you have plenty of good things stored up there for years to come. Relax! Eat, drink and have a good time!' But God said to him, 'You fool, this very night you will be asked for your soul! Then, who is going to possess all that you have prepared?' That is what happens to the man who hoards things for himself and is not rich where God is concerned" (Lk. 12:16b-21, Phillips).

The tragic end of a wealth-a-holic.

But many men die the slow death of creeping lethargy, apathy, and indifference that affluence brings the man who loves prosperity and its pleasures.

Affluence is the perfect anesthesia for helping a man forget the pain of others. It anesthetizes conscience, compassion, and common concern. At first, you may still feel a touch of sympathy or pity, but it soon goes away. A few forgotten good intentions that never mature to actions insure our permanent inactivity. At last, it isolates a man with his money-mania, cutting him off from both God and man.

Small wonder the Word we have from God demands a complete liberty from affluence-addiction.

"We brought absolutely nothing with us when we entered this world and we can be sure we shall take absolutely nothing with us when we leave it. . . . For men who set their hearts on being wealthy expose themselves to temptation. . . . For loving money leads to all kinds of evil, and some men in the struggle to be rich have lost their faith and caused themselves untold agonies of mind. Set your heart not on riches, but on goodness, Christ-likeness, faith, love, patience and humility. . . . Tell those who are rich in this present world not to be contemptuous of others, and not to rest the weight of their confidence on the transitory power of wealth but on the living God, who generously gives us everything for our enjoyment. Their security should be invested in the life to come, so that they may be sure of holding a share in the life which is permanent" (1 Tim. 6:7, 9-11, 17, 19, Phillips).

Now, may we get right down to cases . . . your case and mine? Are we so sure we haven't been slipping under the influence of affluence? What kind of hold on your life do your possessions have?

Check.

Do you just *like* a little money? When you get it, have it, use it, you feel happier, better, more secure than you actually are?

Did you ever notice that you're not as interested in meeting the meaningful expenses of life as you are in the money left over for use after your obligations are met?

Do you catch yourself evaluating your work only by the size of the salary, not by the rewards of the service rendered?

Do you think you would compromise your principles, or sacrifice an opportunity, to be of greater service for others, just to take a job offering more money?

Do you work such long hours and invest so much of your energy to money-making that you sacrifice your wife, your children, your own spiritual and mental health in the process?

Do you find your money-making business crowding into your mind at most times—at play, at home, at worship, at times of service to others?

Do you tend to value all time given to your family, your church, your neighbors in terms of what you could have made if you had been working, instead?

Do you ever find yourself measuring your happiness in terms of your possessions, your property, your prestige?

Or try this test suggested by Albert Day in *Discipline and Discovery*: "The proof of our thing-mindedness is again, very easy. Try for five minutes to give God the loving attention which is the essence of true prayer. You will find your mind reverting over and over to things—to what you are wearing or what you would like to wear, to what you had for breakfast or what you want for lunch, to the salary you receive or the increase you are seeking, to the house you live in or the house you are trying to find, to the condition of your car or the prospect of a new one! With amazing frequency, things in some fashion will insert themselves into your brief effort to keep your mind fixed on God."

So . . . how can you break the stranglehold of things, wealth, and affluence?

Let God be God—of your life and your wealth.

Jesus said: "No one can be loyal to two masters. He is bound to hate one and love the other, or support one and despise the other. You cannot serve God and the power of money at the same time" (Mt. 6:24, Phillips).

Let things be things—use them to serve man and God. Never let them master your loyalties or order your priorities.

The Bible says: "Never give your hearts to this world or to any of the things in it. A man cannot love the Father and love the world at the same time" (1 John 2:15, Phillips).

Have you been under the influence? The influence of affluence?

Arabs mourn at the death of Nasser

Robert Kreider, writer of the following report, is vice-chairman of the Mennonite Central Committee and president of Bluffton College. He is on leave for six months in the Mediterranean area where he is serving as part-time representative for MCC.

"NASSER, BELOVED OF God!" . . . "Nasser, beloved of God!". . . . We heard this chant this morning as thousands of schoolchildren, village men and women, and townspeople marched down Nablus Road past the MCC center toward the Old City of Jerusalem.

Today, October 1, is the third day that all shops and schools have been closed on the West Bank. The news of President Nasser's death came as a terrible shock to Arabs living in Israel—a shock comparable in our experience at the news of the assassination of President Kennedy in November 1963. Many Palestinians feel that President Nasser of Egypt was the only true friend they had. Few feel the same affection for King Hussein. The occupation troops of the conqueror, Israel, are not considered their friends. They view Nasser as the only leader they could trust. Now he is gone and they are alone.

This tragedy follows immediately the tragedy of ten days of civil war in Jordan. Nearly everyone on the West Bank has friends and relatives in Amman, Jordan. Few Palestinians here know whether their friends and relatives survived the house-to-house fighting in Amman. People on the West Bank have been glued to their transistor radios, hungry for any scrap of information about the war across the Jordan. Nasser had tried to bring to an end that war of brother against brother. And now he is gone.

The MCC center in East Jerusalem is in the sector of the city held by Jordan before June 1967. Above the center is Ammunition Hill—the scene of fighting in 1948 and again in 1967. The MCC center lies on the border which once divided Arab Jordan from Jewish Israel. The stone house bears the pockmarks of shell and bullet.

Across the street is the Ambassador Hotel, commandeered by the Israeli government to serve as military government headquarters for the occupation of Arab territories to the North. The street in front of the MCC center leads north to Bethel, Shiloh, Samaria, Galilee—and beyond to Damascus. Along this way, Mary and Joseph walked. Jesus also walked this way.

Today hundreds of Palestinians walked this road—some silently, some chanting. They marched six, eight, ten abreast — row on row. Some bore palm branches; others, floral wreaths; many, banners written in Arabic; many, large photographs and paintings of Nasser. One group carried a coffin covered with flowers and palm branches.

We followed the mourners to the Damascus Gate and mingled with the crowds, watching the marchers, now walking slowly and silently. High on the walls of Old Jerusalem hundreds of people watched. Waiting and also watching at the Damascus Gate and Herod's Gate were Israeli soldiers in battle dress, each holding a stubby automatic rifle poised as a grim reminder that this is an occupied land.

The mourners moved slowly down Sultan Suleiman Road past Solomon's Quarries, to Herod's Gate. Down the street and beyond the Kidron Valley, one could see the Mount of Olives and the Garden of Gethsemane. At the foot of Saladin Street, near the Garden Tomb, the mourners stopped and waited. All was orderly, somber, quiet, well directed.

Today is *Rosh Hashanah,* the beginning of the Jewish New Year—the year 5731. It is a sacred holiday of the Jews. Among those watching were orthodox Jews, wearing prayer caps, some broad fur hats, and some prayer shawls. Hundreds of Arab Palestinians watched, their faces grave. A few tourists were snapping pictures. Eight mounted policemen waited and watched. Several TV camera teams walked up and down, looking f
shots and stories.

The Arab secretary of the M
center had advised us not to ventu
too near the Old City because at tim
like this, mass hostilities could eru
One thing I could not do was to ta
pictures. My camera remained in r
pocket. Here we were in the presen
of tragedy and grief, a deeply mo
ing spiritual experience.

As the throngs waited for the sig
to enter the Old City, we proceed
into Old Jerusalem through the D
mascus Gate. All shops in the no
mally teeming noisy Old City insi
the walls were closed, the iron sh
ters in front of the shops locked sh
Near the gate, a man sold Ara
newspapers and posters with Nasse
portrait. We bought several copi

We walked down the winding stre
too narrow for cars, under weather
stone archways, past ancient church
shops, and shrines. The silence of t
city was broken, once, by loud
lamic prayers amplified by a publ
address system.

We headed for the gates of t
temple area which enclose the Do
of the Rock and the site of Solomo
Temple. This spot, the setting of Ab
ham's offered sacrifice of Isaac,
among the most holy places in
Jerusalem. Here a policeman turn
us back. Perhaps we did not appear
be true believers of Islam. This m
have been too sacred an hour to sh
with the curious foreigner.

As we returned to Damascus Ga
we heard the mounting clamor
crowds approaching. Soon, we w
engulfed by throngs of mourn
pouring down the narrow stre
marching group after group tow
the temple area. We retreated int
niche under an archway in the wi
ing *Via Dolorosa* (Way of Sorro
—the traditional route of Jesus'
walk from Pilate's Palace to Golgot
The marchers swept past us — h
dreds, thousands, filling the narr
street from wall to wall. So close w
we to the stream that we were jost

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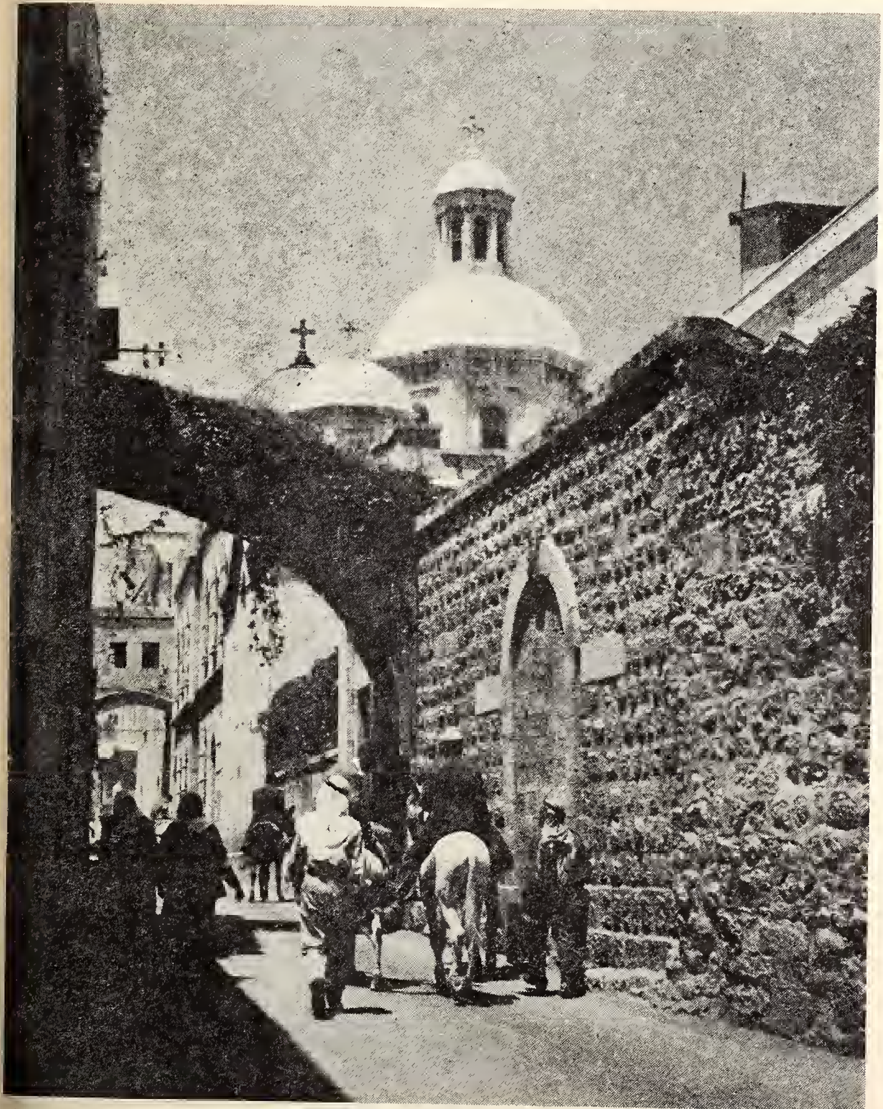

A street in the old city of Jerusalem.

and almost brushed along.

We were fascinated by the faces of the marchers—faces of despair, anger, defiance; eyes red with weeping; faces reflecting an infinite weariness and hopelessness. Some were well-dressed professional men. Some were ragged. Many wore black. Some wore the headdress and the loose garments of shepherds. Many of the women were clothed in the long full embroidered dresses of peasant women.

The stone surfaces of the narrow streets reverberated, at times, with the deafening shout of chants—delivered antiphonally, a leader calling out a phrase and the throng shouting the response. The only experience to compare with this mass hysteria might be a crowd at a high school basketball game which has gone into overtime. Frankly, we had moments of anxiety. Then, again, some groups marched silently by, the only sound being the shuffle of feet on the cobblestones and a low murmur of voices.

A man trapped with us in the archway sensed our plight and, in a lull between two groups of marchers, suggested we slip around the corner and up a stairway to a higher level of the city. But, before we reached that stairway, another man by an iron gate to a courtyard motioned us to come into his place and sit inside the doorway with the protection of his house and there watch the passing stream.

After an hour, the flow of humanity along the *Via Dolorosa* began to thin. We found our way back to the Damascus Gate and out into the bright autumn sunshine beyond the wall. Some reports state that ten thousand marchers entered the Old City. We thought of the scenes like this which might be seen in every city and town of the Arab world.

I recalled a conversation we had had yesterday with an American woman, a third-generation Jerusalemite, whose family has served the Arabs of Jerusalem since 1881. She directs a children's hospital on the wall of the Old City just above Solomon's Quarries. She viewed Nasser's death as a tragedy. He had the strength, the respect, and the confidence of the Arab peoples so that he was the only leader, she thought, who could negotiate a peace settlement in the Middle East which would be acceptable to the Arab world. She sensed, in recent months, a growing moderation in his attitude toward Israel.

From the Damascus Gate, we drove along the road which runs parallel to the wall, just outside the Old City. To the west, Jewish Jerusalem lay quiet. Here, too, not a shop was open. We saw Jews leaving synagogues following morning worship. *Rosh Hashanah,* the Jewish New Year is a day of rest, a day of confession, a day of new beginnings.

One prays that as God has used tragedy in times past, He could use this day of tragedy as a day of new beginnings in the Middle East. The Arab and Jew could be brothers. Then one could go down to the Jordan River without fear. Then the occupation soldiers would not lean against the doors of Damascus Gate. A day of mourning, but perhaps a day of new beginnings.

Poverty Fund takes on ten new projects

Ten new projects in four countries will receive funding for operation from the Poverty Fund of the General Conference Mennonite Church as money becomes available. All aim at breaking the cycles of spiritual, educational, and economic poverty of economically deprived people around the world.

1.

In Nyanga, Congo, Incubators for Congo will help farmers learn how to raise and market chickens in order to increase the amount of protein in the diets of the people and to enhance the economic well-being of the entire area.

The Poverty Fund will supply funds for two thousand-egg incubators, two brooder houses, fencing, and the necessary food and fuel for chick production. Cost of the program is $2000.

2.

In the United States, both inner-city and rural projects have been given priority. The Kansas City Community Development program functions in several ways to serve depressed areas. Carl Crider, a Methodist volunteer, directs the project and works with a self-supporting team of voluntary service workers formed in September. Working in Wyandotte and Johnson counties, the team will work in recreation, housing needs, counseling welfare recipients, drug abuse, teen-age runaways, and problem pregnancies.

Another thrust of the program is to create models of Christian education which help the affluent to become aware of and respond to the issues of distressed areas in their community.

Cost of the three-year program is $27,000 and is being divided between the Poverty Fund and the United Methodist Metropolitan Commission.

3.

The Chicago Project Family Circle is a response to the weakness of family structures and the absence of strong adult male images in the ghetto.

In the Kenwood-Oakland area of Chicago, the population is 52,000 people. Housing is substandard, fires are frequent, tubercular and infant-mortality rates are high, and school dropout rates soar because of deli quency, pregnancy, and underachiev ment. The black father is absent a result of man-breaking years of d structive discriminatory economic a social forces.

The project aims to help growi children by providing a progra worker for forty to fifty families. H role would combine father figure, big brother, teacher, counselor, cha lain, and recreation supervisor. Su services as after-school tutoring, re reation, field trips, and relationshi with public schools will also be tablished.

Cost for the project is $8000 f one year.

4.

In Denver, Project Freedom hel juvenile delinquents adjust to a r in a society that has no normal cha nels to help them. Frequently, the p son who has just come out of a formatory finds that schools hesita to take him and that employers not want him, because they consid him to be a high-risk venture. Usual he comes from a family that is ed cationally and economically han

Chicks to Congo

Adding the male image to the family.

capped, and he may have to face additional discrimination if he is a member of a racial minority group.

Project Freedom directs young people who are released from correctional institutions to the project's headquarters for involvement in recreation, cultural enrichment programs, and a counseling service that integrates them into additional educational or job opportunities.

The program will be operated by the young people it seeks to serve and will cost $6400 for one year.

5.

The poor and those acquainted with the poor know that it is the people in poverty who have to pay the most for the things that they buy. The Gulfport Credit Union project hopes to relieve this condition by providing local ownership, motivation, and knowledge for managing available funds. The North Gulfport Federal Credit Union has helped low-income people by encouraging saving, helping poor people learn money-management skills, providing low-interest loans to members of the credit union, and doing research on products that members buy.

But the credit union is now at a critical period. To serve more than 3 percent of the area's population, as it does now, it must maintain longer open hours, increase program promotion, and expand its program of consumer education.

The Poverty Fund will supply a grant of $25,000 to the credit union for the next three years. Half of this amount will be repayable after five years, to the Commission on Home Ministries, to establish future credit unions in similarly depressed areas. For the present, a credit counselor and secretarial worker will be hired on a part-time basis. After three years of increased savings, the project will be self-supporting.

6.

The effects of farm mechanization and decreasing cotton prices in Tallahatchie County, Mississippi, have been debts, foreclosures, land sales, food stamps and welfare, high interest rates, unemployment, and migration out of the area.

In 1970, a little group from the Sharkey-Twilight community formed a co-op to overcome their poverty situation and have begun to serve farmers in surrounding areas as well as their own. They organized 108 persons in the marketing of more than 150 acres of cucumbers. They need a manager, however, who has experience in planting, growing, harvesting, and processing such cash crops as cucumbers, okra, and squash, and who will supervise the total farm operations as contracted by co-op members.

The Poverty Fund will award $2300 to the co-op for the shared employment cost of a full-time manager and the remainder of the cost will be taken up by the Mennonite Central Committee and the Old Mennonite Compassion Fund.

New ways for farmers in India.

7.

The Agricultural Uplift—Jagdeeshpur project will employ new farming techniques to furnish farmers in the Jagdeeshpur, India, area with new plants, ideas, and methods for increased food production for a continually growing population.

It will encourage the building of earthen dams for water storage and irrigation and the fencing of home gardens to keep out cattle and people. The experimental farming will be done on an eight-acre plot which is already owned by the Christian community. An Indian college student will supervise the local project and overall project supervision will come from TELARC (The Economic Life and Relief Committee), which is the development and extension arm of the General Conference Mennonite mission and the Indian national church.

The Agricultural Uplift program

To escape poverty, the illiterate person must learn to read.

will increase agricultural development and help supplement farmers' small incomes with cash crops. The three-year program has a cost of $25,000.

8.

Besides economic deprivation, the Indian people are faced with the poverty of illiteracy. Many Indians find that they must sign papers which they do not know how to read or understand. To escape poverty, the illiterate person must learn to read and calculate with numbers. Reading leads to the ability to detect and avoid the tactics of dishonest businessmen and also enhances the spiritual, educational, social, and economic growth of a person.

Project Literacy Program—Jagdeeshpur-Saraipali will aid one thousand adults in increasing their reading skills significantly. Forty Indian teachers and five Indian supervisors who have passed high school and are unable to find work will be hired to go into the villages during the seasons that farmers are not busy with field work to teach adults how to read.

Costs for salaries, transportation, and teaching materials amount to $7000.

9.

In Hamilton, Ontario, the North End is the section of town that houses the poor, uneducated, and immigrant. Existing organizations that might help these people to become more independent fail to communicate adequately and have not earned the respect of the people they are supposed to serve. North End residents live in bitterness and apathy and have resigned themselves to their fate.

The Hamilton Community Development project will link North End's needs to resources that are frequently available but not known to residents. It will serve first as an information center where people can walk in, share problems, get information, learn how to use self-help resources, and find out how to obtain employment. Later phases of the three-year program will include additional employment-finding services and classes geared to North End's needs, such as language and remedial reading, group dynamics, and homemaking skills.

The Poverty Fund is supplying $13,500, an amount which is being matched by the city of Hamilton, for this project, which will provide a coordinator, office space, and other essentials for helping the people discover their own potential for self-betterment.

10.

A renewed interest in handicrafts in this technological age may provide a route out of poverty for the Indians of Manitoba. But several factors must be provided for this to become a reality. There is little initiative for the development of a handicraft business in the Manitoba area and the growing market for Indian artwork and handicrafts is being supplied by ar-

Life in Indian crafts.

ticles from Japan. Yet adequate c sire and human resources exist Manitoba to develop Indian artwo and handicraft businesses that wou give immediate employment and i come for a large number of India

The Native Handicrafts proje will create initial seed money to c velop and stimulate production of I dian handicrafts and make conta with existing markets. Plentiful sources of skills and labor means th families will not have to be relocat or separated. Nothing resembling w fare payments is present, and the pr gram should give the Indian a ser of dignity from earning a living wh restoring his cultural art forms.

The Poverty Fund is supplyi $15,000 to the Manitoba Indian bro erhood to hire a capable Indian rector for the three-year project.

These ten projects require fundi of $117,700 and are in addition three projects announced last spri (*The Mennonite,* June 2). The pre ously announced projects are alre in process or have been completed, in the case of the Welfare Moth Organization in Wichita. Assista to this program was completed t summer.

The other two projects in proc are the Cincinnati Community ganization and the Taroko Mount Villages Development Program. T latter project is in Taiwan. Cost funding the first three projects $49,800.

Jordan supplied with food Needs tents and blankets

Urbane Peachey, Mennonite Central Committee director for Jordan, rode into Amman on October 3, with an airlift of eleven tons of food for relief to the victims of the recent fighting there. Peachey reported by telephone from Beirut on October 7, that the need for airlifted emergency food is largely met. Items now being requested for a longer term are blankets, tents, family kits, and soap to meet needs as the cold and wet winter weather approaches in Jordan.

MCC made an initial contribution of $10,000 to speed the airlift of food into Amman where the fighting had done most damage. Now, sensing the strong concern and support of the constituent churches and seeing the great need in Jordan, MCC is attempting to determine what the further extent of its commitment will be.

United Nations Works and Relief Agency for Palestine refugees (UNWRA) needs sixty thousand blankets, five thousand tents at $100 apiece, an undetermined number of family kits at $10 each, and two hundred tons of clothing to meet the refugee needs. The requirements of the Jordan government agencies for nonrefugee needs are not yet known.

Clothing in the MCC warehouse in Amman is being distributed in the Jebel Hussein and the Amman new refugee camps where the heaviest fighting took place and about 50 percent of the dwellings were destroyed. The warehouse was not damaged or ooted.

The kingdergartens operated by ocal staff closed down during the ighting and have not yet been reopened, because teachers cannot travel from Amman to the refugee camps. The mother-child centers have reopened. "All phases of MCC programs which can be run by local staff will esume operation shortly," he said.

He reports a great deal of disoranization in government and elsewhere. The building that houses the ffices and records of the Ministry of ocial Affairs and Labor is severely amaged. Private cars move about in Amman, but taxi service is not yet nctioning.

Peachey intended to return to Amman in the middle of October. He will be reporting to MCC Akron on projections for rehabilitation, individual family assistance, and other assistance efforts. It is felt that it is too soon to send expatriate personnel back into Jordan.

Words and deeds

Faith and Life music will be aired on Wichita (Kan.) State University's KMUW-FM (89.1) every Sunday at 9:00 A.M. It will be a thirty-minute program of music from a collection of choral music from Mennonite colleges and churches assembled for the Faith and Life broadcasts formerly produced for the central Kansas area.

Leland Harder, professor of practical theology at Mennonite Biblical Seminary, has published a sociological study entitled, *Steinbach and Its Churches*. The study grew out of an invitation from the Evangelical Mennonite Brethren Church there to visit and study Steinbach. Eighty percent of the population of this Manitoba community is Mennonite with eight Mennonite churches. The book's main theme is primarily a "mandate for unity." It includes much sociological data on Mennonite religious activity and is illustrated by maps, graphs, and charts.

Paraguay will receive aid for the extension of its mental health services through a two-year development program being considered by Mennonite Mental Health Services.

Intermenno trainees from Canada and the United States who left in August for a year in Europe number thirty-five. These young people will live and work with families in Germany, the Netherlands, and Switzerland. The program is sponsored by the Mennonite Central Committee and the Mennonite churches of Germany and Holland.

GOD
KEEPS
HIS
PROMISE

Adam is related "trimming trees", the "roo-oo-ster and tiny mouse" enter Noah's "big big boat...with roof, a window, a door", and manna is "MMM-mmm...sweet like cookies made with honey" in Cornelia Lehn's refreshing new Bible story book, *God Keeps His Promise.*

Just off the press, this meant-to-be-read-aloud book for four and five year olds relates with sensitivity and creativeness the redemptive love of God through the ages. Biblical truths are carefully kept intact in the seventy selected Old and New Testament stories, yet wording and phraseology that today's informed kindergartner can relate to are used artfully. Sixty-nine winsome color illustrations (plus eleven black and white) give the 192-page edition added appeal.

Bound in white Kivar, the 8 x 10½ size makes this a comfortable, easy-to-hold lap book. But a greater comfort will envelop your child as he lives through stories which again and again affirm to his growing mind that God keeps His promises, He takes care of us, He loves.

U.S. $6.95 - Canada $7.65

Available from your local bookstore or
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RECORD

Professor scolds Agnew Defends American youth

"If I take you at your word, I can only anticipate an America in which you yourself continue to take the lead in dividing, inflaming, wounding, and so destroying our nation."

Writing in the October 14 issue of the *Christian Century*, Robert McAfee Brown has penned an anguished letter to the Vice-president of the United States entitled, "An Open Letter to Spiro T. Agnew." Brown, a professor of religion at Stanford University and author of such well-acclaimed books as *The Bible Speaks to You, The Spirit of Protestantism,* and *Observer in Rome*, confesses to wearing a number of hats as he attacks the Vice-president on several fronts:

As *the parent of sons of draft age*, he criticizes Mr. Agnew for a scathing attack on American youth who oppose the war, pointing out that "they are not the 'effete snobs' or the cowards and moral degenerates you describe at fund-raising banquets."

As *a university professor*, he accuses the Vice-president of a serious "lack of understanding" of the processes by which universities are trying through "the admission of members of disadvantaged minority groups" to "overcome the social elitism of what have heretofore been white, middle-class preserves." He also scolds Mr. Agnew for his attacks on Yale President, Kingman Brewster, and interprets them as calling for "a kind of political loyalty oath on everyone in the universities, from the president down through the faculty and students."

As a *clergyman*, Dr. Brown admits that he is not "one of those clergymen who will be invited to preach at the White House." Nevertheless, he reminds Mr. Agnew that moral and religious concerns cover, among other things, all political decisions that affect people, and chides the Vice-president for criticizing clergymen and church organizations for recommending recognition of mainland China or protesting the use of napalm in Vietnam.

Finally, as an *American,* he calls the Vice-president to task for becoming "wrathful" when the news media criticized some decisions Republican officeholders made. Reaffirming his belief in the checks-and-balances system of our government, he hopes for "an America whose leaders do not simply name-call in the face of criticism but are willing to learn from criticism. And most of all, right now, I want an America whose elected officials will set an example of moral leadership rather than fan sectional hatreds and who will unite us in the pursuit of justice for minorities rather than divide us by playing on our fears of one another."

Expressing the hope that Mr. Agnew will cool it and "try to draw men closer together rather than pushing them farther apart," Brown adds, "For that, we could thank you, and then get back to the task of restoring reason and understanding to political discourse."

Palestinians aid their own Pack clothing in Kansas

Five Palestinians came to the Mennonite Central Committee office in North Newton, Kansas, to volunteer their time and ask how they could best help in relieving the suffering of their people in Jordan. One of the Palestinians is presently a student at Hesston College and another is a former student of Bethel College.

They met with Virgil Claassen, presently in charge of the North Newton MCC office, who returned in September from a term of service in Jordan. Claassen's immediate response to the Palestinians' request was that they could bring volunteers to the MCC center in North Newton and help process clothing for shipment to Jordan.

Later, the Palestinians returned with twenty-five other students from Hesston and Bethel Colleges. They spent the day sorting, mending, and baling clothing and blankets.

Several of the young men are visiting churches in the area to explain their concerns for their people and the seriousness of the situation in the Middle East.

Calendar

Feb. 10-12, 1971 — Newton, Ka, Council of Commissions.

Aug. 14-20, 1971—Fresno, Cal, General Conference.

Apr. 13-16, 1972—Chicago, A- Mennonite Consultation on Evan-lism.

July 18-23, 1972—Curitiba, Bra, Mennonite World Conference.

Canadian

Nov. 7, 8—Leamington, Ont., U-ed Mennonite Church, Conference f United Mennonite Churches, Ja b T. Friesen, speaker.

Central

Nov. 8-11—Washington, Ill., C-vary Church, Bible studies on Ep-sians, Walter Gering.

Northern

Nov. 27, 28—Swan Lake Ca, Viborg, S.D., pre-draft boot cam

Pacific

Nov. 7, 8—Paso Robles, Ca, First Church, California Menno e Youth Rally.

Nov. 9, 10—Salem, Ore., Emm-uel Church, district mid-year m t-ings of committees.

Western

Nov. 1-4 — Inman, Kan., Be el Church, mission festival.

Nov. 6-8 — Burrton (Ka) Church, fall meetings and miss n festival, Stan Smucker, speaker.

Nov. 8 — Inman, Kan., Be el Church, mission festival.

Deaths

Catharine Jantzen, First Church, B t-rice, Neb., was born Dec. 26, 1 , in Ostenfelde near Saratov, Ru , and died Oct. 16.

Gerhard B. Unruh, Tabor Chu h, Newton, Kan., was born June , 1893, and died Sept. 7.

Ministers

Robert Coon has resigned from e pastorate of First Church of C is-tian, Moundridge, Kan. His plans or the future are not definite.

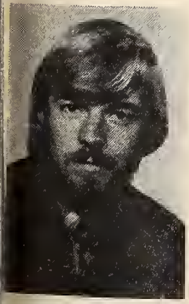
College football

Bethel 14—C of E 13
Defiance 26—Bluffton 0

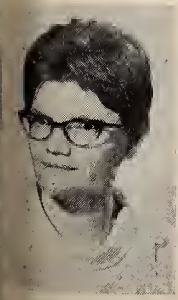
Workers

Friesen

Graber


R. Harder

E. Harder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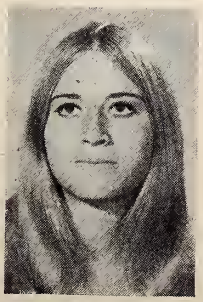

Konrad

Marie Friesen, Salem-Zion Church, Freeman, S.D., is serving a one-year term of voluntary service as secretary for Information Services at MCC headquarters, Akron, Pa. She attended Manitoba Commercial College, Canadian Bible College, and graduated from Elim Bible Institute.

Cecil Graber, Salem-Zion Church, Freeman, S.D., is serving a three-year voluntary service assignment as program advisor to the MCC projects in Latin America. He is a graduate of Freeman Junior College and South Dakota University.

Ronald and Eleanor Harder, Vineland (Ont.) United Mennonite Church, and Bethany Church, Virgil, Ont., are serving a one-year voluntary service assignment as leaders of the Warden Woods Community Center, Toronto. Both attended Canadian Mennonite Bible College and the University of Waterloo.

Elvira Hildebrandt, First Church, Winnipeg, is serving a one-year nursing assignment in voluntary service in McDowell, Ky. She is a graduate of Victoria General Hospital School of Nursing.

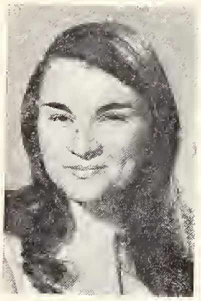
Evelyn Konrad, Leamington (Ont.) United Mennonite Church, is serving a one-year voluntary service assignment as a teacher's assistant and part-time secretary at Children's Center, Laurel, Md. She is a graduate of the United Mennonite Educational Institute.

James Larrison, Comins (Mich.) Church, is serving a twenty-seven-month assignment in reconstruction and community development in Peru. He attended Kirkland College.

Ray and Mary Maynard, Northbrook (Ill.) United Methodist Church, and Calvary Church, Washington, Ill., are serving a two-year voluntary service assignment as social workers in Atlanta, Ga. Both are graduates of North Central College.

Kenneth and Sheila Ortman, Bethel Church, Marion, S.D., and Lynwood Wesleyan Methodist Church, Sioux Falls, S. D., are serving an eighteen-month voluntary service assignment at Prentiss (Miss.) Institute. He will manage the dairy and assist Negro boys. She will work with Negro girls. Kenneth graduated from

Larrison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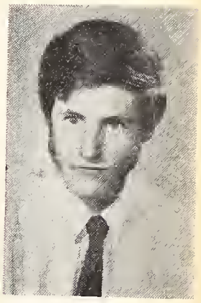
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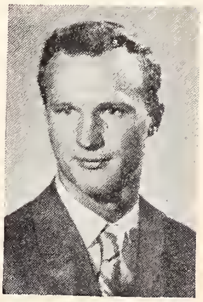
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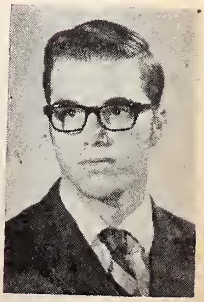
S. Ortman

Ratzlaff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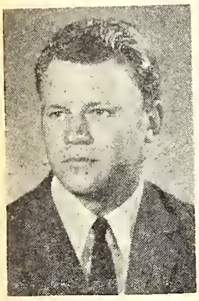
K. Waltner

S. Waltner


R. Waltner

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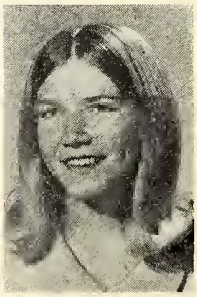
M. Waltner

J. Wiebe


R. Wiebe

Wiebe

Freeman Junior College and South Dakota State University. Sheila attended South Dakota State University.

Timothy Ratzlaff, First Church, Hutchinson, Kan., is serving a two-year voluntary service assignment as a work crew supervisor at Boys Village, Smithville, Ohio. He attended Bethel College.

Ronald Rhoads, Comins (Mich.) Church, is serving a twenty-seven-month Pax assignment as a construction worker in Peru. He attended Kirkland Community College.

Keith and Sharon Waltner, Salem Church, Freeman, S.D., are serving a three-year voluntary service assignment in Sumatra. He will work in community development; she will serve as a public health nurse in a clinic. He is a graduate of Freeman Junior College and holds degrees from Bethel College and the University of Northern Colorado. She attended Bethel College and received her bachelor of science degree in nursing from Goshen College.

Roy Waltner, Salem Church, Freeman, S.D., is serving a twenty-seven-month Pax assignment in the Congo as a maintenance and mechanical worker.

Tim and Mary Waltner, Salem-Zion Church, Freeman, S.D., and First Church, Bluffton, Ohio, are serving a two-year voluntary service assignment in Cincinnati. He will be involved in educational and social work with the Office of Equal Opportunity agencies. She will work in a day-care center. Both are graduates of Freeman Junior College.

John and Rita Wiebe, Grace Church, Winkler, Man., are serving as houseparents at the Maplemount Foster Home, Lennoxville, Que., for two years. Both are graduates of the Winkler Collegiate Institute. He is also a graduate of Manitoba Teacher's College.

Kathleen Wiebe, Olivet Church, Clearbrook, B.C., is serving a two-year voluntary service assignment in Berlin, Germany, where she will work as a nurse's aide. She is a graduate of Abbotsford Senior Secondary School and Bethel Bible Institute.

Marriages

Steve Davis and *Barbara Heimba*, West Swamp Church, Quakerto, Pa., on Oct. 3.

Scott Delcamp and *Leanna Ging-ich,* in Topeka (Kan.) Church, Oct .

Lorne Driedger and *Erma Fries*, both of Halbstadt Church, Gret, Man., on Oct. 10.

Royce Keith Flaming and *Jenn r Lynne Goerzen,* both of Ta r Church, Newton, Kan., on Oct. .

Jay Franz and *Marilyn Schroe r*, at Bethel Church, Mountain La, Minn., on Sept. 19.

Don Graber, Salem Church, Fr-man, S.D., and *Nan Etta Abraha*, First Church, Hillsboro, Kan., Oct .

Paul S. Harder and *Linda Wri*, at Elim Baptist, Anoka, Minn., n Sept. 4. Reported by Bethel Chur, Mountain Lake, Minn.

Calvin Jay Hiebert, First Chur, Hillsboro, Kan., and Debbie Hei, Methodist Church, Marion, Kan., n Sept. 19.

Russel Huber and *Grace Mc d,* both of Deep Run Church, Bedn-ster, Pa., on Oct. 17.

Jason Janzen and *Rachel Schm t,* First Church, both of Halstead, K ., on Oct. 3.

Finn Peter Kjaer, San Franci o, Calif., and *Ruth Dorthea Gittl,* F st Church, Reedley, Calif., on Sept 5.

Bob Peters, Blumenorter Chu h, Winkler, Man., and *Velvet Mart s.* Halbstadt Church, Gretna, Man., n Sept. 24.

Steve Mathews, Presbyte an Church, Danvers, Ill., and *De se Otto,* Carlock (Ill.) Church.

Robert Thiesen, Tabor Chu h, Newton, Kan., and *Marlene Mc il-livary,* United Methodist Chu h, Hillsboro, Kan., on Oct. 9.

James Schneider, Fresno, Calif., d *Myrna Ann Goerzen,* First Chu h, Reedley, Calif., on Sept. 19.

Robert Scott and *Bonnie Mit n,* both of Calvary Church, Washing n. Ill., on Oct. 10.

Lester Allen Stair and *Susan r-othy Heffentrager,* Grace Chu h, Lansdale, Pa., on Oct. 3.

Larry Wolfinger and *Marjorie n-der,* West Swamp Church, Qua er-town, Pa., on Sept. 26.

DISCUSSION

A more fortunate woman

Dear Maynard: Re: Discussion, October 13, "Don't liberate me from my happy little nook":

I have been married thirty-three years, raised up four children, and seldom worked outside my home. However, not all women have this privilege. Many fine Christian women have never been married. They are not all single by choice. I found a compatible Christian man who was willing to tolerate me all the rest of my life—and love me all the while. This does not make me a better woman, or a wiser woman, only, by my standards, a more fortunate woman.

There are mothers who *must* work to help support their families because, for one reason or another, the husband and father is not able to earn a living wage. There are mothers who work to help their husbands get a better education. I wish we had had that much foresight thirty-three years ago. I also think of women who are alone with their children. They are victims of their environment and their circumstances and are often not at all responsible for the situation in which they find themselves. These women are forced to leave their children, often with people whom they know are not willing to give them tender, loving care, because they are the only ones who care if the children are clothed and fed. And finally, there are women who work because they have a calling from God. We honor missionary mothers who are willing to send their children five hundred miles away from home to a boarding school for most of the year. However, we criticize mothers who leave their children with a capable sitter, while they work in a profession to which God has called them, as surely as He has called a missionary doctor in the Congo.

All these women are rightly concerned about equal opportunities and equal pay and I have no right to sit smug in my own secure situation and say, "Lord I thank You that I am not as all these other women are." *Mrs. LeRoy Weidner, 1437 Webster St., Allentown, Pa. 18102.*

After children have gone

Dear Mennonite: The article "Don't Liberate Me From My Happy Little Nook" (Oct. 13) is a good one. And Yet, I would add to it by noting that more than ever beore women should be encouraged to plan seriously for hose years "after the children have gone." I feel that it s now archaic to assume that life for a woman means *nly* marriage and family. As our life-span increases, the umber of years our children actively need us decreases.

I feel, therefore, that we can claim some good for the Women's Liberation Movement. The movement could rovide more chances for us to be active.

Child-care centers could greatly benefit those families n which the mother must work, those not born with a iddle-class silver spoon.

The liberationists could also help make it possible for hose women who must work, to receive a fairer wage—more equal one for their work. I think this is desirable. Also, some women are better mothers (that is, more patient, happier,) if they are not with their children *all* the time. The liberationists would hope to change the attitude that a good mother is always at home.

In short, finding the point at which one's children are neither smothered by our much attention nor unsupported by our lack of attention is delicate.

I do not agree with all of the Women's Liberation Movement goals, but some of them are worthy of our notice. I do not feel that this article presents a total view, but a good partial one. I don't think we can completely brush the liberationists aside. *Mary Ann Rodgers, 717 McKinley, Ann Arbor, Mich.*

Amen against liberation

Dear Sir: In reference to the article against Women's Liberation by Anna Jane Waddington in the October 13 *Mennonite*, I have just one comment to make AMEN! *Mrs. Robert W. Gilliom, Rt. 1, Box 29A1, Berne, Ind. 46711.*

Insight into true freedom

Dear Maynard: I feel I must write to express my appreciation for Anna Jane Waddington's article, "Don't Liberate Me From My Happy Little Nook" (Oct. 13). This beautifully written article could not help but be an inspiration to all who read it. . . .

There are many freedom movements these days, and they all promise their followers liberty. Some of these believe that power comes out of the end of a gun barrel, but Jesus Christ said, that life comes to us through denying ourselves and following Him. May our good Lord continue to raise up people with Anna Jane Waddington's perceptive insight into where true freedom is to be found. *Alfred E. Sauer, Box 38, Moundridge, Kan. 67107.*

LETTERS

Rare chance for Kansas

Dear Mr. Editor: It would seem to me from what I read and hear that the folks in your area of Kansas have a really rare opportunity to have the kind of representation in Washington that all of us sorely need. How I wish I had the opportunity to back a man like Jim Juhnke. *William H. Stauffer, Rt. 1, Stonecreek, Ohio 43840.* Oct. 14

A Mennonite in Congress

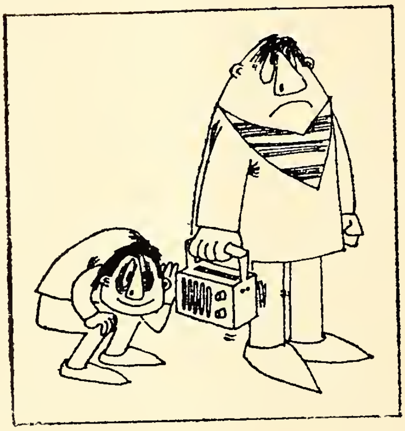
Dear Editor: *The Mennonite* of September 15 cited James Juhnke, professor at Bethel College, as the first of our Mennonite brethren to seek a seat in the United States Congress. This assertion, I believe, is not correct. According to *Who's Who Among the Mennonites,* C. William Ramseyer, a member of the General Conference, represented the Sixth District of Iowa in Congress from 1915 to 1933.

I have become interested in this Mennonite Congressman and would appreciate any information concerning him from the readership of *The Mennonite. Greg Stucky, 1600 Willow Road, Wichita, Kan. 67208.* Oct. 19

Ramseyer was a member of the Pulaski (Iowa) Mennonite Church. After his congressional service, he was appointed a commissioner to the U.S. Court of Claims. He died on Nov. 1, 1943. M.S.

Greater than other greats

Dear Editor: The September 29 issue of *The Mennonite* was even greater than the other great issues! It was full of enlightening, challenging, and disturbing writing — all the way from Omar Eby's bubble burster to John Pannabecker's needed put-down. Keep on shaking us, moving us, and encouraging us through *The Mennonite. Mrs. Ralph Sommer, Pandora, Ohio 45077.* Oct. 5



Work with our leaders

To the Editor: When I receive my *Mennonite,* I read it from cover to cover, and see Galen Yoder [Sept. 15] and Curt Siemens [Oct. 6] boosting Juhnke for Congress.

We get enough of this in other papers and on radio and TV. We do not need this in the Mennonite papers. I cannot see how a professor can be a teacher of young people, when all he does is run the other party down. I have never heard him make a decent speech; one where he does not dig up something against the other fellow, and now he is saying things about President Nixon.

I think we should work with our leaders, no matter what party they belong to. They were voted into office by the people, and we don't need Senators Harris or Muskie to come to Kansas. All they do is run Nixon down, and we never would want a president like Muskie.

Besides, Juhnke would have to represent a lot of other people besides Mennonites of both parties, also the legionnaires and the vets. Where does he get his experience? As a professor, I would think he could say something good about the other party without just digging up his faults. Besides, this is very poor advertising for a Mennonite professor of Bethel College to keep up this kind of talk. *John P. Wiebe, 319 Highland, Newton, Kan. 67114.* Oct. 12

Merits of other candidate

To the Mennonite: It is not my -tention to turn *The Mennonite* i o a symposium for political discussi .

The merits of one candidate -Fourth Congressional District, K -sas—have been extolled. In all fa ness, the qualifications of the Rep lican candidate, Garner Shriv r, should be mentioned.

Garner Shriver has served as a Sunday school teacher at the Coll e Hill Methodist Church, Wich a, Kansas. He believes in local respo ibility and control of schools and g ernment—that government should st with the people and not with a fa eless bureaucracy in Washington. -come-sharing by the federal gove ment with the states, he belie s, would give more direct control d supervision to the local bodies.

In 1917, during President Wils 's Democrat-controlled Congress, d ft legislation was passed prior to W ld War I. Draft legislation was ag n put into effect, after a pause of twenty-two years, by a Democrat-c ntrolled Congress under Franklin Ro evelt, prior to World War II, and as been in effect ever since.

Our forefathers came to this co try to find freedom, not to find a ig government. Traditionally, Mennon es favored a decentralized governmen

Our problems cannot be solved in Washington, but only by indivi al responsibility, under God. *Bill I k, 419 East First St., Newton, K n. 67114.* Oct 22

This is the hour

Gentlemen and all: Please pub sh and donate to. . . .

The flowers in the park/ The so d of a lark/ The automobile sound of power/ And I am reminded. Th is the hour/ The frustrated youth l king for a new deal/ Progressive alvation thru the Word/ Is a mes ge that needs to be heard. *Luke astetter, 106 E. Jefferson St., Wash gton, Ill. 61571.* Oc 5

MEDITATION

Under the juniper tree

FEW PEOPLE, IF any, have not, at some time or other, sat under the juniper tree of discouragement. Plans and hopes of yesterday have faded into the grey, dismal today. Everything seems useless. All effort seems to be fruitless. The forces of evil seem to run rampant everywhere, and *poor me* is the only one who still loves God and righteousness. Past happy experiences of joys and the victories of life lie forgotten and buried in a sea of gloom and depression.

Discouragement is one of the most effective tools of the evil one. Through it, we are brought to a state where we begin to doubt the goodness, the love, and the mercy of God. The Psalmist David, in writing of the time when he was betrayed by his closest friend, when despair was settling on him, heard the still, small voice of God speaking to him words of comfort and strength. "Cast thy burden upon the Lord and he shall sustain thee: he shall never suffer the righteous to be moved" (Ps. 55:22). With renewed hope he then says, "What time I am afraid I will trust in Thee." The Apostle Peter, in the same way, recognized the danger of discouragement and the remedy and advice that he gave were to "Casting all your care upon him; for he careth for you," (1 Pet. 5:7). Hope is and always will be the greatest part of our wealth. A deep trust in God, that He works everything out to our good, is an anchor that will not move.

There is a practical remedy for the blues. Someone has said, ten rules for getting rid of the blues: "Go out and do something for someone else and repeat it nine times." One cause for depression in people is a hunger for appreciation from other people. Appreciation has to be earned. What better way to earn the appreciation and love of other people than to show them that others love and appreciate them.

Annie Johnson Flint wrote, "God hath not promised skies always blue/ Flower-strewn pathways all our lives through;/ God hath not promised sun without rain,/ Joy without sorrow, peace without pain. . . . we shall not know woe;

"But God hath promised strength for the day,/ Rest for the labor, ight for the way,/ Grace for the trials, help from above,/ Unfailing ympathy, undying love."

God, our heavenly Father, You who are the source of all comfort, ourage, and hope, help us, this day, to grasp Thy outstretched hand nd walk with Thee and thus have the joy of knowing that Your uidance and strength are assured for the daily cares of life. Help us to realize that trusting in Your fatherly care brings the rest and eace of soul that our discouraged hearts seek. Amen. *Peter R. Peters.*

Getting by on empty

HE GASOLINE GAUGE had registered "empty" for the last twenty-five iles, but I was generally able to drive seventy or eighty miles on empty." Then, suddenly, out in the Texas desert, about 150 miles ast of El Paso, the car stopped—ten miles from the next village and o farmhouse in sight. Well, a good Samaritan came along and gave e a gallon or two of fuel and we were on our way. How often in fe we try to go on "empty"—empty of spiritual fuel, empty of the uit of the Spirit, of the Word of God, of Christian fellowship. uddenly, out in the desert, life comes to a halt. When that happens o like I did with my car. Fill it up. Maybe a Christian brother can pply a little fuel but the full supply must come from the Word of od through His Spirit.

Ward W. Shelly

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COVER

Let things be things—use them ta serve man and Gad. Never let them master yaur layalties or arder yaur priarities.

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The key is reconciliation

The following statement for Peace Sunday was prepared by Dale Schrag at the request of a Peace and Social Concerns Task Group appointed by the Commission on Home Ministries.

On this Peace Sunday, it is appropriate for us to examine our past and present roles as peacemakers. We would hope that such examination be undertaken in a spirit of mutual encouragement and admonition, remembering always that "Christ himself has brought us peace, by making Jews and Gentiles one people. With his own body he broke down the wall that separated them and kept them enemies" (Eph. 2:14). With Christ as our reference point, then, we offer the following statement.

For centuries, Mennonites have attempted to escape war. We have prayed, petitioned, emigrated, compromised, and sometimes even died rather than participate directly in the systematic, physical annihilation of fellow human beings. And, for the most part, this has been good. If all people would follow our example, perhaps acts of international military violence would cease.

Yet, at the same time, is it not possible that in our pacifistic pride we have refused to define some very important words? For example, have we honestly dealt with the significance of the distinction between *direct* and *indirect* participation? Are we really sure that he who drops the bomb is more guilty than he who buys it? Have we adequately defined *war*? Do we actually object to all war and violence, or do we practice *selective objection*?

In our preoccupation with eschewing the violence of bombs and bullets, have we forgotten the violence of tongues, wallets, and ballots? . . .

For now, if we claim to be nonviolent, we must deal realistically with our racism; now we must face our participation in the exploitation of women; now we must answer for our role in the Southeast Asian conflict; now we must account for our actions toward all of our brothers and sisters.

But how *should* we respond as Christians? How do we best answer our call to be peacemakers? Certainly, the answer does not lie in taking sides—in identifying one set of human issues and one set of human actions as the *truth*. We must not believe that Americans are always right and communists are always wrong; that the police are always right and the Panthers are always wrong; that Agnew is always right and the students are always wrong; or vice-versa. Taking such stances merely perpetuates our complicity in all those wars.

And perhaps even the traditional Mennonite relief approach is not enough. For while it refuses—in principle—to identify completely with either side and seeks to relieve the suffering caused by wars, while it suggests marching to a different drummer, caring for the American *and* the communist, the policeman *and* the Panther, Agnew *and* the student, it concentrates on symptoms rather than causes.

Although the symptoms are important and must be dealt with, the causes are the crux of the problem for those called to be peacemakers. For true peace is possible only when the causes of suffering have been removed.

Thus the key becomes reconciliation, not a sugar-coating—reconciliation which overlooks injustice and bigotry and says, "Let's all be friends"—but a reconciliation which deals with injustice and searches for truth, scrutinizing all sides in the light of Jesus Christ. And, indeed, it is our task as Christians, for ". . . God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to *us* the message of reconciliation" (2 Cor. 5:19).

Reconciliation is not an easy message; it is a painful process. All sides demand total allegiance; and if the Christian's total allegiance is to Christ, he is apt to face severe rejection. Yet it is through that allegiance to and identification with Christ, through the tension between his concern for justice and equality and his belief in love and compassion that the Christian can escape the shackles of narrow nationalism and partisan prejudice and be a reconciler. And when we are freed to be active reconcilers in a broken world; when we begin to *deal* with war instead of escaping it; then we have recognized our call to be peacemakers.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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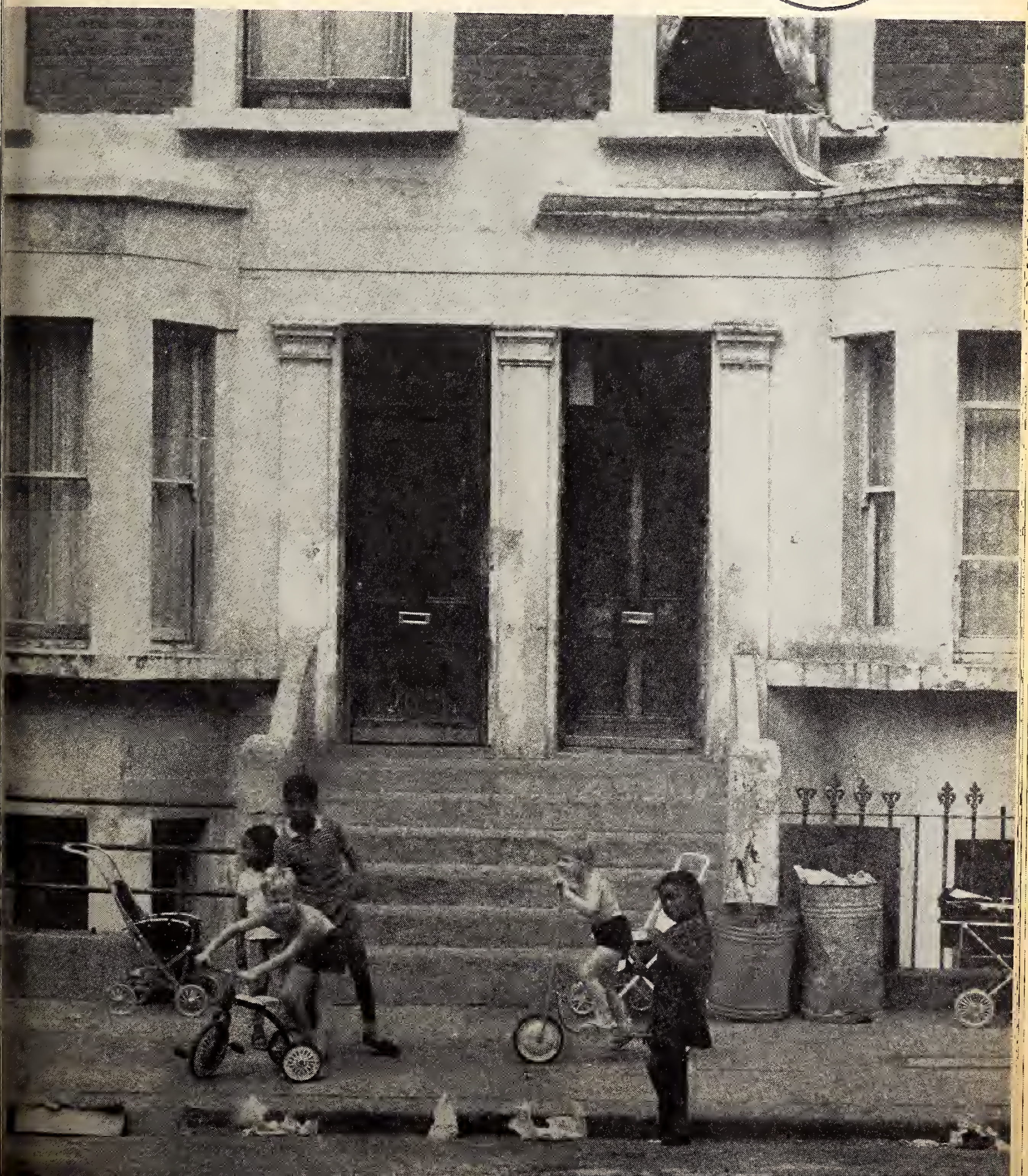

Jack McDonald

myths about welfare and the poor

President Nixon has called the present welfare system a "colossal failure." Others, far apart in the political spectrum, have called it the same and worse. The system has countless critics, almost no defenders.

Then why hasn't it been changed? Why, if there is such total agreement, haven't welfare programs been reformed, scrapped, or rebuilt? Why have they been permitted to grow, perpetuating their shortcomings and shortchanging recipients, taxpayers, and society?

Those who have sought to change the system, in and out of Congress, have felt severely hampered by misunderstandings and myths about welfare and the poor that appear to be widespread in the public mind.

Public opinion polls tell us, for example, that millions of sincere Americans believe that the poor, in the main, are able-bodied but lazy loafers, and that those on welfare could work but prefer to freeload off the rest of society.

This myth grew and became ingrained in the public mind, in part, because until fairly recently no one really knew much about America's poor, who they are. and why they are poor. They were the little-understood, often-ignored, usually-unseen Other America, about which author Michael Harrington has written.

It wasn't until the middle sixties, incredible as it may seem, that the first good census of the population on public assistance was developed. The results surprised a good many people.

The census showed that the welfare rolls, then totaling some 7.3 million people, included only one hundred and fifty thousand males old enough to work, and that about one hundred thousand of that number were incapacitated beyond the ability to work or to be trained. That left just fifty thousand able-bodied, employable males on the welfare lists, or less than one tenth of one percent of the total welfare population.

Of the rest, 2.1 million were over sixty-five, mostly women (with a median age of 72): seven hundred thousand were either blind or so severely handicapped that they couldn't work; 3.5 million were children, nine hundred thousand were mothers.

The numbers in each of these categories have increased since that survey but the proportions and percentages remain the same.

Only about 40 percent of the poor receive assistance under our present system, however. What about the total poverty population? Is it made up of lazy loafers? Here is a 1966 breakdown of 30 million people who were poor by that year's standard of poverty:

Almost half were under eighteen years of age.

Almost 20 percent were sixty-five and over.

Almost 20 percent were family heads.

Almost three quarters of the family heads worked; about half of them full time.

Of the family heads who did not work, about a third were ill or disabled and half were female family heads with children to care for.

Only one hundred thousand able-bodied, unrelated, poor men did not work.

Despite the facts, the lazy-loafer myth dies hard. The President's Commission on Income Maintenance, which undertook a twenty-two-month investigation of public assistance that took members to all sections of the country—to the rural midwest and south, to the hollows of Appalachia, to the big city slums—found it prevalent everywhere.

But when it completed its study, the most comprehensive of its kind ever conducted, the Commissi reached this conclusion: "Many Ame icans wonder why the poor do n escape from poverty. The answer this question is clear to us: they us ally cannot, because most are alrea doing as much as can reasonably expected of them to change the conditions. . . . The simple fact that most of the poor remain po because access to income through wo is currently beyond their reach. . . Society must aid them or they w remain poor."

Like the lazy-loafer myth, a nu ber of other misconceptions ha clouded our thinking about welfa and poverty and have proved ba riers to change.

These are some of the most co mon:

Myth: Most of America's po people are black. *The fact*: Pover knows no color, race, or creed. Se enty percent of the poor are whi

Myth: American poverty is excl sively an urban problem. *The fa* More than one third of the poor li in rural areas.

Myth: What money the poor ha including tax-supported benefits, spent on expensive cars and oth luxuries. *The fact*: The poor ha little money for such expenditur The President's Commission det mined that a family of four, with monthly income of $284 ($3408 year), spends all but $9.00 of it f such basic necessities as food, ho ing, public transportation, clothi and personal care. This leaves nothi for emergencies, for medical care, insurance, not to mention such ite as a car, a bed for each family me ber, school supplies.

The food budget for such a fam adds up to $1.00 a day per pers an amount that is too low for a tritionally adequate diet as measu by the Department of Agriculture.

One witness before the commission was asked how, on such a budget, he made ends meet. He replied: "They don't meet."

Myth: Welfare is a self-perpetuating dole. Any improvement of the present programs would simply mean further drains on the taxpayer, on the economy, and on society. *The facts*: Welfare rolls can be reduced only by helping the poor to help themselves. This requires jobs, adequate job preparation for the able-bodied, and work incentives for those receiving assistance. Public assistance will always be necessary for those who cannot help themselves.

Poverty on the scale and magnitude that exists in the United States is not inevitable. Many adults among the able-bodied poor of working age can be helped through training and the setting up of day-care facilities for children (as the Administration proposal would provide) to find employment or to find better employment. Still more fundamentally, the tragic cycle of poverty, in which the children of today's poor are seemingly doomed to poverty themselves, can be broken.

Now after years of tinkering with a patchwork welfare system, after years of growing protest both by those who receive assistance and by those who pay the bill, the stage appears set in 1970 for at least a start on some fundamental reform.

Before Congress this year were proposals that could have been as far-reaching in their effect on the social and economic fabric of the country as any of the New Deal era or since.

The most recent and most discussed proposals called for a drastic overhaul of present programs, aimed at ending present abuses and building opportunity and equity into a fresh start. They are President Nixon's "Family Assistance Plan," and the proposals of the President's Commission on Income Maintenance Programs, a commission appointed by President Johnson, but which reported its findings last year, during the present Administration.

Although literally dozens of proposals have been advanced to solve the welfare problem, these two almost certainly will continue to be at the center of the debate. The two have more similarities than differences.

Millions of sincere Americans believe that the poor in the main are able-bodied but lazy loafers, and that those on welfare could work but prefer to freeload off the rest of society.

Both, for example, would provide uniform national minimum levels of assistance, thus ending the great disparities among states. Now, an American in one state can receive as little as one sixth of that which his fellow citizens with the same needs receives in another.

Both would include the working poor, the millions of employed Americans whose wages are insufficient to boost them above the poverty line.

Both would provide more incentive to work, for those who are able. The Administration plan would set up a job-training program and fund day-care centers for the children of working mothers. Both plans provide for a systematic scaling down of benefits as earnings increase.

Both recognize that their proposed benefit levels ($1600 a year for a family of four plus food stamps worth $750 in the Nixon plan; $2400 a year in the Commission plan) are too low. Both point out that the present low of $490 is patently inadequate to provide a family with even basic necessities.

Both would end the destructive possibility of an unemployed father having to abandon his family to gain them an adequate income through welfare.

Public opinion polls, in response to the Administration's plan (the Commission's proposals have not been put to a poll), were almost overwhelmingly favorable on the broad provisions.

Can we afford it?

The President's answer: "The 'start-up costs' of lifting many people out of dependency will ultimately cost the taxpayer far less than the chronic costs—in dollars and in national values—of creating a permanent underclass in America."

Western District takes stand on war taxes

SHOULD CHRISTIANS PAY war taxes?

That's a hard question. One Mennonite body studied a soft answer to this question, and made it softer after forty-five minutes of cautious debate.

The Western District Conference meeting in Hillsboro, Kansas, in October, was told that its members "pay two and one-half times more in war taxes than we give to our church and its outreach."

Another question: "What is the meaning of Christmas bundles to refugees when we bought the bombs that destroyed their homes?"

And Western District members through their war taxes have bought quite a few bombs, guns, napalm, and grenades. One estimate set the figure at $4,250,000 per year.

"I heartily endorse the idea of protesting taxes," said Curt Siemens, Buhler, Kansas, as the topic of nonpayment of war taxes was introduced.

But along with other delegates, he was concerned about the practical consequences of nonpayment of war taxes since the government could deprive a family of its livelihood as a penalty. Then, how would the church and the conference raise the funds to support its missions and schools?

Others saw the demands of Christian obedience as prior to the practical questions.

"What is the meaning of aski these kinds of practical questio about raising our budgets and educa ing our children, yet we make pio speeches about wanting to be bib cal and obedient?" asked Peter E iger, Arvada, Colorado. "What is t meaning of seeking first the kingdo of God and all these things will added unto you?"

Several persons testified that th had withheld a portion of their tax as a protest to war or would do s if given encouragement.

"I can't see eye to eye with tho who don't want to pay taxes," sa one delegate. "All I say is, 'Go ahea Why don't you do it?' "

Should Christians pay war taxes?

Government should be God's servant for man's good. Its role is to maintain order and to preserve life. Christians should appreciate and support the worthy functions which government performs. They should willingly pay generous proportions of their incomes for taxes which finance education and other functions which are for man's good.

But when government is not God's servant for man's good, Christians should seek to be a correcting force. Christians are not called to submit to every demand of every state. When Paul instructs the Roman Christians (Rom. 13:7) to give "tax to whom tax is due, toll to whom toll, respect to whom respect, and honor to whom honor," he is saying that we are to discriminate and give to each only his due, refusing to give to Caesar what belongs to God.

Mennonites throughout history have refused when a government demanded that they go to war. Our conscientious objectors today carry on this vital tradition. But how can we, in clear conscience, pay someone else to do for us that evil which we refuse to do ourselves?

In earlier days men were the primary tools of war. But now the primary tool of war is money. Military technology needs only a few men. This is making conscientious objection to military service less and less meaningful. Conscientious objection to killing will have to take new and different forms if it is to retain its vital significance.

James Stauffer, missionary to Vietnam under the Eastern Mennonite Board, wrote recently in the *Mennonite Weekly Review*: "The time has come for the peace churches to request a plan whereby our tax dollars cou be channeled directly to some constructive cause. Camp protests, street demonstrations, draft card burnings ha not been effective in stopping the war. But choking the funds that feed the military-industrial complex cou bring results."

Sixty to 70 percent of our income tax dollar spent in payment for past and present wars, or in prep ration for future wars. The average Western Distr congregation of two hundred persons, in 1968, pa $65,000 in war taxes to the Internal Revenue Servi Western District members paid $4,250,000 to buy gu napalm, and hand grenades. We pay two and one-h times more in war taxes than we give to our church a its outreach. What is the meaning of Christmas bund given to refugees when we bought the bombs that stroyed their homes?

Let us ponder the words of our late President Eis hower, who was not a pacifist: "Every gun that is ma every warship launched, every rocket fired signifies, the final sense, a theft from those who hunger and not fed, those who are cold and not clothed."

Is paying war taxes responsible Christian stewardsh? Ought we not as brothers of those who are hungry a cold, refuse to give up our resources for destruction, a give our war tax money to authorities who will use it God's servant for man's good?

We move that the Western District Conference ask Peace and Social Concerns Committee to:

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NEWS

"That's just the point," replied Wendell Rempel, Newton, Kansas. "What is going to be our relationship to those who take that step?"

At this point, the Western District Conference waffled.

The resolution presented for adoption said, "We move that the Western District Conference recognize nonpayment of war taxes as a valid Christian witness" and thus asked for a program of education and action based on the assumption that tax refusal was a "valid Christian witness."

This was seen by some delegates that "everyone ought to [withhold his war taxes] as a Christian."

Said Marvin Zehr, Moundridge, Kansas, "It may give encouragement, but it will also cast judgment. Even if I do it, I don't know if I want to cast judgment on someone else."

So the conference considered a motion that struck the words "valid Christian witness" from the resolution's enabling clause. Delegates voted 93 to 63 to drop these words. The resolution thus weakened was then quickly passed by a voice vote.

The resolution thus adopted still calls for a broad program of education and action. It asks the Western District's Peace and Social Concerns Committee to provide information on the ways of tax refusal which have been used by various individuals. Such methods include the filing of a letter of protest with full payment of income tax or withholding a portion of income tax and contributing it to a service agency. Withholding the telephone tax or reducing one's income below the taxable level were also methods in which more information was requested.

The Peace and Social Concerns Committee was further requested to petition government agencies for an alternative peace tax for conscientious objectors. And Mennonite agencies and employers may expect to receive counsel about their role in collecting income taxes.

The resolution quoted John Howard

1. Provide information to local congregations and individuals on the following ways in which Christians have through word and deed sought to witness against the destructive functions of government made possible by war taxes:

a. Pay the income tax, but include a letter of protest to the Internal Revenue Service explaining why payment of these taxes makes us violate the law of love that Christ gave us to follow. The letter can urge the government to use tax money only for peaceful and constructive purposes either through the United Sates Government or through the United Nations. We can send copies of this letter to our Congressmen and our President, among others.

b. Refuse to pay that portion of our income tax which goes for war and contribute the same amount to some constructive service agency, such as Church World Service or UNICEF of the United Nations. We will not make obstacle nor withhold any information IRS might need to collect these taxes.

c. Refuse to pay the federal telephone tax which was instituted in 1966 to pay for an escalated war in Vietnam. A brochure is available and titled, "Hang Up On War."

d. Reduce or share our incomes so that they will be below the income-tax level, and, thereby, we will avoid payment of war taxes by legal and sacrificial means. This method also diminishes the amount of indirect taxes we pay by a higher level of consumption, and puts us nearer to the world average standard of living.

2. Petition appropriate legislatures or in some way seek to create an alternative peace tax to which conscientious objectors to war (of any age) could pay the military portion of their income tax. This alternative fund would be comparable to alternative service and would be used for such projects as promote world peace by nonmilitary means.

3. Help Mennonite agencies and employers to investigate alternative structures of operation so that they will not be required to withhold income tax from their employees' pay. John Howard Yoder, president of the Goshen Biblical Seminary has said: "There is something very questionable about the willingness with which Mennonite church agencies, by withholding their employees' income, serve as arms of the federal government for tax collection which thereby relieves the individual of any conscious choice concerning the bulk of his tax money. . . . We would object to the states collecting taxes to support the church, yet without compunction we let church agencies collect to support the state (and the military)."

4. We also ask the Peace and Social Concerns Committee to help employees whose income tax is already withheld to find appropriate ways of making a witness against the payment of war taxes.

Recommended reading: *What Belongs to Caesar?* by Donald D. Kaufman, Scottdale: Herald Press, 1969.

The above statement was prepared by Ardean L. Goertzen, Max Ediger, Howard Snider, David H. Janzen, Dennis Koehn, Stan Senner; and recommended for adoption by the Peace and Social Concerns Committee to the Western District Conference of the General Conference Mennonite Church which adopted it at its annual meeting at Hillsboro, Kansas, October 24, 1970.

'oder as saying, "There is something ery questionable about the willingness with which Mennonite church gencies, by withholding their employes' income, serve as arms of the ederal government for tax collecion which thereby relieves the indiidual of any conscious choice conerning the bulk of his tax money."

The statement saw the tax refusal s a natural extension of the tradiional position of conscientious obection to war.

"Mennonites throughout history ave refused when a government denanded that they go to war," it said. Our conscientious objectors today arry on this vital tradition. But how an we, in clear conscience, pay somene else to do for us that evil which ve refuse to do ourselves?"

James Stauffer, missionary to Vietnam under the Eastern Mennonite Board, was quoted as saying, "The time has come for peace churches to request a plan whereby our tax dollars could be channeled directly to some constructive cause. Campus protests, street demonstrators, draft card burnings have not been effective in stopping the war. But choking off the funds that feed the military-industrial complex could bring results."

The resolution as presented to the Western District Conference was prepared by six interested individuals: Ardean L. Goertzen, Max Ediger, Howard Snider, David H. Janzen, Dennis Koehn, and Stan Senner.

The Western District statement adopted on October 24 represents the first time that any Mennonite body has taken a public position on war taxes. M.S.

Ministerial students sent to churches

An innovative experiment in theologcal education is being forged this 'ear at the Associated Mennonite Bibical Seminaries. This is the Superised Experience in Ministry (SEM) —a structured experience for secondınd third-year students, based on the remise that the traditional classroom ecture in practical theology courses s no longer adequate to fill the church's need for fully trained semiıary graduates.

Emphasis is now being given to lacing seminarians in actual ministering situations in congregations vhile being supervised by a faculty ıdvisor, a committee of committed aymen in the congregation, and by heir peers in the classroom. Students eceive three hours of credit per senester and enroll for the Supervised Experience in Ministry courses along vith their other courses.

Response from the congregations ınd students involved, thus far, has been favorable and in many cases enthusiastic. It is becoming clear that the stimulus for meaningful growth and learning in real-life situations can have far-reaching implications both for the student and the congregation with whom he serves.

Paul M. Miller, chairman of the work of the church department, is responsible for the basic structuring and implementation of the program. He is being assisted by Chester Raber, director of community education at Oaklawn Psychiatric Center, and a team of faculty including Erland Waltner, Weyburn Groff, and Orlando Schmidt. Arnold Roth, pastor of the Kern Road Chapel, South Bend, Indiana, is also helping in supervision, student counseling, and placement through a grant from the Parish Ministers Program of the Rockefeller Foundation.

The pilot project for the program was conducted last year, when six students spent the whole academic year at four cooperating congregational centers within the Mennonite constituency. That new program was called the experience in Congregationally Supervised Pastoral Education.

These centers were the Faith Church, Newton, Kansas; the Valleyview Church, London, Ontario; the Akron (Pennsylvania) Church; and the Hesston (Kansas) Church. Six students are participating in this program again this year.

Pastors and laymen in these churches worked together with the seminary to provide the students with practica experiences in preaching, counseling Christian education, church ministries, and youth work. Congregationa committees for brotherly counsel wer organized. They worked together wit the student to determine, under th guidance of the Holy Spirit, what th gifts of the student were and to develop those gifts by instant feedbac and frank brotherly admonition. Patterned after this initial experiment the course in Supervised Experienc in Ministry was added to the seminary's curriculum this year.

Nineteen second- and third-yea students are participating in the SEM courses on campus. Each specialize in the area of preaching, youth work music, or counseling. Depending o the area of specialization, the studen is placed in a local congregation an related to an appropriate day-car center or other service agency. A maximum of six students are allowe in each interest area, so that the classroom experiences will remain in small group context where the exper ences and problems of the individua can be given adequate attention. Eac student also spends twelve hours pe year in personal consultation with hi advisor.

In preparation for the second an third years of practical work in SEM the work of the church departmer encourages each first-year student t take part in the experience of a second-year student by observing hir in his assignments or by simply evauating himself in the context of h own church participation.

Revolution is peace theme At European conference

A forum for discussion of the peace position and conscientious objection based on Christian principles was held at the Bienenberg Bible School, Liestal, Switzerland, in August. The peace conference was sponsored by the International Christian Service for Peace (EIRENE), a Christian service organization established by the historic peace churches and the International Fellowship of Reconciliation.

Seventy participants attended the conference. Discussions centered around the theme, "Revolution? Revolt? Resignation?" an examination of the Christian position in rapid social, economic, and political change. The conferees included young and old, Mennonites and non - Mennonites, Christians and non-Christians.

Four speakers highlighted the conference. Tullio Vinay, a community development worker in Sicily, referred to his many years of experience as he emphasized the need for a committed community of workers characterized by agape love as the best alternative for enacting change in the revolutionary situation.

In his two addresses on "Jesus and Revolution," William Klassen, professor of religion at the University of Manitoba, stressed that Jesus placed himself neither on the side of the religious status quo nor in the ranks of the revolutionaries. Rather, He moved between these two groups creating a revolution of His own, characterized by agape love. His revolution nonviolently confronted persons and structures by creating a new society composed of committed persons living together and drawing their inspiration for this life together from Jesus.

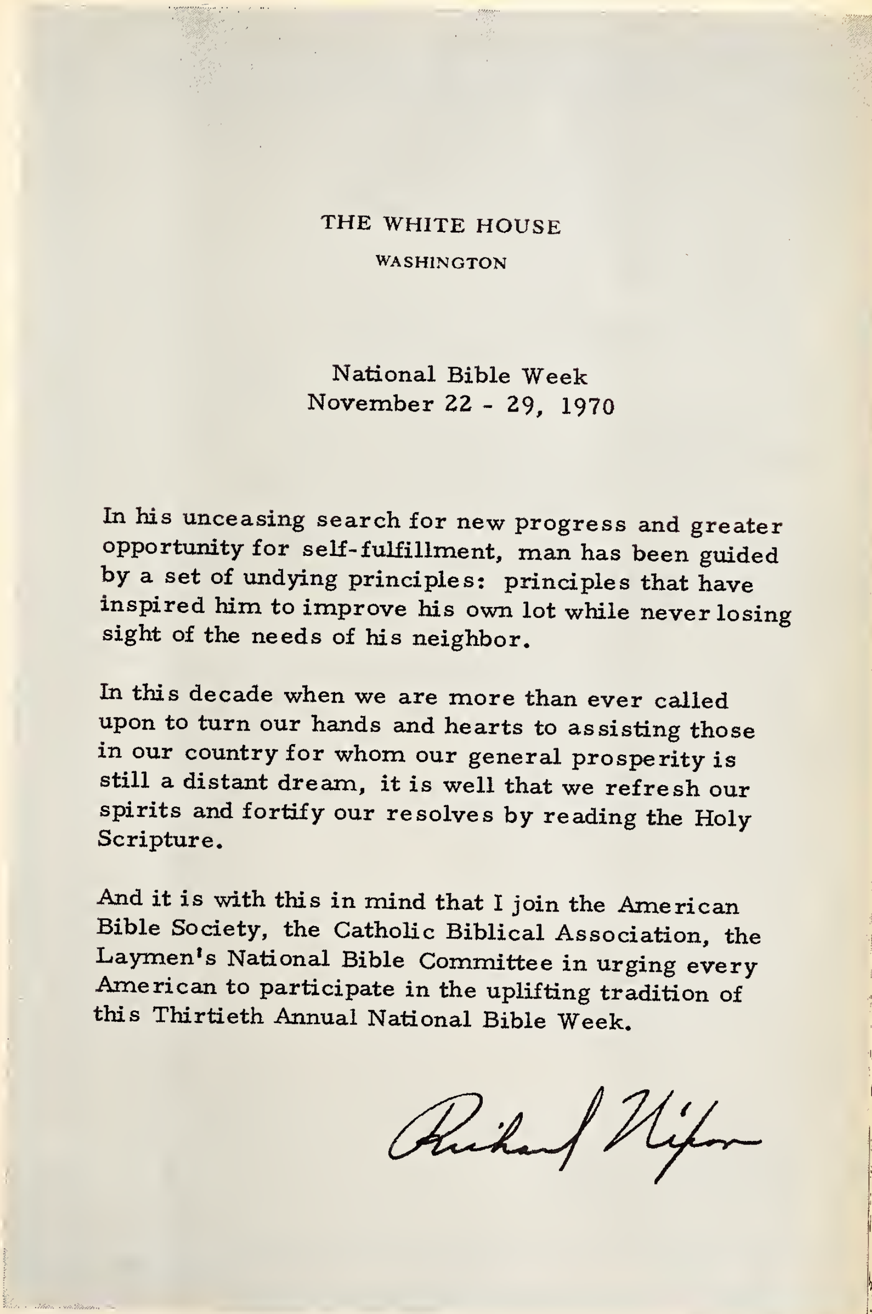
Rene Cruse, French regional secretary for the International Fellowship of Reconciliation, urged the participants to adopt a life style of creative and nonviolent action. A Dutch professor of economics, Jan Pronk, outlined a scheme of working for justice in economic relations between the rich and the poor nations.

In addition to the lectures, the participants heard a panel of international conscientious objectors describe their various experiences. They watched a dramatic production of William Borchert's, "The Man Outside," and spent considerable time in small discussion groups.

While the group did not reach a consensus on everything, all participants seemed to be action oriented. They agreed that Christians are called to work for justice in the social, economic, and political arenas and that this work must be by nonviolent means and characterized by love. However, points of view differ on the degrees of involvement and tactics which should be followed.

Some specific concerns expressed at the conference were for a revival of peace teaching in Mennonite and Brethren congregations, public educational reforms, effective means of witnessing against continuing armament buildup, and support for conscientious objectors.

It was agreed that a similar conference should be sponsored by EIRENE next year. Marlin Miller, MCC Peace Section representative in Europe serves as the executive secretary of the EIRENE Studies and Liaison.



THE WHITE HOUSE
WASHINGTON

National Bible Week
November 22 - 29, 1970

In his unceasing search for new progress and greater opportunity for self-fulfillment, man has been guided by a set of undying principles: principles that have inspired him to improve his own lot while never losing sight of the needs of his neighbor.

In this decade when we are more than ever called upon to turn our hands and hearts to assisting those in our country for whom our general prosperity is still a distant dream, it is well that we refresh our spirits and fortify our resolves by reading the Holy Scripture.

And it is with this in mind that I join the American Bible Society, the Catholic Biblical Association, the Laymen's National Bible Committee in urging every American to participate in the uplifting tradition of this Thirtieth Annual National Bible Week.

Richard Nixon

Schools lose 245 students
First decline in decade

Enrollments in most conference schools have sagged this year, and in some cases, badly enough to cause concern. But not in every case.

Two of our ten conference-related schools show significant gains.

Canadian Mennonite Bible College, Winnipeg, is up ten students, which means a 10 percent increase for them over last year and a return to their enrollment of 1968.

United Mennonite Educational Institute, Leamington, Ontario, has its highest enrollment for the last ten years with 109 students. The other conference related schools in its class have experienced a decrease including Freeman Junior College, Freeman, South Dakota; Mennonite Collegiate Institute, Gretna, Manitoba; Rosthern Junior College, Rosthern, Saskatchewan; and Westgate Mennonite Collegiate, Winnipeg. The sharp drop in Westgate's enrollment is partly due to a substantial increase in its tuition fees, a factor which may apply in the case of other schools, also.

After reporting increases in enrol ment for the last ten years, Bluffto College, Bluffton, Ohio, has exper enced its first drop in enrollment. is down to 703 after a peak enrol ment of 739 in 1969, which alread signalled a decrease in the school steady rate of increase.

Bethel College, North Newto Kansas, suffered the most severe cu back in enrollment with a loss eighty-four students. Its enrollme of 433 puts the school back at i 1962 level when it reported 429 stu dents.

Bethel's experience is similar that of most other private colleges Kansas and many throughout the na tion which have experienced enrol ment declines. Cost of private educa tion, the appeals of public educatio population shifts, and changing att tudes may all be contributing factor

A comparison of figures for ente ing classes for all schools indicate that declines in enrollment may co tinue. The academies have enterin classes totaling ninety-six as compare to 138 last year. (We note here mistake in our 1969 report. The en tering class for Rosthern Junior Co lege was twenty rather than eighty reported in our Oct. 28, 1969 issue.

The entering classes for our fou colleges total 447 as compared to 51 last year.

The enrollment of Mennonite Sem inary is down slightly from last ye with thirty students, including thre that are studying off campus. To gether, Goshen Biblical Seminary an Mennonite Biblical Seminary hav eighty students (fifty-five full-tin and twenty-five part time).

Total full-time enrollment for a ten schools is 1919 as compared 2164 last year. This is a loss of 24 students, almost equally divided b tween the colleges (123) and th academies (115). This is the first si nificant decline in the last ten year

Full-time enrollments, 1970

Academy	Full time	Part time	Entering class	Full time 1969
Freeman Academy	69	2	10	74
Mennonite Collegiate Inst.	173	—	23	202
Rosthern Junior College	127	—	16	160
United Mennonite Educational Inst.	109	—	31	103
Westgate Mennonite Collegiate	108	—	16	162
	586	2	96	701
College				
Bethel College	433	33	128	517
Bluffton College	703	25	216	739
Canadian Mennonite Bible College	107	7	67	97
Freeman Junior College	60	10	36	73
	1303	75	447	1426
Seminary				
Mennonite Biblical Seminary	30	13	20	37

Full-time enrollments, nine-year survey

	1962	1963	1964	1965	1966	1967	1968	1969	1970
Freeman Academy							76	74	69
Mennonite, Gretna	167	157	188	184	149	144	205	202	173
Rosthern Jr. Col.	172	175	157	169	155	173	175	160	127
United, Leamington	97	102	100	107	98	88	94	103	109
Westgate, Winnipeg							154	162	108
Bethel	429	437	460	529	543	512	540	517	433
Bluffton	479	525	575	591	673	701	722	739	703
CMBC	92	89	81	113	122	95	107	97	107
Freeman Junior	53	75	71	79	59	72	70	73	60
Seminary	46	43	41	34	36	34	26	37	30
	1550	1603	1673	1806	1835	1819	2169	2164	1919

More money for missions as missionaries decrease

A decline in the number of Protestant missionaries from the North American continent has been recorded, for the first time since the depression years of the nineteen thirties, according to the ninth edition of *North American Protestant Ministries Overseas Directory,* published this fall.

The directory, compiled for the Missionary Research Library by the Missions Advanced Research and Communication Center of World Vision International, lists 33,289 Protestant missionaries from North America in 1969, down 4 percent from the 1967 total of 34,700. The count is 15 percent above the 1959 total of 29,400.

However, American Protestants are contributing more money to overseas ministries than ever before, up 81 percent from 1959 to an estimated $345 million. This is a 9 percent increase over 1967.

Edward R. Dayton, editor of the directory, suggests this may mark the beginning of a radical change in how North American Protestants participate in overseas proclamation of the Christian message.

Dayton, who is director of the Missions Advanced Research and Communication Center believes that these changes should drive the church toward more thinking about the future and less concern for the past. "The missionary of the nineteen eighties," Dayton predicts, "is very likely to start his missionary career in his forties, after having demonstrated Christian maturity and acquiring skills that will be of direct benefit to the church in other countries. He is likely to be a trainer, rather than a preacher."

Protestant North American missionaries are found today in 156 countries around the world.

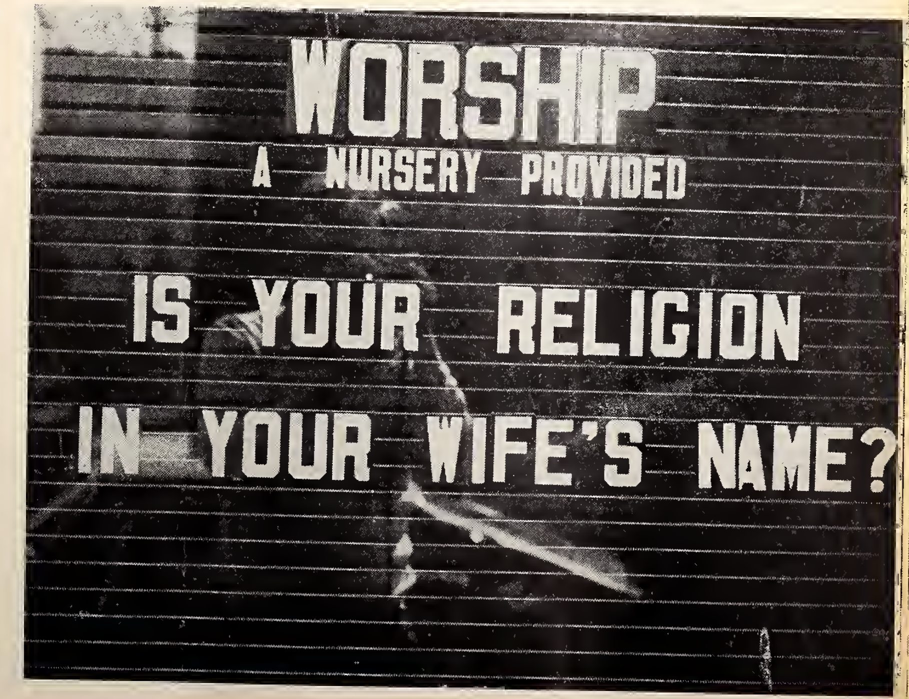
Other significant changes in the Protestant missionary movement noted by the report include a shift in the geographic distribution of Protestant overseas personnel. Latin America has replaced Asia as the continent receiving the most Protestant missionaries from North America. The directory showed that Latin America receives 31 percent of the North American Protestant missionary force, Africa, 28 percent; Asia, 27 percent; Europe, 5 percent; and Oceania, 3 percent.

Brazil continues to attract the largest number of Protestant overseas personnel from North America, with 2170 reported in 1969. Japan ranks second, with 1864; while India is third, with 1517. Ten nations receive about 40 percent of all of the Protestant missionaries from North America.

Of the more than six hundred organizations listed in the directory, the Southern Baptist Convention ranks first in number of missionaries and income for overseas ministries. Southern Baptists reported 2564 missionaries and income of almost $34 million. Other agencies with large numbers of overseas personnel include Wycliffe Bible Translators (1762), General Conference of Seventh-Day Adventists (1426), United Methodist Church (1397), Sudan Interior Mission (993), and the Evangelical Alliance Mission (962).

Much of the overseas missionary effort from North America is being conducted by small agencies. Forty percent of the organizations listed with overseas personnel have ten or less people overseas; 70 percent have an overseas staff of fifty or less. In contrast, the ten largest agencies in terms of overseas staff include 37 percent of all overseas personnel and 35 percent of total income.

The survey on which this directory is based showed a decrease in the number of missionaries affiliated with major inter-mission organizations. The Division of Overseas Ministries of the National Council of the Churches of Christ in the U.S.A. reported 8936 affiliated missionaries, or 26 percent of the total, a drop from 36 percent in 1959. The Evangelical Foreign Missions Association (EFMA) showed over 6600 overseas personnel, or 20 percent of the total. This was an increase from 1959, but a slight decrease since 1967. The Interdenominational Foreign Mission Association (IFMA) had 5076 missionaries and has remained relatively constant in its percentage of the total force. The largest increase has been in the number of nonaffiliated missionaries who now total over 11,500, or 34 percent



of the total force, up from 23 percent in 1959.

All of the associations reported significant increases in income since 1959.

The 1970 edition of the *North American Protestant Ministries Overseas Directory* was completed by computer, and contains an analysis of personnel, finances, and other aspects of overseas missions, along with a directory of agencies, country-by-country listing of organizations and their statistics, and indexes to agencies by types of services performed, and by doctrinal or ecclesiastical tradition. There is also a directory of schools and professors of missions.

The directory is available for $7.50, hard cover; $4.50, soft cover; and $2.50 mircofiche (set of four) from MARC, 919 West Huntington Drive, Monrovia, California 91016. *World Vision International.*

Old Mennonites reorganize Emphasize regional groups

The writer of the following article is editor of the Gospel Herald and this is a report on a reorganization of the (Old) Mennonite General Conference.

A historical Mennonite meeting, held at Yellowcreek Mennonite Church, Goshen, Indiana, might well be called a happening. It was such because not only was a new form of church organization approved but a new depth of discussion and relationship was experienced.

Attendance at the meeting, called by the Study Commission on Church Organization, was beyond expectation, showing the strong interest and concern in the study prepared over the past five years. Attendance was excellent, also, from conferences which are not now members of Mennonite General Conference.

The new concept of intermediate levels of organization between congregation and the churchwide assembly called forth major discussion. Thi keeps the congregation central in representation and decision and reduce the General Assembly from the formerly proposed 1400 delegates to a approximate 350. The General Assembly will now meet every tw years instead of the previously suggested yearly meeting.

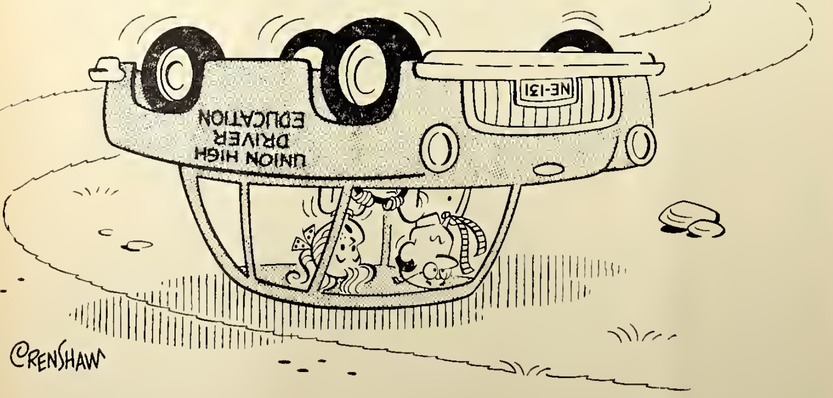
The development of regional organization will be the prerogative of th conferences within the region. Th style and shape of this organizatio shall be worked out there. Membership from the congregation to th regional assembly shall be constitute by each congregation sending tw delegates for the first 150 member plus an additional delegate for eac additional 150 members or fraction

Flexibility was the word stressed i the implementation of the new mode Constant review of the church's organizational structure, with the sugges tion that the General Board arrang for a broad review of the total pla within five years, was called for.

A strong emphasis throughout th study of the new organization an heard throughout the Yellowcree meeting, October 20-22, was the nee to keep the congregation central. Th work of the church should be handled as close to the congregation a possible. Good organization shoul handle issues as close as possible t the locus of the issue itself and ye within reach of a sufficiently larg context of brotherhood. This mean to keep basic decision making an action where it should be and i keeping with the historic Mennoni position and as opposed to extrem congregationalism.

The structure is designed with th desire that it be flexible enough s that the Holy Spirit can break in any time and place.

Plans for the future call for a Constitutional Convention to be hel along with the first General Assemb at Kitchener, Ontario, next Augu 16-19. At this time, also, the prese board and General Conference wi conduct its final business session *John M. Drescher.*



"I SUPPOSE THIS MEANS I'VE FLUNKED."

Mental health study funds To prepare new workers

Mennonite Mental Health Scholarships, worth $500, are again being offered to persons interested in a vocation related to the mental health field.

The scholarships, established in 1967, are awarded annually in recognition of the need for personnel and improvement in mental health treatment. The money is made available by the donated earnings of Mennonite Central Committee voluntary service workers at the Brook Lane Psychiatric Center. MCC-vs and Mennonite Mental Health Services administer the scholarship program.

Candidates for the scholarships must be classified as college juniors, seniors, or graduate students. They must have a declared major, at least a C+ average, and show evidence of a vital interest and participation in the Christian church. Other factors considered in awarding the scholarships include the financial need of the candidate, previous service experience, attendance at a church-related college, and membership in a Mennonite, Brethren in Christ, or Church of the Brethren congregation.

Applications are available by writing: Director, Mennonite Mental Health Services, 1105 North Wishon, Fresno, Calif. 93728. Applications and supporting data must be received by March 1, 1971. Scholarship grants will be announced April 1.

Yugoslav television film Gets the Mennonite scene

Several weeks ago, three men from Yugoslavia visited Elmira. Ontario, to gather information and pictures about the Mennonites. Milan Kovacevic, a TV producer and his companions, an interpreter, and a cameraman came to get acquainted with Mennonites, so that they in turn, would be able to introduce Mennonites to their fellow countrymen.

Seven years ago, a devastating earthquake left 80 percent of the people in Skopje, Yugoslavia, homeless. That nightmare is indelible, but something else was also printed in the minds of the Yugoslavs—the memory of the people who came to help. That is why Kovacevic came, asking questions about the Mennonites.

Two months after the terror in Skopje, three Mennonite men and three Church of the Brethren men arrived to help erect 125 prefabricated houses provided by the World Council of Churches. Through October and November 1963, these six men worked, slept, and ate with the Macedonians. In spite of the language barrier, understanding grew among them.

The Americans discovered one partially destroyed Protestant church in the city. Services began, and the number attending grew each Sunday. A Belgrade paper described the six men as "not like tourists and visiting celebrities—but ones who had come to serve to show their brotherly concern for people in need."

The citizens of the city were impressed by the fact that these men left their families, jobs, and the comfort of home to come to Skopje because of their Christian beliefs. The volunteers were honored at a two-pig barbecue farewell, received gifts, and heard speeches of goodwill and gratitude. The men left Yugoslavia richer in love.

Kovacevic, who is preparing four half-hour documentary films on Canada which will be televised from Belgrade during the coming year, was told that he could meet Mennonites in Elmira. He told Vernon Leis, pastor of the Elmira Mennonite Church, that the people of his country want to know more about the Christians who helped them during a critical time. Yugoslavs have not forgotten their Christian compassion. (See *The Mennonite*, Oct. 27, p. 655.)

Two MCC volunteers, Rodney Hofer, Bridgewater, South Dakota, and Gordon Burck, Corvallis, Oregon, are presently serving with the Slovenien Red Cross in Yugoslavia. MCC also has plans to bring at least eight young Yugoslavs to Canada in 1971 as agriculturalists.

CRISIS: *Protein*

Pilot projects are needed in the Congo to develop understanding of chicken raising techniques to increase dietary protein.

The Poverty Fund

will help meet this crisis!

RECORD

Calendar

Feb. 10-12, 1971—Newton, Kan., Council of Commissions.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Northern

Nov. 10-12—Freeman, S.D., Salem Church, District Ministers Conference.

Nov. 27, 28—Swan Lake Camp, Viborg, S. D., pre-draft boot camp.

Western

Nov. 22 — Hutchinson, Kan., Thanksgiving mission festival, Arthur Thiessen, speaker.

Deaths

Alvin Bachman, Meadows (Ill.) Church, was born Apr. 7, 1895, and died October 20.

Henry P. Goertz, Bethel College Church, North Newton, Kan., was born Nov. 15, 1888 and died Oct. 19.

David B. Stucky, Eden Church, Moundridge, Kan., was born Sept. 3, 1887, and died Oct. 19.

Melvina Whisler, First Church, Bluffton, Ohio, was born Aug. 19, 1898, and died Oct. 24.

Henry Wiens, Clearbrook (B.C.) Church, was born Mar. 3, 1907, in Russia, and died Oct. 18.

Marriages

David Roger Byler and *Margaret Jean Moore,* in Houston (Tex.) Fellowship, on Oct. 24.

Heinz Dyck, Rosemary (Alta.) Church, and *Helen Klassen,* Coaldale (Alta.) Church.

Garold Fleming, First Church, Newton, Kan., and *Judy Steinle,* in Zion Lutheran Church, Hillsboro, Kan., on Oct. 10.

Bruce Galle, West Zion Church, Moundridge, Kan., and *Rosalinda Mosqueda,* Our Lady of Guadalupe Catholic Church, Newton, Kan., on Oct. 17.

Richard Harris, Stirling, New Jersey, and *Sharon Juhnke,* Eden Church, Moundridge, Kan., on Oct. 24.

Robert Hege, First Church, Aberdeen, Idaho, and *Mary Sue Christensen,* Lakeview Later Day Saints Church, Sterling, Idaho, on Oct. 17.

Oliver Manuel and *Bille Sawatzke Nickel,* New Hopedale Church, both of Enid, Okla., on Aug. 8.

Peter Osgood, Methodist Church, Denver, and *Sally Jane Suderman,* Bethel College Church, North Newton, Kan., on Oct. 17.

Chester Roberts, First Church, Burns, Kan., and *Jeannette Goering,* Eden Church, Moundridge, Kan., on Aug. 15.

Bernhard Wiebe, Rosemary (Alta.) Church, and *Donelda Falk,* Elmwood Bethel Church, Winnipeg, on Oct. 17.

Workers

Daryl and Doris Alwine, Stahl Mennonite Church, Johnstown, Pa., and First Church, Mountain Lake, Minn., have begun a three-year term of service in Kabul, Afghanistan. He will work in hospital maintenance and she will work as a nurse in an eye hospital. He is a graduate of Johnstown Mennonite School and she is a graduate of the Swedish Hospital School of Nursing, Minneapolis, Minn., where she received her R.N. (See "New Work in Afghanistan," Oct. 13, p. 623.)

Gary Buell, Presbyterian Church, Liberty, Mo., will be in voluntary service with the Arvada, Colo., unit for two years. He attended the University of Wisconsin, Madison, Wis., and is the son of George Buell.

Edith Janzen, Tofield, Alta., has begun a one-year term of voluntary service as switchboard operator and secretary at Boys Village, Smithville, Ohio. She is a graduate of the Harry Ainlay High School and is a member of the Tofield Church.

Sharolyn Plenert, Trinity Church, Hillsboro, Kan., has begun work at the Mennonite Central Office, Newton. She is serving as secretary to George Lehman, under the Commission on Home Ministries.

D. Alwine

D. Alwine

Schmidt

W. Siemens

E. Siemens

William and Elsie Siemens, Lampman, Sask., will direct the Taroko mountain development project near Hwalien, Taiwan, for a period three years. The project is funded b the Poverty Fund. He is a memb of the North Star Church, Drak Sask., and attended Swift Current Bib Institute. She is a member of Grac Church, Neuanlage, Sask., and atten ed Swift Current Bible Institute ar Grace Hospital School of Nursing.

Walter Schmidt, First Churc Reedley, Calif., is serving a two-ye voluntary service assignment as a ca penter in mountain housing in Clin wood, Va. He attended the Colleg of San Mateo.

John R. Voth, First Church, Ne ton, Kan., is serving a 1-W assignme in the Evanston (Ill.) Hospital.

College football

Southwestern 33—Bethel 6
Ohio Northern 36—Bluffton 0

DISCUSSION

Search for balance in evangelism

Following is a response to an article that appeared in this section on September 29. The writer is Henry H. Funk, Box 141, Waldheim, Sask. The Frankfurt Declaration, which is discussed below, was developed by a group of German theologians on March 4 in Frankfurt. The length of the declaration has kept us from publishing it in our pages, though its use in some form is being considered. Copies of the Frankfurt Declaration are available from the School of World Mission, 135 North Oakland Ave., Pasadena, Calif. 91101, for fifteen cents, or from the Commission on Overseas Mission, Box 347, Newton, Kan. 67114.

Before me are two important articles. One is "Billy Graham's Second Conversion" (*The Mennonite*, Sept. 29). The other is "The Frankfurt Declaration" (*Christianity Today*, June 19). For me, these two articles hold in tension a very important issue concerning the mission of the church.

I am not surprised that you published the first one nor do I object to seeing it in *The Mennonite*. It is significant news. It is a point of a little regret that the second one has had no exposure in either *The Mennonite* or *The Canadian Mennonite*. Enclosed is a copy of the Frankfurt Declaration with a forward by Dr. Donald McGavran. Perhaps it is not too late to publish it even at this late date.

The point which these two articles have in common is that they both seek to define evangelism. An interesting observation is that they both do this within the framework of the World Council of Churches. Where they differ is the vantage points from which they view their definitions. It seems to me that Hollenweger (and the WCC officially) see evangelism primarily, and perhaps even exclusively, on the horizontal plane—sociopolitical action with the object of redeeming and reforming the structures in society. The authors of the Frankfurt Declaration, a battery of German theologians who also speak from within the context of the WCC, are calling the WCC back to a primary emphasis of the vertical dimension of the mission of the church—seeing evangelism as primarily a calling of all men to reconciliation with God which is attainable only through faith in Jesus Christ, who is Lord, and to whom all authority is given in heaven and on earth.

Please allow me to make a few responses re: "Billy Graham's Second Conversion." First, the inference that the Christians in the DDR [East Germany] are tolerated on the basis that their faith remain *only* an inner, personal pietism seems to be true. This was also my impression from the visit of the Russian Baptist delegation here in Saskatoon. While I feel that we could do with a good dose of the kind of Christianity that is vibrating in Russia, the "inner only" or the "vertical only" can never be an adequate expression of the Christian faith. The vertical needs the horizontal to be complete. Secondly, I feel that Hollenweger is a little arrogant. He does his own reporting and it sounds as though he did all the teaching and they did all the listening and the learning. I'm sure he has something to teach the evangelicals, but he certainly can learn from them, too! Hopefully, he is continuing the dialogue with such men as Ford and Graham and the authors of the Frankfurt Declaration. Thirdly, I would be interested in hearing a response to this article by Hollenweger from either Ford or Graham. He speaks for them a little too readily. I can't help but wonder if they actually thought what he thinks they thought, or meant what he thinks they meant. It is very easy for all of us to hear what we want to hear.

My own hope would be that, as a conference, we could have and keep a healthy balance between the emphases stressed by these two articles. The mission of the church is, to me, first of all vertical. Here I am an evangelical and welcome the Frankfurt Declaration (at least, its theology of evangelism. I have my problems about using it as a petition to pressure the powers that be). But the mission of the church is just as definitely horizontal. These emphases should *not* be polarized, as I see it, but should be seen as part and parcel of the same package. To me, evangelism means "making disciples" and to me, the twin of evangelism is social concern which is the horizontal influence of the Christian church in its social environment. The two overlap and are inseparable.

These two must be held together and in balance. My honest fear, however, is that we as a conference are in greater danger of losing our balance in favor of the horizontal and therefore, I would strongly urge you to publish the Frankfurt Declaration (*with* McGavran's forward) so as to give this discussion both thrusts.

A complete distortion

The writer of the following letter is editor of Christianity Today.

Gentlemen: You recently printed an essay written by Walter Hollenweger of the World Council of Churches. It had to do with Billy Graham and Leighton Ford. I have checked this out and I am informed by Graham that this is a "complete distortion of his own position."

I am also informed by Ford that he was disturbed by the Hollenweger article and wrote to him about this. He thought it was a breach of courtesy to report a private conversation with Graham, without his permission. He was disturbed because several of the quotations he attributed to him were either inaccurate or highly distorted. He was disturbed because Hollenweger misinterpreted Graham's "Amen," which related to the entire message and not simply to those parts which emphasized social responsibility.

In the interest of accuracy, you might want to print this as a letter to the editor. *Harold Lindsell, Washington Bldg., Washington, D.C. 20005*
Oct. 26

LETTERS

Not clear-cut on Rhodesia

DEAR EDITOR: Re: Bleak Future for Black Rhodesians" (Sept. 29): Wouldn't it be wonderful if the reports of Mr. Hargis and Mr. Eby would give us a clear-cut picture of the situation in Rhodesia? In my opinion, the distortion has been increased instead of rectified or brought into focus. It eaves so many questions unanswered, specially for someone who has very ittle faith in the public news media and their type of reporting or slantng of facts.

It would seem that Eby has no use for anyone like Hargis, referring to his statements as *witches propheies* and *half-truths*, his paper as *mouthpiece* and his followers as *cohorts*, his line of reasoning as *madness*. Would such a Christian missionary attitude to another Christian end to an unbiased report?

In his evaluation, Eby forgets the beam in his own country's eye, while probing at the mote in the Smith government of Rhodesia. How does the ndian reserve system stack up with he "Land Tenure Act" and how many ndians are in Congress or the Senate? Would the United States or Canadian governments consider giving back one half of their territories to he original owners, who were decimated and forced off their properties? How does the condition of the "oppressed poor" in the States compare with those of Rhodesia, or Congo, Biafra, Egypt?

Breaking off ties with Britain topped an avenue of financial exploitation. Any country accepting forign aid is asking to be exploited. The United States gives South Amerca about one and one-half billion in id but takes out about five times as much through financial investments, which is an intricate form of legalzed robbery, in my opinion, under he pious guise of financial aid. We Canadians have been paying this kind f tribute for years. Every country would be better off to declare its inancial independence. . . .

Some other questions? Would it be a better government in Rhodesia if he representation would be changed round, fifty blacks and sixteen whites? Are they capable of governing? Isn't this present policy a step leading to greater participation as the capabilities of the natives warrant it?

As to the students singing, "God bless Africa," are you sure that's all they were doing? Why give only partial facts? And if they would have sung that as a prayer in U.S. schools, the Supreme Court would have closed the school or imprisoned the teacher.

The Land Tenure Act gives ten acres per person to the blacks; is this more than they had before? Can they utilize more, or are they capable of handling more land? Couldn't this be seen as progress in land reform? Eby can somehow sanction giving large tracts of lands to missions, but he cannot see redistribution as a necessary step in righting the wrongs of former regimes. Again I say, why not advocate similar measures to your government in regard to the original owners of America?

Eby says that this Act may also divide the families, where husbands will be separated from their families because of occupation. Has he ever considered what the welfare system and working parents have done to drive fathers from home in the first instance, and separated parents of children in the latter?

It is also difficult to understand his reasoning in advocating condemnation and reconciliation in one breath. Have we been given a mandate of condemnation by our Lord? Read John 3:17. Should not our mission be better understood than the one advocated by this missionary? Is he the prophet of God in this case, declaring that the Smith government is not an instrument of God, but other governments are?

And as for Hargis' warnings about communism, we have had some tragic confirmations in Quebec, lately, so grave in fact, that a state of war has been declared in Canada to combat this sinister menace. The awakening in the United States about the enemy in its midst may come too late, due to the attitude of complacency and doubt as manifested by Eby and others of like mind. Doesn't it say anything to you when the doves of Vietnam turn into hawks where Palestin is concerned? America, awake to th peril at your throat and turn to God *Peter G. Harms, 2225 Grant Stree Clearbrook, B.C.* Oct. 2

Good sign from business

TO THE EDITOR: I am writing thi letter because I am deeply moved tha every citizen in our beloved countr should become so concerned abou our war in Vietnam that he will d something to bring it to a speedy end

I am quoting now from the Fellowship of Reconciliation for Marc 1970:

"Leading Executives Stage Anti War Protest in Capital. One hundred executives, representing leading na tional corporations across the country staged an end-the-Vietnam-war protest in the capital recently. The group met with selected senators and one group met with a presidential assistant. They were lobbying in favor o the Hatfield-McGovern proposal t set a deadline for the end of American involvement in Vietnam, preferably Dec. 31.

"Paul Woolard, executive vice president of Revlon, Inc., who spok on the steps of the Capitol, said tha the group was like the tip of an iceberg in the business community, and expressed the belief that thousand of business executives would soo move to end the war.

"The group represented themselve as men and women who have neve taken direct political action befor but who are familiar with the system and use of power to achieve thei goals.

"The protest was sponsored by Corporate Executives Committee fo Peace, made up of more than 350 executives in the top levels of business.

This is a good sign, when the leadership in our world of business take such a determined stand against th war in Vietnam. Business is findin out that war does no longer pay What our country needs is a spiritua revival. Let us all pray for it, and work for it. *J. P. Baehr, Schowalte Villa, Hesston, Kan. 67062.* Oct.

MEDITATION

Good job of getting along

CICU IS NOT to be confused with COCU. The latter is currently the most ambitious effort at ecumenicism. In some circles, especially among Mennonites, ecumenicism is a nasty word. Some of us who will cooperate in some joint efforts (which are really ecumenical) shout ourselves hoarse about other joint efforts as all wrong.

Well, my meditations are not in, or on, the Consultation on Church Union, but in the Coronary Intensive Care Unit, where I spent six days in December 1968. My heart was monitored. I was given oxygen.

As I lay on my back, unable to take care of my own most minimal needs, I thought about Peter, at the "last breakfast" (Jn. 21:15-24). We, who have been trying to serve as "towers of strength" for many people, now laid low! It's a hard, humbling experience. As Peter asked Jesus about John's future compared with his, we almost wonder, "Why should this happen to me? What is my future?"

Then to me came Jesus' words to Peter (so descriptive of my present situation): "When you were young, you girded yourself and walked where you would, but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." The implication is that no matter what the future may bring, we should accept it in faith and trust.

One of the ambitions (even when reduced to what seemed irreducible minimum, we have ambitions) of several of us in CICU was to get well enough to get out of CICU and into a semiprivate room where we'd have TV, in order to watch the astronauts blast off for their trip to the moon. At least two of us made the grade—and saw the blast off (they wake you early in the hospital—why, I'll never know—we were not doing anything or going anywhere). So it was—that we saw the pictures of the astronauts sent to us from 140,000 miles away!

How we wish that we could apply some of the brainpower needed to plan a trip to the moon and back to get along with each other!

In the CICU room, we were doing a pretty good job of getting along. The man in the bed across from me was Armenian. Among the nurses (we had from two to five nurses to look after the five of us) were several Oriental ladies, a girl from England, several Negroes (if we may still use that term). The man who mopped the floor was a Negro. The dietitian was Oriental. Several nurses were Mexican and one was part Aztec Indian. One patient was a red-faced German with a name more Dutch than sauerkraut and *schmeerkase*. His two doctors were Japanese. Yet we all got along beautifully!

One nurse told me how she admired the elder of the Japanese doctors. During World War II, he was held in "Relocation Center" (the nice American term for "Concentration Camp"). Several times, they rushed him (under guard) from the relocation center to Fresno to perform surgery that no one else, for miles around, could perform. Now past eighty, he still serves cheerfully and without bitterness.

I thought to myself—how like a hymnbook is this hospital—where all denominations, nationalities, and races live and work and serve.

I remembered that our *Mennonite Hymnal* has almost more hymns by Unitarians than any other denominations, plus many Congregational, Methodist, and Episcopal, hymns. I remembered that a goodly number of the best-loved hymns among Mennonites are Catholic hymns. We even find some beloved hymn tunes that came from the steppes of Russia!—and the hymnbook of Judaism (of course our top source of hymn words is the oldest Hebrew hymnal—Psalms).

Wouldn't it be nice if our denominations could get along as well in the world as the hymns in our hymnal and the staff and patients in our hospital?

George S. Stoneback

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COVER

Poverty knows no color, race, or creed. Seventy percent of the poor are white.

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PATOURSELVESONTHEBACKNOWANDTHEN

When good Mennonites get together, they play a game called WHATISWRONGWITHUS?? The game usually ends in a tie because we never find out WHATISWRONGWITHUS, except that it is hinted strongly that whatever it is, it is pretty bad. It may even be fatal.

Now, I've played WHATISWRONGWITHUS as often as anyone. I'd count my editorials and sermons, but I'd rather not know *that* score. Lately, I've found myself sitting out when someone invites me to play. I hope no one will think me a poor sport.

You know how it starts.

WHATISWRONGWITHUS—so many ministers are leaving the ministry.

WHATISWRONGWITHUS—our young people don't seem interested in the church.

WHATISWRONGWITHUS—our colleges are losing students and not getting support.

WHATISWRONGWITHUS—our church budgets are not being met.

Well, that is just a sample. You can add your favorite WHATISWRONGWITHUS.

And even though I'm not playing this round, I don't want anybody to think that I am sitting here whistling a pretty tune pretending that nothing is wrong. Let's face it. We do have problems, but that's really the stuff of life. That's what keeps our blood circulating and our glands active.

But let's play another game. I'd call it PATOURSELVESONTHEBACK. It's a good game as long as no one breaks an arm. Small danger, that.

PATOURSELVESONTHEBACK. In an article in this issue ("More Money for Missions as Missionaries Decrease") is a report on the number of missionaries sent out by a number of the larger denominations and mission societies. The Southern Baptists have 2564 workers overseas; the Seventh-Day Adventists, 1426; United Methodist Church, 1397. That's really great. This article doesn't give the figures for the General Conference Mennonite Church but according to my ready and steady computation our overseas workers total 355 (including our people in MCC). That's a rather fantastic number when you sit down and look at it because that means that we have one missionary overseas for every 155 members in our denomination. That's about twice as good as the Seventh-Day Adventists with one for every 283 members, thirty times better than the Southern Baptists with one for every 4400 members, and about fifty times more than the United Methodists whose score is one for every 7850. Let's not bruise our backs. Others are doing just as well and better, but let's just say that once in awhile, we must be doing something right.

PATOURSELVESONTHEBACK. We're still in the competition in the money field. Last year our churches invested almost eight and one half million dollars in the witness of Jesus Christ, both locally and abroad. This kind of giving puts us in fifth place among fifty denominations in per capita benevolent giving ($73.72 per member); and in fourth place in percent of total offerings for benevolences (47.9% going for nonlocal causes). Granted that Mennonites have their share of spiritual bruises and sprains, they are still in the running and at the head of the pack at that.

PATOURSELVESONTHEBACK. Let's just chuck the statistics and talk about how well we get along with each other. Now, we all know that communications in the Mennonite churches are really ragged. Ask the next ten people you meet, and they'll give you an earful of how bad we're doing. And since I've sung this tune ever since I discovered that you're supposed to write with the pointy end, I think I'm qualified to argue on the other side. Every once in awhile, we do listen to each other and we hear what the other fellow is saying. We're still doing a lot of disagreeing, but it's not nearly as disagreeable as it must have been a few generations ago. We're coming to a real crunch in the days ahead because the grapes of wrath are really being stomped out, and you better believe it. But while we're feuding with each other, we're learning more about the Holy Spirit and sticking together. This is getting close to revival.

So all together now, let's give ourselves three small pats on the back. Doesn't feel too bad, does it? We've all won this game. And now we can get back to our regular job with even more enthusiasm, our job of Getting the Word Around. M.S.

econd-class postage paid in North Newton, Kansas 67117

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:42 NOVEMBER 17, 1970

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Assignment

They had all heard the news: Lorna Darnell's mother was in the psych ward at Saint Luke's. Lorna was no longer the girl she had been yesterday. She was an object of curiosity and pity.

LORNA DARNELL LINKED arms with Jed Seever and her best girl friend, Betsy, and hummed happily the chorus of "Free to Soar—Free to Roam."

Whitney High School was the greatest — a school that hadn't been upset by the drug problem — the way North and Central had. Like most Whitney students, Lorna was proud of her school and happy that she was enrolled there. But it was good to be getting outside on this first shiny spring day of the year.

"I never thought I'd feel like this again. But I am — I am almost happy," Lorna thought, remembering the time of recent grief after her father's death when her world was sunk in complete gloom.

"Two pennies for your thoughts," Jed said.

Lorna stretched herself to try to measure up to the height of the tall boy beside her. "Just a-thinking how nice it was of you to leave your gang to walk us home," she said.

With an air of exaggerated r le superiority, Jed quipped, "Oh, we it doesn't hurt to associate some th the other sex. Gives a fellow a w er perspective."

The chatter broke off sudd ly when Jed jumped from the side lk to look down the road. "Is that ur mother's car, Lorna? Whoever ns it, the car is parked so far from he curb that—."

Lorna didn't hear the rest of he sentence. Was it her mother's r? And if it was, why had she c ne home so early? Was she sick or ad she lost the job that she was al ys worrying about?

Last night, her mother had en prowling around the house again. ut that wasn't unusual. Ever since er father's death, Lorna had been a are of those interminable night pr wlings.

Jed stepped back on the side alk beside Lorna and reached for er hand. "Don't look so worried, al.

The car's probably OK. Not much traffic along here."

Good old Jed! He had been such wonderful help after her father died. Before that, he had just been a neighbor boy who said hi to her when he saw her. But since then, he seemed always to be aware of her, concerned about her, like a brother.

Betsy quickly started talking about tomorrow's algebra test and what it might involve.

Lorna started to answer but broke off suddenly to cry out. "Look! Who's that woman running out of our house? She looks so wild. Why is she throwing herself on the ground? Why?"

"Lorna, it's your mother," Betsy said.

A streak of sunlight fell across the woman's loose, brown hair and brightened it with red. Lorna knew then that Betsy had been right. It *was* her ovely mother.

As she came closer to the house, he heard heavy sobs interspersed by broken words. "I can't—can't do that ob. I'm a failure. I can't do it."

The cries were so pitiful that Lorna elt she could not stand to hear another one. Her body shook with fear—and shame. But she steadied herself and found her voice. "It's—it's all ight. You two better go on. I think Mom's sick."

She ran across the lawn to her mother, but not fast enough to pre-ent her from hearing Jed's scornful, Sick—she's not sick. She's crazy."

The words burned through Lorna ke stabs of fire. But she kept run-ing until she reached her mother's de. "Tell me what happened, Mom. lease tell me."

Lorna's mother pulled away and oaned on, with her face pressed against the ground, her hands clutch-g tufts of grass.

Something had to be done fast, fore the younger children came me. "I'll call Doctor Mac, Mom. e'll know what to do. I'll be right ck," she said in hurried words.

It seemed hours before she could ide her forefinger to dial the doc-'s office. Luckily, he was in and e nurse said he would come at once.

Jed's words kept ringing in her ears as she returned to her mother, "Not sick—crazy." It couldn't be true. It just couldn't be. But if it were—.

She did not have time to ponder the problem before she heard children's voices. It was Billy and the baby, Susan, coming home from the neighbor's, where they had stayed while their mother was at work.

Susan, seeing her mother lying on the grass, ran to her and threw herself down beside the moaning figure. But she quickly recoiled and broke into frightened cries, "Mama—Ma-ma-a."

Billy came closer and looked at the mumbling woman on the ground. "That's not Mama," he said.

Lorna clutched Billy's hand and picked the baby up in her arms. "Let's go in the house," she said. As she hustled them off, she called back, "The doctor's coming now, Mom. I can see his car."

It was an almost impossible task to get the children settled at the kitchen table. "I don't want to eat. I want Mamma," Susan kept saying. Billy went off by himself and would not talk to anyone. Lorna was grateful that Doctor Mac had taken her mother to his office. Away from the sobbing and moaning, she could devote herself to her brother and sister.

But as soon as they were in bed, she was remembering again. What did this spell of her mother's mean? Would she keep on being uncontrolled and unreachable? Whatever would happen to her?

Doctor Mac came by late that evening and tried to explain the situation to her. Lorna's mother had had a nervous breakdown, brought on by her husband's death and her efforts to keep up with the job in Mr. Bevin's office.

The doctor went on to tell of the arrangements Mr. Bevin had made for her mother to be treated in the psychiatric ward at Saint Luke's Hospital. "Max Bevin owes your father a lot for helping him get started in law, and now he has a chance to pay his debt back," he said, adding solemnly, "But it's you who have to carry the Darnells over the hump. That's your assignment, Lorna."

"Then Mother's not crazy?"

"Of course not. Your mother has a good chance to be as all right as she ever was. You must believe that, Lorna, and know that you can pull through this, the way hundreds of other families have done."

Doctor Mac's hopeful words charged Lorna with new courage. "Thank you," she said. "I'm not good at housekeeping, but I'll try my best to keep things going here."

She was up early the next morning to get the children ready to go to the neighbor's to stay until she came home from school. It was surprising to her how well she was learning to shut off worrisome thoughts by concentrating on the things that had to be done. She even managed to get in two hours of reviewing for her algebra test.

But once on her way to school, her strength seemed to ooze out of her. How would Jed act when she saw him? And Betsy?

She did not have to wait long to find out about Betsy, who joined her before she was out of sight of home. "Why didn't you wait for me?" she asked, breathlessly.

"I wasn't sure—well, you see, I heard what Jed said about my mother. She isn't crazy, you know. She just had a nervous breakdown."

"Silly. That has nothing to do with us. You're the one who's my friend," Betsy said in a matter-of-fact voice that was sometimes most comforting.

Lorna was quiet for a long time before she asked, "Some of our other friends will believe the way Jed did, won't they?"

"I'm afraid so." Betsy fastened her eyes on the ground, apparently not having the heart to face her friend as she went on. "The girls who were walking behind us on the way home from school will. I guess most people don't know about nervous breakdowns and things like that. So they just say that people who have them are crazy."

"I was afraid there would be others," Lorna said, sadly, adding quickly, "But don't worry about me. I'll be fine."

If keeping her cool and holding her head up meant *fine,* Lorna fitted the bill. She didn't even flinch when she walked past Jed to get to her seat in math class and he pretended not to see her. When a group of girls near her started a furtive, whispered conversation, she wanted to let loose with an outburst of scathing words. But, instead, she hastily erected a shell and crawled inside it.

There was no doubt, now. They had all heard the news: Lorna Darnell's mother was in the psych ward at Saint Luke's. Lorna was no longer the girl she had been yesterday. She was an object of curiosity and pity.

But why did it matter, anyway? She had no time for friends. She needed all the hours of her days for carrying through her assignment—for washing and ironing, for cooking and cleaning, for all the other boring, tiring jobs that she had never been responsible for, before.

After six long weeks, Doctor Mac called to report. "Sorry, Lorna," he said. "There is no noticeable change in your mother, yet. I hope there'll be better news, soon."

No noticeable change after six weeks, and no indication of when there would be. Suddenly, Lorna was discouraged. And with discouragement came resentment.

Why had her mother taken the job that she herself admitted was too hard for her? The family could have lived without her working. Besides, her mother could have tried harder to control her grief and to take care of her health. Other women did.

Now Lorna was having to give up the best part of her life—time that should have been filled with fun-things, with new activities, foolish pranks, and shared dreams, with the kind of friends she would never have a chance to make again. It wasn't fair.

One afternoon, Lorna delayed her hurried trip home so she could talk with Betsy.

"So you really are opening up a little, Pal," Betsy said when Lorna stopped for breath. "I'm glad. You've been too tied up in yourself, Lorna. Come out of your shell. Start to talk and laugh with me and the other girls when we meet in the hall. Most everybody's forgotten all about your mother."

"No, thanks. After all, I have some pride," Lorna said, shortly, and walked away.

The next morning, she apologized to Betsy for being so abrupt with her after she had asked for advice. But she was too deeply entrenched within her shell to change her ways.

That evening, she finally had a chance to talk out her troubles with Doc Mac, who was usually too busy for counseling.

"You're just overtired," he said. "Tell you what—let's write to your father's Aunt Hester to see whether she can't come out. She was very fond of your father."

Lorna jumped at the chance to have someone around to give her help and comfort. She really knew very little about her great-aunt, except that she had paid much of he father's y through law school. Frequer y, through the years, he had gone b ck east to take care of legal affairs or her. But she had never come to ee his family.

The short letter that came by ir-mail a few days later explained at Aunt Hester could not make the p. But she would be more than ha py to have them send Billy to her to ay "until things got better at home." he liked little boys, and she would e oy having him. A check was encl ed to pay the neighbor for Susan's re on school days and for Billy's p ne ticket.

"No," Lorna muttered as she f ded the letter. "I won't let Billy go. I won't." Even though she was t ed and discouraged, the three of t m had to stay together.

After the letter refusing Aunt ester's request to send Billy to her as on its way, Lorna settled we ily down to her grinding routine ag in.

On Monday morning at the be inning of another long week, Do or Mac called. This time he had od news. Lorna's mother was impro ng all the time, now. In another wo weeks she could, likely, come h ne.

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Wouldn't Lorna like to come and see her tomorrow for a short time during the recreation period at the hospital?

"I—I can't," she stammered. "I'm sorry, Doctor Mac, but I can't." To see other people at the hospital, like her mother had been the day she was taken away. To confront her mother, after all this time away from her, and find what the strange treatments had done to her. Lorna just couldn't stand that.

It was a week before she roused the courage to call the doctor and tell him that she was ready now to come.

She was silent all the way to the hospital gates. A new problem had occurred to her while she was getting ready to go. What if her mother detected the resentment Lorna had built up against her during the past weeks? It had always been difficult for them to hide anything from each other.

Doctor Mac left Lorna on the lovely green lawn where many of the patients were brought for their recreation period. "I'll be back for you," he said, abruptly, and left.

Lorna sat down on a bench to wait for her mother, her eyes fixed on the ground. A woman walked by, her shadow moving across Lorna's pink skirt. "Green grass. It is green; like what? Like where? Where is green?"

"I can't. I will not look," Lorna hought. But she could not keep from ifting her eyes.

A strange thing happened, then. She saw that the woman was not rightening, but a person—a real, lov-ng person.

"Hello," Lorna said, feeling that omehow she must try to bridge the ap between this lonely woman seek-ng to attach herself to reality and er, Lorna Darnell. "Isn't this a lovely day?" she said.

The woman smiled, nodded, and lided on.

Lorna got up from the bench and walked over to a tree nearby where girl about her age stood looking rough a screen of leaves. She asked he girl if she were waiting for a lative who was in the hospital.

"No. I'm Gretchen Hill. I belong to a group of young people at our church who help entertain the patients here. I'm waiting for two of the women now. They're such dears. We're going to play croquet this afternoon. They love it."

Gretchen Hill! What a warm, friendly girl she was. Working with patients like Lorna's mother all the time, she would understand her problem.

"I'm waiting for my mother," she said. "I'm going to see her today for the first time since she came. I could have come sooner, but I was afraid of how she might have changed. Besides I—I resented her being away and my having to do all the work at home. We've grown so far apart, and—"

"Don't be afraid. It'll be all right when you see her. It always is." She paused a minute and then went on excitedly, "You know, you ought to join us. You're the kind of young worker the patients always like. And having had an illness like theirs in your family, you would be especially understanding."

"But how can I? How would I start?"

"Get your church young people to organize a group like ours. It won't be hard. You can start with four or five. Sorry—I must go. There are my friends. Remember — don't be afraid."

Lorna watched Gretchen run across the lawn to meet her friends. "You ought to join us," she had said. Perhaps she was right. The long, trying days out of which she was emerging must have been meant for some purpose. Betsy would help her. They would start a group like Gretchen's —not just to make the patients happier and more hopeful, but to change the way other people thought about them, too.

"Lorna — Lorna dear." It was her own mother calling her—her mother as lovely and real as ever. All the bitterness and despair that had been walled inside her was swept away when she felt her mother's arms encircling her. "Mom—oh, Mom," she said over and over. There weren't any other words needed.

Talk

We talked, as people will,
With great confidence of matters
About which we were all ignorant:
Good and evil, God and the Devil,
Poverty and alienation,
And with less certainty,
Of death,
Relating brilliantly, words to other words,
But not to rats in slums
To the crazy and the lonely
Or to children dying of hunger
Or of napalm.

Elmer F. Suderman

South American reply to Dutch on Curitib

The following article appeared in the September 16 issue of Bibel und Pflug, *the publication of the South American Mennonites, under the title,* "Ein Univerständlicher Boykott" *and refers to the discussion on the site of the Ninth Mennonite World Conference in 1972 which is scheduled for Curitiba. See "World Conference Site Being Questioned" in our September 15 issue. Writer of this statement is Klaus Diick, Montevideo, who is president of the Conference of Mennonites in South America.*

THE DECISION OF the Mennonites of Holland not to send any delegates to the Ninth Mennonite World Conference in Curitiba was a severe shock for our congregations in Brazil. It showed neither a brotherly spirit nor any understanding of the situation in South America.

In response to this action, the IMPC (the International Mennonite Peace Committee) took a position which has partly reduced the resolution's impact but which has also strengthened it. In a commendable way, the committee has tried to demonstrate positive ways of preparation and development so that the world conference can be a blessed experience.

Both groups cannot avoid political entanglements. The major purpose of a world conference is to deal with something other than political questions. As Christians, we should clearly proclaim the Word of God and take a position against unrighteousness and oppression. On this, we stand firm.

The only question is one of emphasis. Shall we as Mennonites go out into the streets and add our voices to the revolutionary clamor on our continent? Our duty as Christians is more definitely in the direction of being peacemakers after the example of Jesus Christ, putting the gospel of love into deeds, healing wounds rather than inflicting new ones.

We have enough opportunities to join in the building of a just society on this continent without needing to identify ourselves with bearded (and often brutal) extremists. Recent events in Uruguay have shown us the kind of brutality that these radicals are capable of.

Anyway, I am sure that we have plenty of other things to talk about in 1972 in Curitiba without needing to touch on the political system of the host nation. I don't recall that we discussed the monarchy in 1967 at Amsterdam, though this is a controversial issue for some. We just do not have enough time even to list all the open doors where we have an opportunity to help and to heal and to contribute to the upbuilding of a better social order.

Therefore, it seems to me that people in Europe are totally misinformed about South America in general, and especially about Brazil. The hasty decision of the Lutheran World Federation to cancel its world conference in Brazil is evidence of this. Now our brothers in Holland are singing the same tune. Our modern mass media sends news around the world in a fraction of a second. The quantity of news is so great and the hearers are so numb that only the most exaggerated and sensational reports are heard. Out of this, the hearer forms his opinion which is often distorted. This is what also happens with the reporting on South America. A visit to South America would in every case produce a better picture of this continent.

Brazil is a nation standing on t e brink of anarchy; but in recent yea tremendous strides have been ma e in every area on the road to a f e democracy.

The Mennonites in Holland ha e made their participation in Curit a dependent on five demands. Amo g other things, they ask for a guaran e of their personal safety. What ki d of guarantee did our delegates requ e in order to go to Amsterdam in 19 ? Accidents could have happened o them even in fully developed H land.

Really, who can give such a gu antee? Did the Apostle Paul ask fo a guarantee when he took the gospel o the cities of Asia Minor and Euro ? Is this what Menno Simons did wh n he visited his brothers in the ci along the coasts of the North a d Baltic seas? A brother visiting brother does not demand a guaran for his personal safety.

We are grieved by the decision f our brothers in Holland. In 19 , South America withdrew its invitat n in order that the Eighth Menno te World Conference might be held n Amsterdam in 1967. Will we be fr s-trated once again?

May God grant that the Wo d Conference in Curitiba, in spite f dark clouds, will be a blessed ex e-rience for our brotherhood. As ho s, we in the south want to give oursel es fully toward that end. *Klaus Di k.*

Missionary elected mayo In Manitoba Indian town

A Mennonite missionary has b n elected the first mayor of the L ke Winnipeg community of Manig o-gan, Manitoba.

Neill Von Gunten, who has b n serving in Manigotogan under e Mennonite Pioneer Mission since st year, received 70 percent of the v es in the town's first mayorality elec n on October 15.

Manigotogan, a community of 0 people, borders the Hole River n-dian Reserve, which has a resi nt population of three hundred, an a settlement of seventy-five metis (m d blood Indians) called Seymourville. These three communities have a number of joint projects, including a consolidated school and the Wanipagow Co-op, which Von Gunten serves as bookkeeper.

The organization of a local government will make Manigotogan eligible for much needed community development funds and it will also enable it to negotiate more effectively with the various levels of government and with agencies such as the Manitoba Metis Federation.

Menno Wiebe, executive secretary of the Mennonite Pioneer Mission, sees Von Gunten's election as the culmination of a decade of effective service in the community by various Mennonite workers including J. M. Unrau, Leron Peters, and Steve Stucky. Mennonite Pioneer Mission s a department of the Board of Missions of the Conference of Mennonites n Canada.

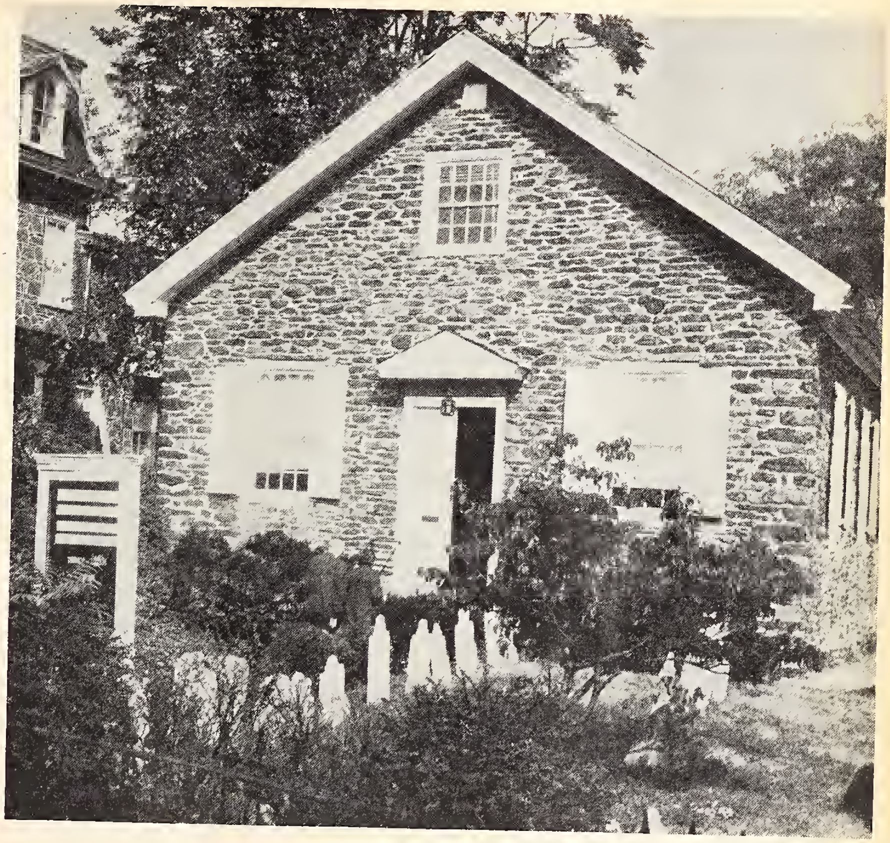
The mission has attempted to gear ts program to meet the stated needs f the people. Von Gunten and his redecessors have tried to be helpful ithout being assertive. Wiebe sees he church's challenge as one to discover and then respond to the pains hich the Indian and metis communities are feeling.

A house-to-house survey in 1967 howed that the community was almost unanimous in its wish that Mennonites should continue in their involvement in the Wanipagow Co-op, hich had been begun in 1963.

They did not, however, express a eed for a continuation of regular rmal worship services. Therefore, rvices are conducted only occaonally now.

Other denominations in the community are expressing difficulties. The nglican church closed its doors in ctober and the Roman Catholic congregation has dwindled to almost thing. Manigotogan has no organized Mennonite church, though the ission attempts to be sensitive to e spiritual and social needs of the mmunity.

Von Gunten is a native of Berne, diana. *Canadian Mennonite.*



Germantown marks its age

Oldest Mennonite building

In 1708, a log meetinghouse was erected by the Mennonite settlers in the forest north of Philadelphia. This first meetinghouse at Germantown was replaced in 1770 by the present field-stone structure which now is the oldest Mennonite church building in North America.

Its two hundredth anniversary was celebrated with a series of events from October 8 to 11. Special meetings in the Germantown Church included meetings of the Historical and Research Committee of the Mennonite Church, the North American Committee for the Documentation of Free Church Origins, and the Germantown Corporation. A public commemorative service was held on October 11.

The Germantown Corporation is an inter-Mennonite board established to acquire, own, and administer the church and properties on Germantown Avenue adjacent to it, for the dual purpose of safeguarding the historical character of the area and to reestablish a Mennonite witness in the larger community. One of the hundred-year-old mansions adjacent to the church is in the process of restoration.

On Sunday morning, members of the various historical committees worshiped with the local congregation and witnessed the installation of Heyong Wang, a Korean graduate student in Old Testament history, as pastor of the congregation. Ernest W. Neufeld, pastor of the Allentown Congregation and president of the Eastern District Conference was in charge of the service, with Andrew Shelly, executive secretary of the General Conference Commission on Overseas Mission, and Gerald Studer, pastor of the Mennonite Church of Scottdale, Pennsylvania, serving as witnesses. Heyong Wang is studying at the Dropsie University in Philadelphia, and he and his family occupy the first—and so far, the only finished—floor of the house next to the church, owned by the Corporation.

The special bicentennial commemorative service was held on Sunday afternoon. Well over three hundred people filled the little meetinghouse. In addition to the people crowded on meetinghouse benches inside, standing in the aisles, and against the wall, seventy-four people were in the room behind the pulpit and another twenty-six stood outside below the windows or at the door, trying to hear what was going on inside. J. C. Wenger delivered the address: "The Anabaptist-Mennonite Vision 1525-1770 and Today," a concise and refined resume of Mennonite origins and principles.

Western District meeting Draws more young people

The Western District Conference held its seventy-ninth annual meeting on October 23-25. President Myron Schrag presided over the gathering of delegates and church members in the auditorium of Tabor College, Hillsboro, Kansas.

Noticeable was the increased number of high school and college young people as delegates.

No formal speaker was used as in past conferences. Rather, the time was devoted to business and to the hearing of reports from various committees. Position papers from each committee were distributed to delegates to allow them to be better informed about the nature of proposals and committee work.

A recurrent theme presented through various position papers was the desirability and necessity of individual church members taking more responsibility for the total ministry of the church.

Although the Western District churches failed to meet last year's budget of $115,619 by some $30,000, they voted to accept a proposed budget of $116,354 over a curtailed budget of $109,151. The proposed budget was described as financing what the conference would like to do while the curtailed budget financed what was absolutely necessary.

New executive officers elected were: president: Dietrich Rempel, Inman, Kan.; vice-president: Richard Ratzlaff, Hutchinson, Kan.; secretary: Mrs. James Rinner, Newton, Kan.

Prison investigation asked After black leader's death

A Mennonite pastor in New York was a member of a delegation of ministers who visited New York City's Corrections Commissioner George McGrath (left) asking for an investigation into the city's jail system.

The request for an investigation came following the death of Julio Roldan, an officer of the Young Lords, in his cell in the Manhattan House of Detention (the Tombs). Jailed for suspected arson, Roldan was found hanged in his cell. Officials ruled suicide, but the Lords charged that he had been killed by guards.

Seated around the table, from the left: McGrath; Cecil Torres, assistant pastor of the Glad Tidings Mennonite Church; an unidentified woman; Juan Velazquez, pastor of the First Spanish Methodist Church, currently occupied by the Young Lords; Ruben D. Colon; Pablo Cotto, Hispano-American pastor, Riverside Church.

Second row, from the left: Ra h Smith, Saint Paul's Episcopal Church, the Bronx; Lucas Torres, Second Christian Church, the Bronx.

The Glad Tidings Church was organized in 1951 and is located at 3 4 Brook Ave., Bronx, New York 104 . The congregation has fifty-two members and is a member of the Lancaster Conference.

Also participating in the clergy group that is supporting the Young Lords' request for an investigation of the prisons have been Eugene She y, pastor of the Glad Tidings Church, and Paul G. Landis, Salunga, Pennsylvania, secretary of the Lancaster Conference. Efforts of the ministers to initiate an investigation have been unsuccessful, so far.

Thomas Indian church sold

The building of the former Thomas Mennonite Church, located in the country between Weatherford and Thomas, Oklahoma, along with seven and one-half acres of land was recently sold to Alfrich and Joyce Heap of Birds of Weatherford, Oklahoma.

This Thomas congregation was disbanded in 1962 because of movement of Indian people away from the area. John Heap of Birds, now deceased, was the former pastor of the congregation.

The Oklahoma Indian churches asked that preference be given to Indian buyers. The successful bid puts the property back into the hands of descendants of the original owners, from whom the property was purchased in 1929.

Seminary interterm plans Include off-campus courses

The interterm of the Associated Mennonite Biblical Seminaries in January, will make it possible to offer several seminars and courses not possible before. Classes will meet both on and off campus.

An inter-Mennonite school for ministers and a mass communications seminar will be special features of a program specifically aimed and prepared for pastors and Christian workers.

On-campus-credit courses to be offered include a course in Group Leadership and Group Dynamics to be taught by Paul M. Miller. Doctrines of Baptism and Lord's Supper will be offered by J. C. Wenger.

J. Massingberd Ford, professor of New Testament studies at the University of Notre Dame, will teach a course on the Apocalypse of John in the capacity of visiting lecturer. Ford is presently engaged in writing a commentary on the Book of Revelation in the Anchor Bible Series.

Several faculty members will be off campus, involved in teaching ministries through affiliations with congregations. These courses will have no academic requirements except for those who request credit.

A Jesus Seminar has been tentatively scheduled to be taught by Clarence Bauman at Arvada, Colorado, from January 11-23. Howard Charles will go to Lancaster, Pennsylvania, to teach a course on the Letter to the Hebrews from January 11-14. An Old Testament study theme will be taught by Jacob J. Enz at Henderson, Nebraska. Orlando Schmidt will conduct church music workshops in Ontario. Ross T. Bender will be in Lansdale, Pennsylvania, to teach a course in amily life education.

The annual Goshen Biblical Semnary school for ministers and the General Conference pastors' seminar re being combined for the first time his year in an Inter-Mennonite school or ministers which will be held from anuary 13-21, on the seminary camus. Several classes helpful to the astor and Christian worker will be ffered including, Passages from the Prophecy of Ezekiel, to be taught by Millard Lind; the Significance of the Believers' Church for the Local Congregation by Edward Stoltzfus, associate professor of Bible, Goshen College; and 2 Timothy's Message for Pastors by Erland Waltner.

Additional features being planned include supervised small group experience, lectures on preaching, counseling, the pastor's mental health, and the role of women in the church.

A mass communications seminar, sponsored by the Mennonite Council on Mass Communications and the Associated Seminaries will be held on campus from January 22-24. Program features under consideration include viewing and evaluating TV spots, films, and programs; discussion groups on various areas of the mass media, and a service of worship growing out of the seminar, with members leading and participating. The keynote speaker will be Pamela Ilott, director of religious programs on CBS television.

Swedish missionary speaks At meeting in Miyazaki

The missionaries under the General Conference Mennonite mission held their twentieth annual conference at Beppe, Oita prefecture in the city of Miyazaki, Japan, on October 5-8. Twenty-six of the twenty-nine workers on the field were able to attend.

The conference is for spiritual refreshment as well as for business. Gunner Kristiansson of the Mission Covenant Church of Sweden spoke of his nineteen years of experience as a missionary to Japan, and other missionaries shared some of the ways in which they have grown spiritually through their experiences.

On October 9-11, the Kyushu Mennonite Church Conference met for its sixth annual conference at the Kirishima Student Center in Miyazaki. Twenty-five delegates, pastors, and missionaries plus several observers and visitors attended the sessions. Each church gave a report of its activities and growth of the past year and expressed its visions of outreach for the coming year.

The Albert Gaedderts, Geneva, Nebraska, were special guests of both conferences.

The first day

What day
is not
a fresh,
new
beginning,
if one
wills it
to be so!

Elizabeth Searle Lamb

Haiku

Technology's clouds
Assault the earth and clothe it
In a shroud of death.

Ruth Naylor

A capital question

How long will we go on
Killing people
Who kill people
To show people it is wrong
To kill people?

Bargara Jurgensen

Meal service aids elderly in Wichita

Many Americans believe that growing older can be done with a confidence that when retirement comes, their needs will be taken care of and life will be fulfilling.

Volunteer women in Wichita, Kansas, have found out, however, the unfortunate truth for well over a hundred people in their area: that social security, veterans' administration pensions, and railroad retirement programs provide some assistance but not enough to adequately pay for necessities connected with sickness, injury, or the inability to take care of oneself that often accompanies living past the age of sixty-five or seventy.

The volunteers work for Meals on Wheels, a program run by the Senior Activities Center, and deliver two meals per day to each of a hundred senior citizens in urban Wichita.

Meals on Wheels is financed through the Model Cities Program and was organized by several churches in downtown Wichita. Since money for the program is limited, a recipient must have extremely difficult conditions to be able to receive the meals. In other words, some people are needy, but because enough other people are in conditions worse than theirs, they, of necessity, go unaided.

The Center has learned much about the conditions of some of the people. For many, their families do not care about them and do not help them in their finances or in their intense loneliness. The one time each day when they get their meals is the only time that some of them see another person.

Some are blind, yet live by themselves. Some are of Mexican descent and cannot speak English.

One woman will not take welfare because she is too proud, and she is saving her property for her sons who live in other states and seem to have forgotten about her. One man who was taken off the program because he was not needy enough lives alor and has been paralyzed since an acc dent in 1943.

These people come from Christia families, whose custom it is to se arate the parent-child relationshi contrary to Jewish, Syrian, or Gree families, who stay together and ha a much different type of family stru ture. Without the support from group of people to whom they a related, these people were forced depend on governmental agenci which provided meager resource *Jack Goering, G.C. News Service.*

Ontario freedom meeting For students in December

"Freedom for the Seventies" is t theme of this year's Mennonite Gra uate Fellowship to be held Decemb 26-28 at Conrad Grebel College, W terloo, Ontario. The Fellowship, inter-Mennonite association open all graduate students and other i terested persons, has as its main a tivity an annual year-end conferen

Persons interested in attendi should write: Robert D. Hostett 1000 W. 42 St., Indianapolis, India 46208. Program details are availat on request. Registration forms shou be returned by November 20.

A limited number of travel grai are available. Applications and cont butions to this fund should be a dressed to Paul E. Miller, Method Theological School, Delaware, Oh 43015.

Persons attending the conferen are invited to present papers on t general theme:

How to be free in the ethos Beckett, Camus, McLuhan, Agne General Motors, Pentagon, econo ic colonialism, political violence;

Manipulative medicine, politi technology, education, ecclesiology;

Death of authority (parents, prea ers, police, professors, poets, pre dents);

Freedom to be responsible for Vi nam, Greece, Spain, Brazil; Kent Sta Jackson State; racism and hunger North America. Papers must be su mitted by November 30.

Juhnke gets 35% of vote In first try for Congress

James C. Juhnke, professor of history and political science at Bethel College, North Newton, Kansas, failed to gain a majority of the votes cast in the Fourth Congressional District of Kansas on November 3, but he still regards the results as a victory.

Juhnke received 46,389 votes in the seven-county area of the Fourth District, which represented 35.6 percent of the votes cast, a slightly better showing than that made in 1968 by the previous Democratic candidate.

Indications are that the impact of the campaign (which the Wichita *Eagle* called "one of the most effective in recent years to involve young people") was greater than the percentage indicates, says Juhnke.

"We won decisively in the August primary against a war hawk," he said. "We ran a strong issue-oriented campaign and received excellent press coverage as we outlined policy alternatives on the Vietnam War, the economy, environment, education, disarmament, and congressional reform."

He saw the campaign as having an influence on Garner Shriver, the Republican candidate who has held the congressional seat for five terms. The incumbent's language, as well as a few of his votes, shifted toward directions called for in our campaign," said Juhnke.

Although Mennonites supplied the Juhnke campaign with a substantial proportion of its funds, the three counties with the largest Mennonite concentrations gave Juhnke the low-st percentage of votes as compared o a larger percentage from Reno and Rice counties.

In spite of this, Juhnke felt the ampaign had made a positive con-ibution. "These results are encouraging, especially when one con-ders that the candidate was a polit- cal unknown, too young (32), un-erfinanced, and pitted against an en-enched, popular incumbent who ould raise whatever money was nec- sary for reelection," he said. "We ent less than $7000 for the general ection in a time when $25,000 is inimal for a credible campaign."

Words and deeds

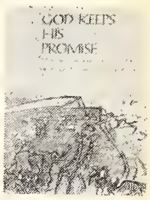
Abundant Life, a radio program produced by the Conference of Mennonites in Manitoba, is being aired by station WNPV in Lansdale, Pa., along with the Mennonite Hour, to fill a half-hour time slot beginning at 9:45 every Sunday morning.

Bethel College received a $21,119 share from the estate of Anna Ratzlaff (Mrs. Johannes A.) formerly of Buhler, Kan., this fall.

Howard H. Charles, professor of New Testament at the Associated Mennonite Seminaries, Elkhart, Ind., was elected to membership in the *Studiorum Novi Testamentum Societas* at its twenty-fifth meeting held at Newcastle-on-Tyne in England in August. The society is composed of New Testament scholars from all over the world. Election to membership comes only upon nomination by two members and attainment of scholarship and teaching ability sufficient to qualify for the holding of a lecturing post in a university.

Dave Brubeck's jazz cantata, "The Gates of Justice," will be given its first Kansas performance by the Bethel College choir on Friday, Nov. 20, at 8:00 P.M., in the Bethel College Mennonite Church, North Newton, Kan.

GOD KEEPS HIS PROMISE



Adam is related "trimming trees", the "roo-oo-ster and tiny mouse" enter Noah's "big big boat...with roof, a window, a door", and manna is "MMM-mmm...sweet like cookies made with honey" in Cornelia Lehn's refreshing new Bible story book, *God Keeps His Promise.*

Just off the press, this meant-to-be-read-aloud book for four and five year olds relates with sensitivity and creativeness the redemptive love of God through the ages. Biblical truths are carefully kept intact in the seventy selected Old and New Testament stories, yet wording and phraseology that today's informed kindergartner can relate to are used artfully. Sixty-nine winsome color illustrations (plus eleven black and white) give the 192-page edition added appeal.

Bound in white Kivar, the 8 x 10½ size makes this a comfortable, easy-to-hold lap book. But a greater comfort will envelop your child as he lives through stories which again and again affirm to his growing mind that God keeps His promises, He takes care of us, He loves.

U.S. $6.95 - Canada $7.65

Available from your local bookstore or
FAITH AND LIFE PRESS
Box 347, Newton, Kansas 67114
Newton, Kansas 67114

RECORD

Calendar

Feb. 10-12, 1971—Newton, Kan., Council of Commissions.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972 — Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Eastern

Nov. 27-29—Spruce Lake, Canadensis, Pa., pre-draft boot camp.

Northern

Nov. 22-26—Henderson, Neb., Bethesda Church, Thanksgiving festival, the Lubin Jantzens, Gladys Siebert, speakers.

Western

Nov. 22 — Hutchinson, Kan., Thanksgiving mission festival, Arthur Thiessen, speaker.

Dec. 6—McPherson, Kan., First Church, harvest home mission festival, Bernard Thiessen, speaker.

Deaths

Marie Epp Friesen (Mrs. John K.), Bethesda Church, Henderson, Neb., was born Feb. 11, 1890, and died Oct. 21.

Abraham A. Martens, First Church, Hutchinson, Kan., was born June 29, 1890, and died Oct. 26.

Bertha Patzkowski Riffel (Mrs. Dick), Buhler (Kan.) Church, was born Jan. 10, 1891, and died Oct. 28.

Marriages

Clifton Lee Cross, Kingman, Kan., and *Bethlene Kay Albright,* First Church, Pretty Prairie, Kan., Oct. 30.

Max Flickinger, First Church, McPherson, Kan., and *Darla Friesen,* Parkview Mennonite Brethren Church, Hillsboro, Kan., on Oct. 10.

Alan Pegorsch, Marion, Kan., and *Laura Thiessen,* Alexanderwohl Church, Goessel, Kan., on Oct. 3.

Dennis Boyd Reimer, Lorraine Ave. Church, Wichita, Kan., and *Debra Booth,* on Oct. 17.

College football

Bethel 35—St. Mary's 33
Central State 36—Bluffton 2

Ministers

Paul Dyck, Didsbury (Alta.) Church, will serve the Altona (Man.) Church, on a part-time basis. He and his wife have served on the mission field in India for eleven years. Mrs. Dyck will teach in the public schools on the elementary level. He is a graduate of Bethel College, North Newton, Kan., and has received degrees from Mennonite Biblical Seminary, Elkhart, Ind., and the University of Manitoba.

Jacob R. Quiring was installed as pastor of the United Mennonite Church, Atwater, Calif., on Oct. 25. He was ordained by the Mennonite Brethren Conference and previously served the Madera (Calif.) Mennonite Brethren Church.

Peter G. Sawatzky has accepted a call to serve as pastor of the Grace Church, Steinbach, Man. He returned recently from a Mennonite Central Committee assignment in the Congo due to ill health. He attended Canadian Mennonite Bible College, Winnipeg; and Goshen College, Goshen, Ind. He is currently attending Mennonite Biblical Seminary.

Workers

Marlin Kliewer, Bethesda Church, Henderson, Neb., is serving a 1-W assignment in Denver (Colo.) General Hospital.

Eric Larson, Carlock (Ill.) Church, will serve as a community worker with the Arvada, Colo., voluntary service unit for two years under an assignment for the Commission on Home Ministries. He graduated from the University of Iowa, and is the son of Mr. and Mrs. Thomas P. Larson.

Mr. and Mrs. Frank Zacharias and their children are returning to Winkler, Man., from Paraguay. They were sent there as missionaries in 1968 by the Commission on Overseas Mission of the General Conference Mennonite Church, where they both taught in the high school and assisted in the work of the local German-speaking Mennonite church by leading Bible study, teaching Sunday school, and helping with choir work. They are members of the Winkler Evangelical Mennonite Mission Church.

Audiovisuals

Seasons of the 70's, a new fiftee minute color film, is a unique expe ment in nonverbal communicati which combines motion and still pi tures on 16mm film. Produced Image 3, an audio-visual division the Black Star Photo Agency in Ne York City, the film surveys the maj problems in American life today war, poverty, pollution, racail cris violence—in a capsulized yet pow ful way. Incomparable still pictu by many of the world's best pho journalists unfold on the screen wh a moving music track provides em tional counterpoint. The complete sence of words enables members the audience to react to the meani of the pictures without competiti from the prejudices or predispositi of a narration. The film is availa from the Audiovisual Library, B 347, Newton, Kansas 67114, for rental of $8.00.

Take a Minute, a filmstrip written Larry Kehler and narrated by Ro R. Rheinheimer, deals with MCC s help projects in foreign countr which help to sell articles made natives. It may be rented for a fr will offering or contribution fr Audiovisual Library, Box 347, Ne ton, Kan. 67114. In Canada cont MCC (Canada), 201 - 1483 Pemb Highway, Winnipeg 19, Man.

Published

The Draft Should Be Abolished. T eight-page folder states the convict that the draft should be abolished cause of what the draft is and beca of how it operates. Available from MCC Peace Section, 21 South Street, Akron, Pa. 17501.

Baptisms

Boynton Church, Hopedale, Ill., Nov. 1: Fanny Sutter, Bambi Hash.

LETTERS

Why Swiss martyrs died

Editor of The Mennonite: It seems to me that in the article, "Did the Cat Get Menno's Dove?" in the October 27 issue of *The Mennonite*, page 657, the writer takes unwarranted privileges in citing examples from the history of early Christians and our Mennonite fathers, and then equating their conditions with present-day conditions, and thus assuming that there is a just cause for civil disobedience today.

He refers to more than five thousand of the Swiss Brethren who were put to death. Why were they facing this devastating persecution? Page 123, Smith's *Story of the Mennonites*, 1950 edition, revised by Dr. Cornelius Krahn, tells how they refused to attend the state church, have their children baptized, insisted on performing their own marriage ceremonies, and set up their own worship. Difficulties came in Zurich when the city council demanded that their children be baptized. It was a civil magistrate who demanded these things. I cannot see any parallelism between that system, where the church was a part of the civil system, and in the U.S.A., where the state church is nonexistent. It seems to me that in his demands for a radical commitment based on the early examples he refers to, the writer is clearly going to extremes, f not unwarranted conclusions.

I do not recall that Mayor Daley, or his council, in Chicago, ever demanded that Mennonite babies born n Chicago, be baptized in the state church. Do you? Nor do I know of nstances when Mayor Lindsay or his council, of New York, ever inisted that young Jewish couples be married by the pastor of Madison Avenue Presbyterian Church. Can you give me an instance of this? *S. T. Moyer, P.O. Box 361, Pandora, Ohio 5877.* Nov. 2

Creative witness is better

Dear Maynard: Phil Kliewer's essay in *The Mennonite* of October 27 is an effective appeal to nonviolence. However, radical nonviolence as cited by Kliewer and the creative Christian peace witness are not necessarily true equals. I believe the latter is a stronger force than radical nonviolence in that it seeks to do something positive, something redemptive instead of objection to something as prime motivation. Kliewer seems to suggest that we must do something radical in order to be noticed by our government.

I was particularly disturbed with Kliewer's inference to the ineffectiveness of MCC and related programs. In his research he seemed to miss some maybe-not-so-glamorous, but, nonetheless, valid implications resulting from these programs. It is significant that MCC and its programs are creative and are on the forefront around the world alleviating human suffering. These programs are being carried on "in the name of Christ" without the nationalism and political overtones that are inevitably present with government programs. (Realizing that the magnitude, dollarwise, cannot approach that of a government program.)

Effective effort could be cited in several areas:

1. Page 655 of the same issue cites, "a delegation from Yugoslavia made a special effort to seek out . . . MDS, to learn what had motivated Mennonites to participate in the rebuilding . . . after the disastrous earthquake of 1962."
2. General Hershey, in the late nineteen fifties, visited Pax units in Germany to see how they were functioning, so he could more effectively establish the Peace Corps.
3. Many Mennonites serving in missions around the world today are there because they got their first taste of Christian service in 1-W, voluntary service, and MCC programs. In addition to those "away from home," many more are playing an active role in their local congregations and communities because they, too, have found satisfaction in Christian service, Christian service that for some has been an alternative—"Menno's pie" if you please.

In closing, let me suggest that just because our military leaders don't agree with our position doesn't mean our position is not an effective one. Let's not abuse the concessions offered us by our government. Someday they may not offer us any at all. *Homer Andres, 6464 Vista Drive, Ferndale, Wash. 98248.* Nov. 2

Don't encourage rebellion

Dear Editor Shelly: It seems that our Christian friend, Phil Kliewer, in "Did the Cat Get Menno's Dove?" (Oct. 27), is eager to arouse Mennonites into becoming radicals, lawbreakers.

Please, Phil, in your Bible studies, yield your thinking to the Holy Spirit. Certainly, then you will see that the early Christians were not "radicals" or rebels.

Adam rebelled against God. As a nation, Israel rebelled against God, repeatedly. When Christ, their Messiah, came they still rebelled.

Christ gave himself to die for you and for me, sinners. This was in fulfillment of prophecy. His death was part of and the culmination of His earthly mission. He was executed by Romans at the insistence of the Jews. He was not executed for any civil disobedience.

It is not a certainty how Paul, Peter, and Silas died. The New Testament records that Paul was in protective custody in Rome. Tradition says that they suffered death during the mass slaughter of Jews, by the order of Nero. They were not murdered because of civil disobedience, but because they were Jewish nationals.

Stephen was stoned to death by religious fanatics—rebels.

Whatever suffering, war, and chaos there is, it is a result of rebellion; rebellion of people small and great, including sinning Christians, against both God's law and against civil law.

Please don't encourage more rebellion. *O. R. Fretz, 46 E. Grandview Ave., Sellersville, Pa. 18960.* Oct. 29

What shall we give the children?

In the long twilight of the year, the faces of the children grow luminous. Rosy with cold, arabesqued with snowflakes, leaning into the wind or drowsing before the fire, their eyes large, they look and listen as if they glimpsed the peripheries of miracle or heard a soundless music in the air. From the innocent kingdom of implicit belief to that uncomfortable arena where the implacable mind battles the intractable heart, the faces of children at Christmas are lighted with visions of things to come.

WHAT SHALL WE GIVE THE CHILDREN?

It seems certain that they will travel roads we never thought of, navigate strange seas, cross unimagined boundaries, and glimpse horizons beyond our power to visualize. What can we give them to take along?

For the wild shores of beyond, no toy or bauble will do. It must be something more, constructed of stouter fabric discovered among the cluttered aisles and tinseled bargain counters of experience, winnowed from what little we have learned. It must be devised out of responsibility and profound caring—*a homemade present of selfless love.* Everything changes but the landscape of the heart.

WHAT SHALL WE GIVE THE CHILDREN?

Attention, for one day it will be too late.

A sense of value, the inalienable place of the individual in the scheme of things with all that accrues to the individual—self-reliance, courage, conviction, self-respect, and respect for others.

A sense of humor. Laughter leavens life.

The meaning of discipline. If we falter at discipline, life will do it for us.

The will to work. Satisfying work is the lasting joy.

The talent for sharing, for it is not so much what we give as what we share.

The love of justice. Justice is the bulwark against violence and oppression and the repository of human dignity.

The passion for truth, founded on precept and example. Truth is the beginning of every good thing.

The power of faith, engendered in mutual trust. Life without faith is a dismal dead-end street.

The beacon of hope, which lights all darkness.

The knowledge of being loved beyond demand or reciprocity, praise or blame, for those so loved are never lost.

WHAT SHALL WE GIVE THE CHILDREN?

The open sky, the brown earth, the leafy tree, the golden sand, the blue water, the stars in the courses, and the awareness of those. Birdsong, butterflies, clouds, and rainbows. Sunlight, moonlight, firelight.

A large hand reaching down for a small hand, impromptu praise, an unexpected kiss, a straight answer.

The glisten of enthusiasm and a sense of wonder.

Long days to be merry in and nights without fear.

The memory of a good home. —*McCalls, December 1964. Used by permission.*

"Trial and Error" by Robert Cav

Material for this page provided Women's Missionary Association.

MEDITATION

Psalm 95 and voices from Black America

O COME LET us sing to the Lord!
I'll sing, Man, but I'll sing my own song!
Let us make a joyful noise to the rock of our salvation!
Our salvation? Man, you must be kidding!
Our salvation, and yours, may well come by rocks—
by rocks and bricks and fire-bombs.
That's one lesson you have taught us well, whitey.
Let us come into His presence with thanksgiving.
Thanksgiving—where you eat and we sweat;
where you pray and we pay;
where you say, "Come to the table of plenty,"
and then slam the door in our face.
Thanksgiving is not for us, Man.
O come let us worship and bow down:
Let us kneel before the Lord our maker.
Man, you don't know what bow down means
and before you could kneel
you'd have to take your foot off my neck
I'm waiting for that day!
O that today you would harken to His voice
and harden not your hearts.
Man, what voice do you want us to harken to?
your pious voice has no appeal for us
your "patience" voice is putrid with age
your "pull yourself up" voice doesn't penetrate
the walls you've erected against our standing up.
Harden not your heart, you say?
Look, whitey, let me play that back to you—
O that today *you* would harken to His voice
and harden not your heart.
But after all these years of hearing not
the message of your Lord
you don't even recognize Him when He speaks.
Listen whitey, when you understand
that we know more about your Lord than you do
then salvation will be on the way
and then we'll sing together to our Lord
if it's not too late. . . .
nd Jesus, viewing the cities of America, said
O that today you would know the things that make for peace."

Peter J. Ediger

Vent for a walk

VENT FOR A walk with the minister"—these are the words the pa-
:nt from the psychiatric ward wrote on the nurse's desk pad before
: took me on a short tour of the building. He showed me the various
cilities, but when I got home, I wondered what that walk had meant
him. What had he expected during that walk? Had I helped him,
least, a little? It is good to go for walks in the city or countryside
iere we can talk as we walk and care as we share. I will always
member those words "went for a walk with the minister."

Ward W. Shelly

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COVER

"I guess most people don't know about nervous breakdowns and things like that." (See "Assignment.")

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THE MENNONITE

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Some reflections on the Canadian crisis

By Frank H. Epp

The Quebec Liberation Front and the Government of Canada are opposing each other in a bitter battle over the future of Canada, but in this struggle they have at least one thing in common.

Both have resorted to extreme measures to obtain their ends and both claim that they had no other choice.

The FLQ, a militant separatist organization, began its violent acts with bombings nearly a decade ago. More recently, its leaders resorted to kidnapping and assassination. Its theory of violence and terror is that this method is the only way to eventually achieve the liberation of Quebec.

The Government of Canada responded to the two kidnappings (of James Cross on Oct. 25 and Pierre Laporte on Oct. 9) by invoking the War Measures Act. Civil liberties were suspended, the police and troops were called in, and hundreds of alleged FLQ sympathizers were sought out and arrested without warrant.

The Prime Minister, himself, didn't like what he did, but he claimed it was the only way to deal with the threat from the FLQ. A few Parliamentarians weren't so sure, but millions of Canadians believed with the Government that it was the thing to do, the only thing to do.

In the name of national unity at a time of crisis, Parliament, the mass media generally, and the people suspended their questioning and joined in the chorus of support. This was necessary, it was said everywhere, to save our democratic system.

The emerging mentality, however, was surrendering the essence of democracy the moment it concluded that "there is only one thing we can do."

At the heart of the democratic spirit and system lies the assumption that there are a variety of approaches to a problem.

If, therefore, in any given situation we resort to extreme measures and insist that we had no other choice, we have really fallen prey to a totalitarian mentality, at least, to a degree.

And it is the danger of this mentality gaining in the Canadian mind, which should really concern us at the present time. The FLQ will have won the contest if, in our effort to oppose them, we become like them, accept their mentality, and resort to their methods.

My thoughts on the matter lead me to suggest the following:

First, more must be done to remove the causes of legitimate FLQ grievances.

Certain French minorities have experienced much injustice and oppression. This fact must be faced. It must be acknowledged that oppression also is terrorism. The Government's policy of deliberately allowing unemployment to combat inflation is terror for the unemployed.

Secondly, at a time of crisis, such as a kidnapping, more care should be taken to create a climate conducive to a resolution of the conflict.

In going to New York to talk to millionaires, Quebec's Premier Bourassa did exactly the opposite. One of the FLQ's main grievances is the subservience of Canada and Quebec to the terror of Wall Street.

Thirdly, more could have been done to secure release of the kidnap victims.

It is difficult to envision a successful formula, but might not a reward in the order of $250,000 have produced some clues? And cannot a case be made for an exchange, according to the counsel of the Claude Ryan group?

The principles of law and order, it will be said, cannot be negotiated, but the governments *were* negotiating a partial exchange. They were only not ready to pay the full price. But the price of the War Measures Act, also a vicious compromise, may be much higher.

Fourthly, when harsh measures become necessary, the recent experience suggests that even then there are alternatives.

If existing laws are inadequate, new statutes can be introduced and passed in a single day or night, before a resort to the ultimate legal weapon.

To keep on saying, "It was the only way," and "We had no other choice," is to surrender the mandate of democracy, not to speak of an even higher mandate called Christianity.

THE MENNONITE

85:43 NOVEMBER 24, 1970

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For the blessings of the field,
For the stores the gardens yield,
For the joy which harvests bring,
Grateful praises now we sing.

Levi Keidel

Me — Ungrateful?

I ATE MY usual breakfast of oatmeal and dried milk; brushed my teeth, using a glass of boiled water; picked up my freshly-packed, battered suitcase; and with two Congolese co-workers, piled into the loaded literature van.

"Have you heard of any more fighting?" I asked, as I threaded the heavy van onto a rough dirt road leading southeast out of the city.

"They say many villages have been burned to the ground," replied Barnabas. "But the soldiers are in control, and the rebels have fled to the forest."

"People no longer give rebels support like they once did," added Boniface. "Ever since Independence came four years ago, we have suffered. People are tired of war."

We never took the van into an area where we knew there was trouble. Civil war had just raged across an area seventy-five miles southeast of us. In its aftermath, people were beginning to emerge from hiding in the forest.

A pastor was among them. He had written us a letter: "Please come with the book rack to our village of Tshintshianku. Bibles and hymnbooks have been destroyed in the fighting. People are weeping for new ones."

The truck slowly ground its way through a sand pit. Then tires edged their way over huge, round stones protruding above the roadbed. The steering wheel tried to wrench itself from my grasp. The truck body twisted and groaned in complaint.

Tshintshianku was such a pleasant village, I recalled. Huts for its one thousand people lined the approaches to an important road intersection and nestled on adjacent slopes. Tall, stately palm trees, their trunks frocked with light green fernery, lined the roads with a natural disorderliness that was beautiful.

The palms framed scenes of domestic tranquillity. Clean paths lined with blooming canna or zinnia led to the huts. Hut walls were of red earth, their doors of rough-sawn lumber thatch. These were cherished homes around which the activities of families centered.

There was a mother pounding manioc flour under a banana tree in the backyard. A baby was tied to her back, reverse-papoose fashion, asleep with the rocking of her body as she rhythmically bent at her waist to drive pestle into mortar again and again. A hen and chicks scurried at her feet, pecking at particles which fell to the ground. Two larger children sat playing on a reed mat which lay on the bare ground nearby. A tethered goat contentedly munched lush grass in the front yard.

My mental picture was soon to be shattered. About sundown that evening, we entered the village and approached the intersection. I w numbed by the sight. The palms r mained, mute witnesses to the deva tation.

Not a home was left standing. E ery hut had been reduced to a he of broken earth. From the rubb sticks which had been part of the w structure jutted upward, their en burnt to ugly black, twisted poin The landscape was deserted of an thing living. The scene overwhelm me with a sense of utter desolatic

"Do you think we'll find any pe ple?" I asked.

"Let's go to the house of the past who wrote us the letter," Barnab replied.

We drove through the road int section to the opposite edge of tow There was the road which arched to the left and circled in front of t church. There was the church; it w built of cement block with a cor gated room; it was intact.

But the parsonage-hut to the l of it had been reduced to a heap rubble like all the others. To the rig of the church was an old hut, wa near its corner entryway crumbli from either age or warfare; its t tered thatch roof, black with a tipped toward the entryway like a lopsided hat ready to fall.

"Where could the pastor be?" I asked, as I stopped the truck in fr t of the church.

Then in the gray of gathering du I saw him, stooped low to clear e edge of the tipped-over roof, eme ing from the broken entryway. Th followed his wife. He straightened his full height, smiled broadly, wa d a welcome, and called, "Hello, prea er!"

They insisted we stay for the nig They found chunks of log for us o sit on until they could borrow cha She hunted something for us to and found three white sweet po toes. She put them into what peared to be her only cooking ut sil—a shallow white enamel dish. covered them with water and set th to cook on an open fire nearby.

The flat-bottomed basket she u to carry things on her head

Why is it that people who have so little find it so easy to be grateful, and we who have so much find it so easy to complain?

Barnagas Kapenga and his wife by the ruins of their home: "Not a word of complaint fell from their lips. Rather, they praised God that their bodies were unharmed, they had each other, and they could start building again."

rned upside down on the ground
our feet; its upturned bottom was
be our table. She drained the water
the sweet potatoes and set them
fore us. We said grace and ate our
pper.

It was eleven o'clock when we re-
ed that night. The pastor and his
fe recounted to us in detail the hor-
le events of past weeks. They had
d to the forest carrying what they
uld in their hands. They'd lost vir-
lly everything. Their spirit over-
elmed me. Through the course of
entire evening, not a word of com-
int fell from their lips. Rather, they
ised God that their bodies were
armed, they had each other, and
y could start building again.

nd this was the third time they'd passed through such an experience in the last four years.

Some months later, my car was speeding down a highway in the midwestern United States. I had just returned from Congo, and was still adjusting to such accouterments of an affluent society as instant balanced-diet breakfasts, toothpaste with sex appeal, and soft-cushioned machines rocketing along ribbons of smooth concrete. I was also perusing the beauty of lush, green fields of corn which lined the highway—fields which I knew had unfailingly produced a generous harvest for more than thirty consecutive years. A farmer was working a hay field. "Aren't those big cab tractors nice," I mused. "And look at his shiny pickup along the road."

I pulled into a filling station for gas. A farmer had also stopped.

"Crops look great," I said, gesturing to a nearby freshly-tasseled cornfield.

"We're hurting bad for rain," he replied. "Haven't had any for two weeks, now. If we don't get some, soon, the crop's going to be short this year."

Instantly, on the screen of my mind, flashed the picture of an impoverished pastor and his wife seated at a night bonfire telling their story. It raised a question which has been nagging me ever since.

Why is it that people who have so little find it so easy to be grateful, and we who have so much find it so easy to complain?

Paraguayan doctor to join leprosy team

THE MEDICAL MINISTRY at Kilometer 81, Paraguay, will be strengthened and expanded when Dr. Franz Durksen returns next year to his land of birth to employ his skills in combating one of Paraguay's most serious health problems—the disease of leprosy and the rehabilitation of its victims.

Durksen, son of veteran MCC worker Martin Durksen who emigrated from Germany by way of Russia, was born in Paraguay and received his medical education at La Plata, Argentina. After a one-year residency with an excellent record at the British Hospital in Buenos Aires, he had a training period with an outstanding surgeon.

Then, before going on to Winnipeg, for an additional surgical residency, he and his wife Anni spent several months at Kilometer 81, the integrated health center for leprosy and general medical treatment where he will be working.

In September, he began a year of training financed by the American Leprosy Missions, Inc., (ALM) at the All-Africa Leprosy and Rehabilitation Training Center (ALERT) in Addis Ababa, Ethiopia.

When the Durksen family arrives in Paraguay late in 1971, it is planned that he will concentrate on constructive surgery, broadening the medical service now performed by Dr. John Schmidt who has carried the medical program to its present state of development.

As the only Paraguayan trained in this field, he will be based at Kilometer 81 Mennonite Health Center, about fifty miles from Asuncion. He will also give his time to government clinic work, to the Patronato, a voluntary leprosy agency, and will teach some courses at the Paraguay National Medical School in Asuncion.

Plans to send Durksen to Kilometer 81 were completed by the *Gemeindekomitee* of the Paraguay Mennonite churches which met with Dr. O. W. Hasselblad, president of ALM, and representatives of MCC for consultations in July. The main purpose of the meeting was to lay plans for the future program at Kilometer 81.

Hasselblad emphasized the importance of performing leprosy work within the context of an integrated medical program. "The whole emphasis," he said, "is placed on preventing the social, economic, and vocational dislocation and crippling of the patient by not permitting his treatment to separate him from family and community. Every effort is made to avoid the development of a leper colony. Such colonies have often caused as much crippling through long-term institutionalization as the disease itself."

The work at Kilometer 81 was begun in 1953 under the sponsorship of MCC, and guided by the pioneering leadership of John and Clara Schmidt. Schmidt introduced the ambulatory method of searching out patients and providing them with medical care. Later, the World Health Organization and the Paraguayan Ministry of Health recognized this method of leprosy treatment and adopted it themselves.

In 1967, a new clinic and physiotherapy building was dedicated and put to use at Kilometer 81. A milestone in the development of the center was reached in 1968 when the *Gemeindekomitee* composed of local Paraguayan Mennonites accepted responsibility for the work. The chairman of the *Gemeindekomitee* is Pastor Martin August; the secretary, Pastor Martin Friesen.

The spirit of cooperation among the local organization, the government of Paraguay, and the ALM has permitted the work of Kilometer 81 to become a good example of a successful program of leprosy treatment.

The main emphasis at Kilometer 81 will continue to be on the domiciliary or home treatment of leprosy

At Kilometer 81, patients wait for the doctor.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Canada; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 6 14.

patients. They are helped physically, spiritually, and socially where they are. The severing of any link with their home and community is to be avoided at all cost.

Patients needing hospital care be- ause of complications are treated in he general hospital at Kilometer 81 ike all other patients. They are not solated or discriminated against be- ause of leprosy.

The real importance of both pre- ention and treatment of deformity ies in the ability to strengthen pro- rams of leprosy control. Rehabilita- ion is not an end in itself. The work t Kilometer 81 does not intend to ecome ingrown, but to reach out- ard and demonstrate to those who ave leprosy that treatment and re- abilitation do work.

A leprosy patient suffers from lep- sy that often is only a simple skin isease. But he may also have ma- ria, tuberculosis, or intestinal para- tes. Kilometer 81 shows concern for e whole being of the patient, look- g at each person in relation to his mily and community. There is no lue in saving a man from leprosy his drinking water is so impure that s health and that of his children destroyed by typhoid. Kilometer 81 erates comprehensive health plan- ng as part of the total Christian inistry of healing. *Don Ziegler, CC News Service.*

NEWS

Orthodox priest from Crete Visits Mennonite churches

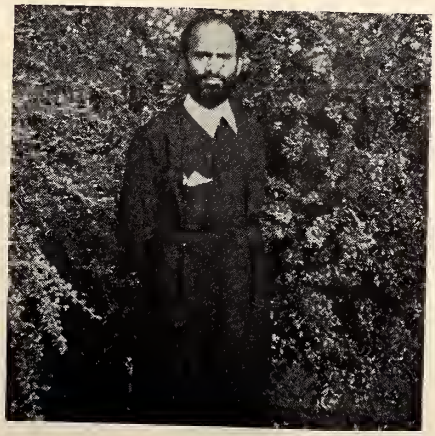
Irineos, a priest of the Greek Orthodox Church of Crete came, to visit Mennonites of North America.

He is a church visitor-in-residence at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, until November 24.

Following his stay at the Seminary, he will visit Mennonite communities in Newton, Kansas; Winnipeg; Orrville, Ohio; and eastern Pensylvania, until his return to Crete on December 15.

He is an active churchman in the Orthodox Church of Crete. For ten years, he has been associated with the Mennonite Central Committee program in Crete. He is very active in youth work and with many of the village adults of the Kissamos-Selinon diocese of Crete. He is also assistant to Bishop Irineos of the same diocese.

Father Irineos was trained in the Theological School of Crete. He completed four years of studies in Greek Orthodox Theology at Istanbul, Turkey, and has studied for a year in London. His visit to North America was the first of its kind where exchange can take place between the Greek Orthodox and Mennonite churches. He is sponsored by MCC and the Associated Mennonite Biblical Seminaries.


Father Irineos

Presbyterians join with us Part of Mennonite district

In a historic, controversial move, the Western District Conference voted to admit the Trinity United Presbyterian Church of Oklahoma City, into membership in the conference. The tally was 345 to 98 in the afternoon session on October 24.

The Trinity Church, whose membership is 80 percent black and 20 percent white, has been closely associated with the voluntary service unit in Oklahoma City. This association produced a desire for a more visible relationship and led the two groups to ask their respective conferences for acceptance of the idea of merging into one congregation.

At the afternoon session in the Tabor College auditorium, there were several questions concerning the issue. Tom Boyd, a professor at Oklahoma University gave a stirring speech on the doctrinal implications of such a merger between two denominations. "Neither of these traditions has classically been biblicist in the sense that it put the Bible prior to Christ," he said on the issue of religious authority. "Simons puts it that way that the Bible points us to the Christ and it is that dialectic that seems to me to be primary in our understanding of religious authority. We share that."

He acknowledged that the two denominations differ in their historic positions on the relationship between the church and the state and cited the position of the Presbyterian theologian John Calvin. "Long has it been in your tradition that the church and the state should be separate. One of the things (Calvin) didn't understand was that you can't have a theocracy on this earth."

Boyd said that one of the strongest points of unity between the Presbyterian and Mennonite churches is the understanding of the human conscience. "Where Calvin in the Westminster Confession says that the Lord and the Lord only is God of conscience and no one can dictate to you what you must believe and do, we are directly in line with what Simons and colleagues were telling us about the ultimate right of the individual to stand on conviction and faith."

Boyd spoke about the Mennonite position of conscientious objection to war and said that only recently has the Presbyterian Church allowed selective objection.

"It seems to me that our message has to be peace," he said. "It is a message that we can bring to bear by the concrete fellowship of people who are concerned with the reconciliation of this world to God's grace and that we can be reconcilers by being agents of it in the world."

Other questions came from the floor. Some members questioned the character of the situation involving the service unit and the Trinity Church, but no offenses were publicly stated. Alvin Ratzlaff of the Saron Church, Orienta, Oklahoma, said concerning the work in Oklahoma City that "the standard is so low I'm ashamed, in a mixed audience, to bring some of the things to light."

The actions of the Oklahoma City people were defended by other members. Don Schierling, a member of the Trinity-Mennonite fellowship, said, "Where at times we reached out for assistance from our own brethren, we did not receive it. But where we reached out to our brethren locally, we received it."

James DeFriend, pastor of the Trinity Church and Elbert Koontz, Western District minister, praised the members of the service unit. "I have come to the conclusion that their commitment to Jesus Christ and to the church of Jesus Christ is far greater than my own," said Koontz.

The Western District will gain in facilities, membership, and money as a result of the merger. The Mennonites add around ten people and an old house, used as a church center, to the Trinity Church, which has over two hundred members and owns a large church center with an educational wing. One half of the new total membership will be added to the Western District. The name of the new congregation is the Trinity United Mennonite Presbyterian Church. *Jack Goering, G.C. News Service.*

Special session on Bethel Called for Nov. 27, 28

A special Western District conference concerning Bethel College will be held on the college's campus in North Newton, Kansas, on November 27 and 28. The conference was called for at the recent Annual Western District Conference held in Hillsboro, Kansas, when a report from the college revealed that a serious situation exists regarding the school's financial status and future program.

The meetings will begin at 2:00 P.M. on November 27, with registration at 1:00 P.M. Campus tours are planned and a report from the college's Goals Study Committee is expected. In a summary of its report, the committee finds considerable support for the following affirmations of Bethel's future: a liberal arts emphasis, its church relatedness, its function as an expression of the church in mission, its community relatedness, and the necessity for ongoing institutional flexibility. The November issue of the Bethel College *Bulletin* gives further information about the issues of the conference.

Although delegates from each congregation will be sent, Western District officers encourage all interested persons, young and old, to attend and participate.

To work on house renewal Volunteers sent to Akron Ohio not Pennsylvania

The inner city of Akron, Ohio, is t site of a new project for the Me nonite Central Committee's volunta service office.

The unit will be associated with t Akron Rehabilitators of Commun Houses, Inc. (ARCH), a nonprofit ganization begun by Samuel M. Cha bers to meet housing needs in disa vantaged areas.

Since 1968, Chambers, a black co tractor, and other volunteers ha worked at this project, on a weeke basis, only. Students from Akron U versity and other interested perso helped in the initial program. Real ing the tremendous need and val of such a program, Chambers soug and received support from the co munity to expand the project to a fu time operation.

Main purpose for ARCH is to velop a program which will help m and overcome the housing shorta in Akron. Its method is to buy a rebuild existing houses of basica sound structure and then resell th to the poor people at a price wh is much lower than another ho with equivalent facilities.

It charges only for the materi needed to rebuild the houses plus initial cost of buying the home. poor family can thus buy for less th $10,000 a house that would norma sell for $20,000. It makes no pr on the houses it sells.

David Brunner, pastor of the Su mit Christian Fellowship, Barbert Ohio, and a board member of AR was instrumental in inviting MCC begin a unit in Akron.

Presently in orientation at M headquarters are Paul Hartman, Eli Ohio, and Leon Good, Marie Pennsylvania, who will be the f volunteers to serve in Akron. Ha man, who has served on several M construction crews, will serve as construction supervisor for AR Good will be working in the AR office assisting people with the pap work involved in obtaining FHA lo to buy houses from ARCH.

Selective Service option Way out of the draft pool

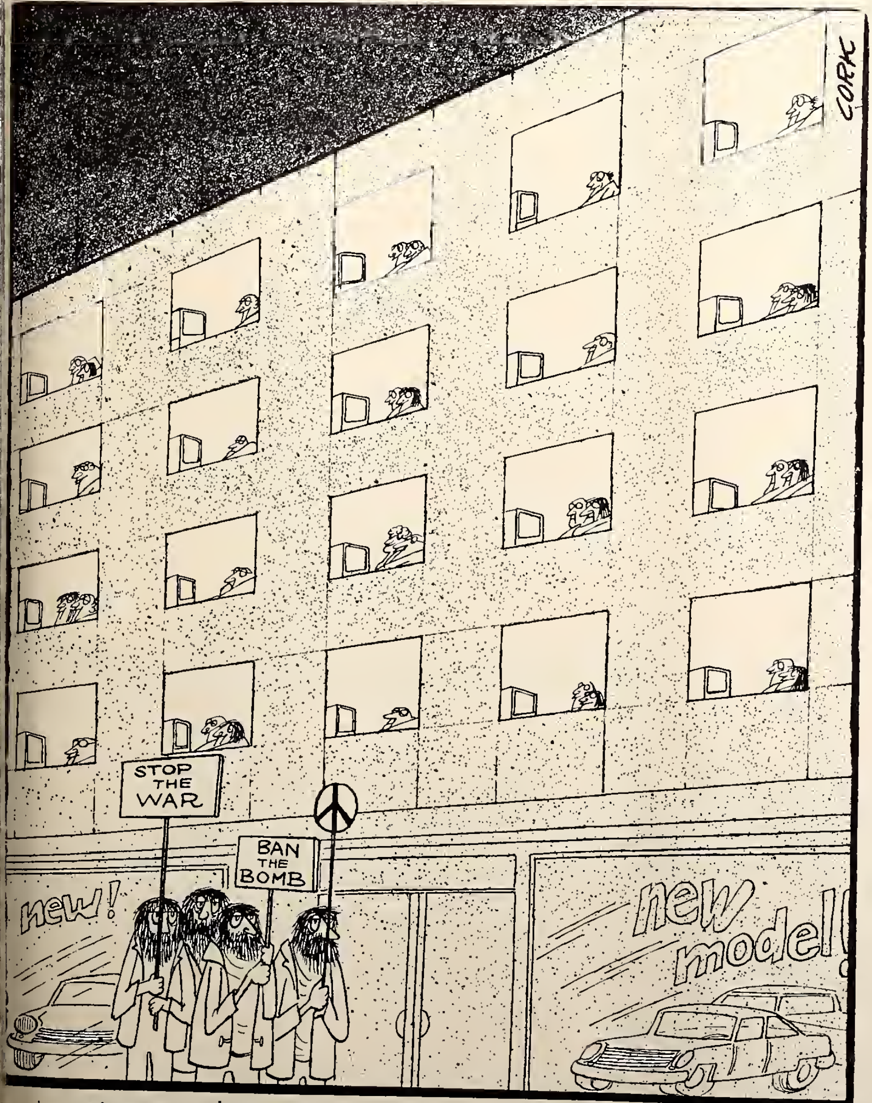
The Selective Service System in Washington, D.C., has sent a memo (#117) to all local draft boards instructing that a man born between 1943 and 1950 may apply for reclassification if his lottery number is higher than 195 and he has one of the following deferments: I-S, II-A, II-C, II-S, or III-A. A man in this category may request in writing before December 31, 1970, that his board reclassify him to either I-A, I-A-O, or I-O status and he will then be placed into the second priority group (numbers 196 to 366) for the remainder of 1970.

If his number is not reached before January 1, 1971, he will be removed from the pool and will not be placed back into the pool later, except in the case of a national emergency. For some local boards, the ceiling number is lower than 195; and a man under these boards and having a number higher than that board's ceiling number may also apply for reclassification.

A man who wishes to make this request is urged to do so as soon as possible, and he is assured that if his request is received before December 31 and is not acted upon until after the first of the year, his status for 1971 will be as a member of the second priority group, the same that it would have been if his request had been acted upon in 1970.

However, if a man makes his request *after* January 1, he will be placed into the first priority group for all of 1971.

If a person with a number lower than 196 is in the pool before January 1, and his number has been reached by his local board, but he has not been inducted before January 1, he will be subject to induction through three months until March 31, 1971. *G.C. News Service.*



THE SILENT MAJORITY

Words and deeds

A Roman Catholic registered nurse from Germany has been recruited by Lutheran World Relief to serve on the staff of Vietnam Christian Service, ecumenical relief agency, for a three-year term. Miss Ursula Horn of Munich at 26, volunteered for her second assignment in Vietnam. She spent ten months in the war-torn country as a nurse in a children's hospital under a program of the Knights of Malta (known as Maltese Aid Service) from December of 1968 to September of 1969.

The Okinawan Christian Council has strongly objected to the United States' storage of poison gas on Okinawa. In a letter addressed to the National Council of Churches, the Council appealed for help in seeing that the gas be removed and destroyed. The Council expressed "shock" at the United States Senate's "recent unwillingness to approve removal of the poison gas from Okinawa." The Council asked United States' Christians "to do everything in your power, appealing to all Christians in the United States, to secure the removal and destruction of the gas."

Scream bloody murder to stop the drunk driving

The National Safety Council's current advertising campaign on radio, television, and in the print media urges the American public to "scream bloody murder" and write to the Council to find out what can be done to get drunk drivers off the road.

Those who do write are sent the booklet, *Getting the Alcohol Story to the People*. The booklet explains what is involved in the drinking problem and tells how concerned citizens can work at the local level to encourage strong laws against drinking drivers and to improve law enforcement and adjudication efforts aimed at ridding the nation's highways of this menace.

The Council has received thousands of requests for the booklet. However, sending out a booklet telling what citizens can do is sometimes not enough. Some people writing the Council have told of tragic experiences involving drinking drivers where little or no penalty was given to the offender.

"I've been screaming bloody murder to countless high-ranking officials here for two years, in vain," writes a woman from one of the southern states. She told how a drunk driver struck and killed her twenty-year-old brother in 1968. The driver was tried and found guilty of negligent injury charges and sentenced to serve six months in jail. However, the governor of the state granted a reprieve because "irreparable injury" might be done to the driver and his family if he were compelled to begin serving his sentence.

A housewife from California told how a motorist ran off the street and killed her grandfather while he was trimming trees in his front lawn. "The driver did not stop but was apprehended later," the woman wrote. "He was drunk at the time and had a past history of mental disorder." The state could never gather enough information to reject his application for a driver's license, she explained.

A Georgia woman told how a drunk driver killed her husband and son last January. "He was sentenced to a two-year prison term, a year for each life he took. But under Georgia law, he was eligible for parole this September. My three surviving children and I know what a drunk driver did to us."

A Connecticut woman wrote to say: "A drunk who hasn't been punished at all killed our only son last October. You say, 'scream bloody murder,' but what good will it do when drunks aren't punished? Please let me know what I can do, because this man is still probably out and driving while under the influence of alcohol."

"These and several dozen letters tell of personal tragedies caused b drunk drivers," said John D. Lawlo executive vice-president of the N tional Safety Council. "We have to how alcohol has been proven to be factor in at least half of all traff fatalities, but this figure, alone, do not have much of an impact.

"However," he continued, "we sha never forget the heartbreaking stori we have received from the survivir friends and relatives of persons kille by drunk drivers.

"We have seen, from these letter that laws are not enough. There mu be vigorous enforcement and swi and effective adjudication. Otherwis our system of justice will be consi ered little more than a cruel joke Lawlor concluded.

Getting the Alcohol Story to t People says: "One voice will not strong enough to make a meaningf impact. Many voices joined togeth can get action. Work through civi educational, youth, church, busine and labor groups to gain support f a united effort to curb the drinki driver in your community."

Individual copies of the booklet bulk quantities can be obtained fr of charge by writing the Nation Safety Council, Department A, 4 North Michigan Avenue, Chicag Illinois 60611.

CRISIS: *Protein*

Pilot projects are needed in the Congo to develop understanding of chicken raising techniques to increase dietary protein.

The Poverty Fund

will help meet this crisis!

GOD KEEPS HIS PROMISE

A Bible Story Book for Kindergarten Children

Cornelia Lehn   Illustrated by Beatrice Darwin

"Adam worked in his beautiful garden home. He sowed seeds. He picked flowers. He trimmed trees."

"'Miriam and Aaron,' Mother said, 'we do not want anyone to know that we have a baby. It is a big secret! You will not tell anyone, will you?'"

"(David) heard the birds s-singing in the trees. He heard the wind wh-whispering in the grass. He heard the water r-r-running over the stones."

"(The wise men) took gold. It sparkled like bits of sunshine.... frankincense. It smelled like flowers....myrrh...like spices."

"Often Timothy climbed on Grandmother's lap and said, 'Grandma, tell me a story.'"

God Keeps His Promise

Just as Timothy long ago, so in the seventies will children tug at skirts and climb into laps calling, "Tell me a story!" when introduced to the Bible story book, *God Keeps His Promise,* written by Cornelia Lehn.

Writing specifically for the four- and five-year-old child, Miss Lehn traces with sensitive understanding God's redemptive love through the ages. Starting with Genesis and moving through Revelation, themes of joy, trust, patience, and promise are convincingly emphasized.

Great care has been taken to keep biblical facts unaltered, but the author's youthful imagination, coupled with realism for today, allows Joseph to be called "Tattletale! Tattletale!" by his envious brothers, and to "wish he could go out in the sunshine...feel the wind on his face...talk with his friends again" while sitting sadly in jail.

Focus is often on the child characters in the stories, seeking to interpret well-known Bible history through their eyes -- "After God had saved His people from Pharaoh, they kept on walking to a new country. The boys and girls were tired....'I am hungry Mother,' said one little girl. 'I am hungry, too,' said a little boy. 'We are all hungry,' said the other boys and girls."

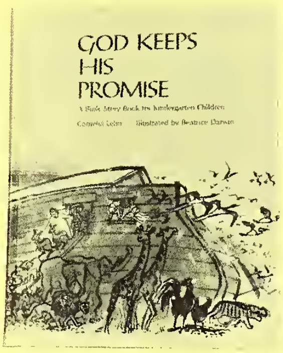
Questions with which any small child will readily identify are frequent; rhythmic repetition is plentiful; and opportunities are often given to the child to experience the stories through the senses. "Samuel liked to touch the soft curtains. He like to look at the little flame in the lamp. He liked to smell the sweet perfume."

The growing child shows a readiness and love for exploring new things and discovering answers to his questions. The Bible story book gives direction in his early quest for God.

Beatrice Darwin illustrates the seventy stories in the 192-page book, using seventy colored pictures and ten black and white. A sturdy cover of durable white Kivar and the large 8-by-10½-inch size make *God Keeps His Promise* a lasting addition to a child's growing library.

In the preface, Paul Lederach quotes Menno Simons (1541):

"Therefore, let everyone take heed, if he truly loves his children, that he acquaint them rightly with the Word of the Lord...that he direct them in the way of truth...that they may from youth learn to know...fear, love, honor, thank, and serve Him." *God Keeps His Promise* helps to do just that!


GOD KEEPS
HIS
PROMISE
A Bible Story Book for Kindergarten Children
Cornelia Lehn
Illustrated by Beatrice Darwin

Send orders to:
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BOOKSTORES

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Berne, Indiana 46711

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Newton, Kansas 67114

Box 430
Rosthern, Saskatchewan

Please send ________copy(ies) at $6.95/copy of *God Keeps His Promise* by Cornelia Lehn to:

Name________________________________

Address______________________________

City_________________________________

State________________________________

Zip_______________

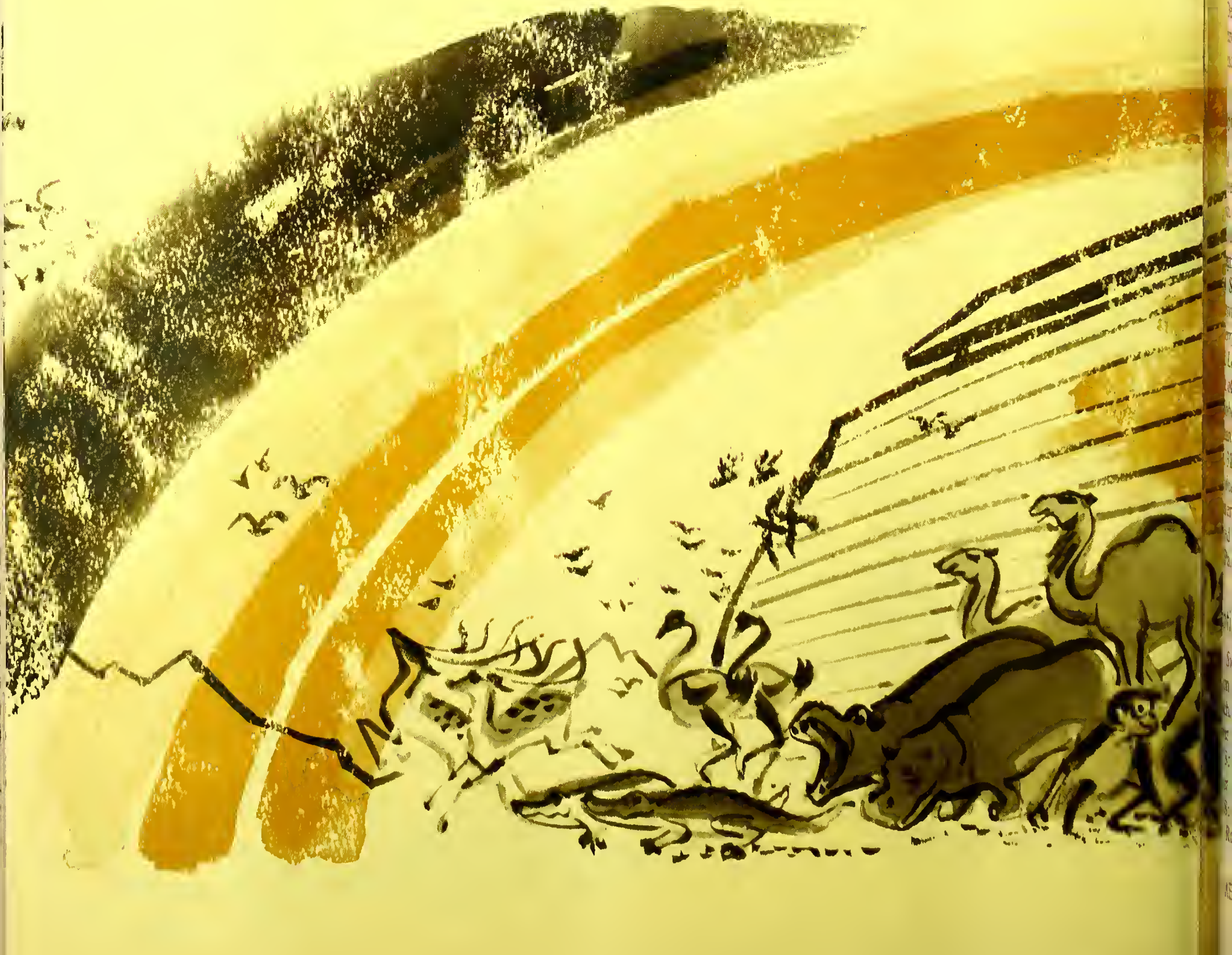
"As I wrote, my goal was to preserve the main point and intent of the story as told in the Bible," states Cornelia Lehn, author of the new Bible story book for kindergarten children, *God Keeps His Promise*. "At the same time I wanted the stories to move and capture the imagination of the young child."

As one reads through *God Keeps His Promise,* it is evident that the author has realized her goal.

In order to test the response of children to the stories, they were read in homes, in Sunday schools, and in a public school kindergarten. This prepublication reading brought enthusiastic response.

Teaching various age groups in Sunday school has given Miss Lehn experience in communicating with children. She formerly served as editor of two Mennonite children's papers, the *Junior Messenger* and the German language paper, *Der Kinderbote*.

Miss Lehn has studied at Mennonite Biblical Seminary in Elkhart, Indiana, and holds a master's degree in journalism from the University of Iowa. Having edited the kindergarten curriculum, *Bible Lessons for Kindergarten Children,* she is presently serving as director of children's work with the Commission on Education of the General Conference Mennonite Church, Newton, Kansas.



RECORD

Calendar

Feb. 10-12, 1971—Newton, Kan., Council of Commissions.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Eastern

Nov. 27-29 — Spruce Lake, Canadensis, Pa., pre-draft boot camp.

Northern

Nov. 22-26—Henderson, Neb., Bethesda Church, Thanksgiving festival, the Lubin Jantzens, Gladys Siebert, speakers.

Western

Nov. 25 — Ransom, Kan., First hurch, Arnold, Ransom, Brownell Kan.) churches, A. B. Dzienmian, peaker.

Nov. 29-Dec. 6 — Newton, Kan., irst Church, missionary conference.

Dec. 6 — McPherson, Kan., First hurch, harvest home mission festival, ernard Thiessen, speaker.

Marriages

aul Dudgeon and *Barbara Wingate,* benezer Church, both of Bluffton, hio, on Nov. 7.

Douglas Krehbiel, Bethany Church, ingman, Kan., and *Vicki Pfannens- el,* Saint Cecelia Catholic Church, aysville, Kan.

Jerry Krehbiel, Bethany Church, nd *Leann Lautis,* Christian Church, oth of Kingman, Kan.

Robert Rains and *Violet Gross,* ethany Church, Freeman, S.D., on ct. 31.

Rodney Yeakel, East Swamp Church, uakertown, Pa., and *Mildred Diehl,* nited Church of Christ, Center Val- y, Pa., on Oct. 24.

aptisms

st Swamp Church, Quakertown, ., on Oct. 25: Mr. and Mrs. James eisch, Mrs. Kathy Kane.

First Church, Bluffton, Ohio, on v. 8: Ute Goering.

First Church, Phoenix, Ariz., on v. 8: Elaine Klassen, Ronald Flicker, Randy Diller.

Deaths

Pearl Marie Augspurger, Meadows (Ill.) Church, was born Apr. 5, 1911, and died in an automobile accident, Nov. 8.

Florence Harr, eighty-six, East Swamp Church, Quakertown, Pa., died in Oceanside, Calif., on Oct. 2.

Abram Krahn, Clearbrook (B.C.) Church, was born in Russia July 17, 1903, and died Oct. 24.

Mary Krehbiel, Zion Church, Donnellson, Iowa, was born Sept. 17, 1897, and died Nov. 2.

Laura Mohr, First Church, Normal, Ill., was born Sept. 3, 1896, and died Oct. 24.

Stewart. Twin sons of Mr. and Mrs. Richard Stewart, First Church, Bluffton, Ohio: *David Albert,* Nov. 3; *Douglas Alan,* Nov. 5.

Heinrich B. Unruh, First Church, Halstead, Kan., was born Apr. 18, 1897, in Marion County, Kan., and died Nov. 9.

Ministers

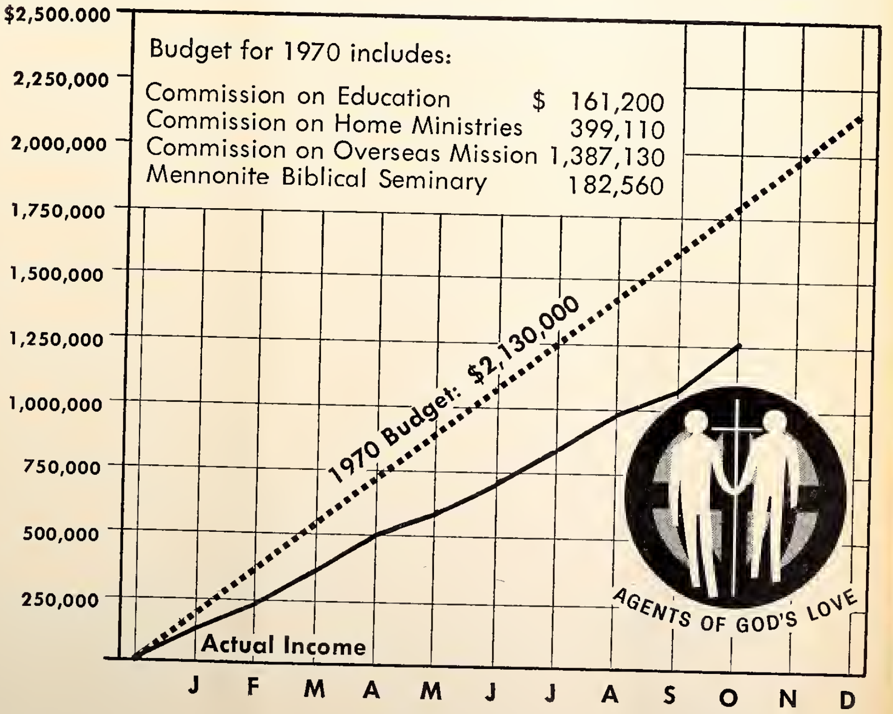
John Esau has resigned from the pastorate of Faith Church, Minneapolis, effective next August. His future plans are indefinite. Currently, he is enrolled part time at the United Theological Seminary, Minneapolis-St. Paul, working on his master of theology degree.

College football

Bethel 20—Sterling 7

Conference budget

October



Budget for 1970 includes:

Commission on Education	$ 161,200
Commission on Home Ministries	399,110
Commission on Overseas Mission	1,387,130
Mennonite Biblical Seminary	182,560

Receipts in support of General Conference programs for October were almost identical to those received during October in 1969. Last year in October, a total of $175,326 was received while, this year, the figure is $174,422.

For the year thus far we are running 3 percent or about $65,000 behind last year. Overseas Mission has received 62.2 percent of budget; Home Ministries, 50.7 percent; Education, 50.7 percent; the seminary, 60.6 percent. *Wm. L. Friesen, treasurer.*

Voluntary Service is an opportunity for people of all ages to respond to God's call to service

MOST PEOPLE THINK of voluntary service as being something the young people do.

A lot of young people are in voluntary service. But it is also true that a lot of people who aren't so young physically are young in spirit and fit in well.

Why do people risk involvement in a strange location? As Mennonites, we have always had a strong sense of God's leading. Our parents, grandparents, or great-grandparents chose migration, in order to be faithful to the call that they felt they were receiving from God.

It is the same, today. The people whose pictures and stories are on these two pages chose to set out in a new direction.

Let's become aware of the possibility of following God into parts of the world that may not be as physically far away as the lands that our elders came from, but to lands that may be emotionally much further. Traveling from a farm in Russia or Switzerland or Germany to a farm in United States or Canada was a difficult thing to do. Traveling from a small Mennonite community to a large un-Mennonite city may be even more difficult.

Think about new directions in your life and seriously consider a period of time in voluntary service as one of the opportunities that is available. *George Lehman, voluntary service director.*

HARVEY AND MARTHA FRIESEN: *"More than we we giving."*

Harvey and Martha Friesen, Henderson, Nebrask just finished a two-year voluntary service assignment Philadelphia, where they served as houseparents and u leaders. Prior to joining this unit, they worked in Li- coln, Nebraska, as houseparents in a school for the de

They say, "Our two years as houseparents in Phi delphia have been a rich experience. Our main assig ment was to provide a home atmosphere for the rest the unit, keeping house, cooking meals, and other n essary tasks which go into making a home. Out of t beginning, however, grew a life of church-extended tivities that had no bounds. We continually found m to do as we became part of the community of peo around us. Both of us feel that the whole time service gave us more than we were giving."

LOCATIONS

Though not every voluntary service unit has openings, currently, each of our sixteen locations will eventually have openings.

Arvada, Colorado
Elkhart, Indiana
Fort Wayne, Indiana
Gulfport, Mississippi
Hamilton, Ontario
Houston, Texas
Kansas City, Kansas
Liberal, Kansas
Markham, Illinois
Minneapolis, Minnesota
Oklahoma City, Okla.
Oraibi, Arizona
Philadelphia, Pa.
Rosthern, Saskatchewan
Upland, California
Wichita, Kansas

ANNIE HIEBERT: *"Rewa ing beyond compare."*

Mrs. Annie Hiebert, fr Newton, Kansas, has alrea spent two years of volunt service in our mission p gram in Gulfport, Mississ pi. She is staying on fo third year, to work with ol people in the community, t ing to help them with problems that they face. She decided to stay in voluntary service after already serving two years "because it has been a terrific challenge to me and rewarding beyond compare. The Lord has blessed me in so many ways. It is truly a great feeling to be needed and loved, and this I have felt over and over again. But I also need them (the people in Gulfport) to help fill the emptiness in my life. Their kind deeds and thoughtfulness of me overshadows the loneliness that can be so overwhelming, at times."

C. N. AND LAURA FRIESEN: *"Opened many new avenues of involvement."*

Corney and Laura Friesen came from Altona, Manitoba, to Minneapolis to spend a period of two years in voluntary service. They took their two youngest children with them. Leaving the real estate business was some- hing that Corney thought about, for a while. His service is a placement counselor in the Minneapolis Workhouse Prison was much needed.

They comment on this change in location, saying: "Our ives have been enriched by changing our vocation from ctive business to voluntary service. Our past business xperience, even though unrelated to our assignment, ad prepared us to take part in sharing our new voca- ion. Two years in voluntary service have opened many ew avenues of involvements to us and we hope and lan to continue serving human needs as our reasonable ervice."

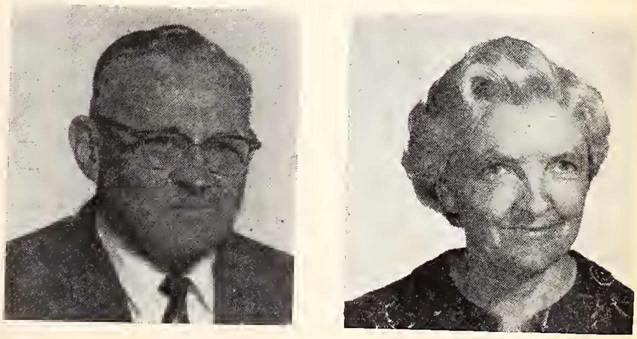
DDITIONAL PERSONS

his fall, Jacob and Erma Koehn, who are members of e Tabor Church, near Goessel, Kansas, joined volun- ry service in Markham, Illinois. They will be working the Markham Day Nursery.

Mrs. Kathryn Hildebrandt, from Calgary, will be ining voluntary service in Hamilton, Ontario. She is member of the Bergthal Church in Didsbury, Alberta. e will serve as a hostess and will also relate to older embers of the community in Hamilton.

ROSEMARIE NICKEL: *"God's call at this late date."*

Mrs. Rosemarie Nickel taught in the Hopi Mission School last year. Currently recovering from an operation, she hopes to begin teaching soon. She tells why she chose voluntary service. "After twenty-six years of teaching grades one and two in Wymark, Saskatchewan, I was eligible for a teacher's pension. Since the Lord has given me good health, and mission has always meant so much to me (and my late husband), that I felt this was perhaps a field in which I could still qualify to witness for my Savior. The past two years spent in the Hopi Mission School at Oraibi, Arizona, have been a tremendous challenge. Working with the children in grades one and two has been a real joy, and I praise God for this opportunity. I feel it has been God's call for me, at this late date, and if it be His will, I plan to return to the task this coming term."



ARTHUR AND VIOLA FRIESEN: *"Word and work go hand in hand."*

Art and Viola Friesen have just reached retirement after teaching school for a number of years in California. Prior to that, they served as missionaries in Oklahoma. They have just begun a two-year voluntary service assignment in Fort Wayne, as tutors for children who need special attention.

They had reasons for going into voluntary service. "We are going into voluntary service because we feel that a word-ministry and a work-ministry must go hand in hand. To specialize only in the spoken word is not enough. The mouth must remain connected to the hand and the foot. We believe Christ demands more than words to make the Word clear and understandable."

SITIONS AVAILABLE

achers in inner-city school systems.
tors with small groups and individuals.
loor finish carpentry for housing reconstruction.
ervision of rough construction of low-income residences.
aching in day nurseries.
aching basic skills to mentally-retarded children.
usekeepers and cooks for a voluntary service unit.
ministering a job placement program in a short-term prison.
m work with parolees working on a Mennonite farm.

A WORD ABOUT FINANCES

Many of you may be concerned about your own resources or lack of resources in relation to a possible period of service. Persons participating in voluntary service receive their transportation, food, lodging, medical expenses, and a twenty-five dollar a month personal allowance. Persons in special situations financially are encouraged to inquire to see if something can be worked out.

LETTERS

Jail better than marches

DEAR MAYNARD: On the night before election, I agreed to call a number of people encouraging them to vote for Jim Juhnke. In the course of the conversations with people, I got a new slant on some things. I have known that many people are opposed to protest marches, but I was not fully aware of how deeply offended some of them are. I could not see why because to me it is merely a group expressing unitedly some of their convictions and I felt older people should not hesitate to share the courage of young people. But in talking to people I realized that protest marches were to them a symbol of something deeper.

Some of the women said, when their own sons were forced to enter the army, why should other sons be exempt? Why should these others be permitted to live peacefully in this country, earn money, and have permanent jobs while their sons had to experience all the cruelties of war and come back and find no jobs for them?

Then I wondered whether the person who refuses to cooperate with the war machine and goes to prison for his convictions does not give a better witness than all the peace marches, or any other methods of witness which Mennonites who oppose peace marches might suggest?

Aren't we having it too good? *Marie J. Frantz, Box 205, North Newton, Kansas 67117.* Nov. 5

New image of missions

DEAR MR. SHELLY: I appreciated Mrs. Leichty's thoughts on "Pictures of Evangelism" published in *The Mennonite*, October 20, especially that this attitude was being expressed by the foreign missionary herself. I have gained a new faith ("image") in our foreign missions.

Regarding a layman training program, therein lies the strength of the church of the future. *Marie Penner, 18 Sweetland Rd., Weston, Ont.* Nov. 2

Choice—what it is about

DEAR SIR: "Don't Liberate Me From My Happy Little Nook" (Discussion, Oct. 13) is precisely the kind of female acceptance of male chauvinism which makes me symathetic with some aspects of the women's liberation movement.

I hear Mrs. Waddington saying, "My role — *Kirche-Kinder-Küche* (church-children-kitchen) — is the only acceptable role for all women, whether they choose it willingly or not."

Mrs. Waddington may happen to be one woman who feels fulfilled by finding her personhood in other persons rather than within herself ("If I falter, I could take him down, too") and who feels herself best expressed in duties of home and family. However, there are women whose choice is NOT home and family first, whose personhood cannot come alive within the confines of that role.

For these women, as I see it, women's liberation is saying, "Look, sisters, you have options; you can choose, as men have always chosen, what life role you wish to fill; your choice does not have to be limited ultimately to homemaking—or to "career-now-children-later." What man in his right mind would voluntarily limit himself to such a narrow range of life-styles or vocational choices?

Choice, Mrs. Waddington — that's what the movement is all about. Women's liberationists are not asking you to quit your housework. They are simply asking you to tolerate a wide range of choices and to stop condemning women who do not see the world as you do (quote: "There are several admitted communists and socialists on the discussion panels formed to tell women how severely they are being oppressed").

Granted, it is easy to assume, as Mrs. Waddington has assumed, that the most radical and outraged women's lib leaders speak for the entire movement and then to reject the movement as a march of frustrated, antimale, hangup females (citing, for example, "a divorcee who has no child").

Too, it is easy for persons to be too ready to listen to the church-children-kitchen woman like Mr Waddington, trained in docility an ready to speak up for things as the are, because most persons are con fortable with that concept of th woman's role.

I, too, am glad that I am a woma I have a unique perspective to co tribute to the lives and experienc of my husband, my friends, and m co-workers, because of my womanl ness. But I am also a person, wi needs for creativity and stimulatio of thought that simply would not l met were I a housewife.

So, let me be glad for my woma hood for *my* reasons; accept me as person though I am different fro you, and don't squeeze me into mold that might have been made f you, Mrs. Waddington—but would l restricting and uncomfortable for m *Mrs. Linda Beher, 555 Riordon R Villa Park, Ill. 60181.* Nov.

Retarded are brave/patie

DEAR BROTHER SHELLY: We want express our appreciation of the sto carried in the October 27 issue *The Mennonite* entitled "And Lo Both Ways," written by Marilyn Church. We noted that the story w based on a true incident which ha pened several years ago. We can o wish that there were more peo like Miss Johnson, the special educ tion teacher, and also like Mrs. Gal who gave young Peter his chan We realize, of course, that not all t retarded can take part in such a d matic event as the story tells. But feel that the retarded are, in ma instances, as dependable as you Peter was. They are always bra and patient in many cases becau they put up with the neglect a treatment they receive from many u kind people.

We feel that, some day, the peo who have turned their backs on t needs and frustrations of the retard for whatever excuses they can g will be called upon to answer f their actions. *Holnes and Mary R denbush, 3015 French Ave., Erie, 16504.* Nov.

School future long debated

To the Mennonite: The article in the October 13 issue in which the author discusses the problems of the church college; he raises the question as to whether Bethel College will survive. May I remind you that this is not the first time that this question has been raised. Those of us who have known Bethel for a long time and knew its history remember having heard the question before.

The writer also says, "Differing viewpoints between the academic and the church communities have existed for several years." When has it been different? I remember many years ago, when as a student, all classes were held in the administration building. The corporation meetings were held in the college chapel. It was not as large as it is now. There was a hallway between it and a classroom. While the Corporation meeting was in progress, we students would stand in this hallway trying to hear what was being said. Maybe one of our professors was being criticized or some change was being asked for. Intercollegiate sports was a very hot question. Football was permitted for a year or two and then kicked out. The only football I got to play, while a student, was for our own enjoyment and learning the game. A senior tudent who had played while it was permitted was in charge. Basketball was permitted because a layman and member of the Board of Directors, greed to coach it. The contract of my psychology professor was not reewed because he had been criticized t the Corporation meeting for not eing biblical enough. Progress was ough going for Bethel in those days.

I think the student decrease is aused by two things. First, the tuion or cost of going to a state school much less than going to Bethel or church school. Second, far too any parents do not realize or conder what the difference is between oing to a state school or a church hool. They think only that the son daughter will get the same degree to them, the same education at the ate school that they get at the urch school. That is all wrong. It may be the same degree, but not the same training. With education it is like many other things we buy; the best quality costs more. Those of us who have been through college know that the student learns more from the environment under which he works than he learns from the books he studies. That is why we choose the church college. In the church school, the professors take an active interest in their students. They themselves are making sacrifices to teach at the school. They are there for the purpose of helping the student. Students often have questions and problems with which they need help. At the church school he has dedicated, Christian professors to help him. What will he find at the state school, where the professor's qualifications are his education and his ability to teach? No one is concerned about his beliefs or his ethical standards.

Are we Mennonites becoming so affluent that we are forgetting about our Christian standards, and the need to maintain them? Our parents brought their church college through its many problems by prayer and sacrificial giving. The same thing will bring Bethel College through its present crisis. Are we willing to do it? I believe we will, with the help of God. *O. K. Galle, Rt. 1, Valley Center, Kan. 67174.* Nov. 5

Modern mission miracles

In Bible times, the lepers hoarsely cry,/ "Unclean, unclean," by lonely roadside,/ From parched and swollen lips, who hide,/ And live among the tombs to survive.

Like Miriam of old in Bible times,/ Who changed to leprous white;/ And Naaman stricken with the dread signs,/ Was cured by God's own prophet, Eli—.

Today there's a dawn of hope,/ For those who are marred and deformed./ New nerves and parts are in store,/ And better health can find once more. *Mrs. Mary J. Toews, 318 S. Pine, Inman, Kan. 67546.* Oct. 12

THE MENNONITE
THERE IS ROOM AT THE CROSS FOR YOU
BELIEVE
ONLY
LET'S TRY TO PUT THE BIBLE BACK IN THE SHOOLS.
Clemens

Design contributed by Harry Clemens, Sr., Harleysville, Pennsylvania.

Great help to Jesus people

Dear Mr. Shelly and staff: Praise the Lord for the November 3 issue of *The Mennonite!* What a great collection of articles to disturb, encourage, and stimulate the reader to deeper ventures in discipleship! David Augsburger's diagnosis of our spiritual anemia is painfully accurate, and his solution of "Let God be God—of your life and your wealth" is practical and possible for every Christian. The report on new Poverty Fund projects reminds us of the tremendous needs of the world, and of our responsibility and opportunity to help meet them "in the name of Christ." The meditations are a delight, for we need to be reminded to go to the "God of all comfort" for the peace, love, and joy that we must share with our neighbor. The call to reconciliation, as prepared by Dale Schrag in the statement for Peace Sunday, exposes the necessity of our total yielding to Christ, that we may become His peacemakers in the broken relationships around us. Thanks for an issue that helps us to become Jesus people. *Mary Sprunger, 817 W. Water St., Berne, Ind. 46711.* Nov. 5

MEN

Men study plans for the future

Next summer will be General Conference, a time of looking back over past accomplishments, and planning for the future. Because of the distance from the local church to the General Conference Men's organization, I have felt that we ought to take an honest look at the future of General Conference Mennonite Men. I am not questioning the district and local organizations; I believe they can do an important job. But is another step higher useful?

Organizations are born to serve needs. Has the original need diminished, or do the present leaders lack vision? Are there jobs the districts cannot do, but could do through a national or international organization? (Canada has national as well as provincial conferences.) Could some existing agency such as the Commission on Overseas Mission or Commission on Home Ministries serve in pointing out tasks to the district and local churches?

With these and other thoughts in mind, I wrote to a number of laymen who are or were district officers. Reldon Schirch, Bluffton, Ohio, president of Central District Men, had the following to say:

"For me, the answers to your questions are wrapped in a desire to see the efforts of the church oriented. The church can no longer afford to have a variety of attendant organizations which go their own ways. Rather than have an organization that tries to plan its own fund drives, it seems better to me to have an organization that would be designed to assist in reaching the present financial goals of the General Conference.

"A Mennonite Men's organization should be built that will function as a unifying force for the men, that will be supportive to the programs and goals of the General Conference, and that will be the generator of enthusiasm.

"This type of organization would structure itself with full-time leadership at the central office and volunteer district and local representatives. A strong communications line would be opened from grass roots to the central office. This line of communication would carry the hopes, desires, and plans of the local units to the planning staff. Ideas, proposals, and future plans would travel back to the local level over the same line.

"Some forms of communication could be monthly newsletters, workshops, and meetings on a subdistrict level, district meetings, surveys to determine attitudes and goals. The workshops and meetings would be designed so that new concepts of evangelism, fund raising, church growth, Christian education, and other areas of involvement would be brought forth, discussed, and evolved into workable plans. There would also be time for fellowship and inspiration.

"This type of organization would close the gap between the local church and national organization. It would be oriented toward reaching specific goals. It would facilitate the implementation of the desires of Mennonite churchmen. It would be supportive of the General Conference program. It would be the transmitter of enthusiasm and spiritual growth.

"No longer can the church or any of its organizations shrink from the task of defining goals, making plans to reach their goals, and then organizing to carry out the plans. No longer can we afford to follow leadership that doesn't outline specific goals (just give money and we will spend it). No longer are we to be satisfied with a few appointed leaders deciding which direction we are to go as a church (let's all do love and service and everything will be all right).

"So I feel that the greatest contribution that Mennonite Men can make to the next triennium would be to call for specific goals, ask that plans be proposed for meeting the goals, and an organizational structure that would be capable of carrying out the plans. We have had enough of creeds, resolutions, and statements."

I feel Reldon makes a good point that we do not set definite goals for ourselves nor the plans by which we hope to achieve them. A question that came to mind was: Is this a description of what the central task of the General Conference ought to b rather than one of its auxiliaries? C should the men's organizations be so of a monitor to keep the Conferenc on the right track, to help defin goals, and provide the support to mee them?

Albert Harder, Mountain Lak Minnesota, a former vice-president o the Northern District wrote:

"In regard to the future of the Ge eral Conference Mennonite Men it hard to say which way we should g I remember discussing this in Ch cago (at a meeting of district an national officers in 1967) and it wa felt that we are spread out too far t work together. It seems that we coul do better by just letting each distri do its own project and, even ther it is hard to do because in our di trict very few churches have men organizations. I'll be watching the r sponse in *The Mennonite.*"

What are your reactions to th problem and the letters above? Th discussion will be continued in th January 26 *Mennonite.* Send yo contributions to Willard Unruh, Nort Newton, Kan. 67117, no later tha January 4.

Last month, we reported allocati $1125 to Mennonite Disaster Servic Palmer Becker, executive secretary f Commission on Home Ministries, r ceived the gift, with gratitude. B cause of the shortage of income, appeared that CHM would fall quite bit short of meeting the budget f MDS, but your gifts very nearly fille the gap.

Editor, Willard Unruh, North Newton, Ka

MEDITATION

Tuned in to the world through prayer

How does God answer prayer? I am sure His ways of speaking to us are without number. But just the other day, I realized that there is a definite pattern for me to follow when I need to know His answer.

"Take it to the Lord in prayer," a familiar line from the old hymn, summarizes the first thing I do when I am confronted with a difficult situation. I talk it over with God, outlining it thoroughly, expressing my doubts and my feelings of inadequacy.

As I pray, my problem becomes crystal clear to me. Never, when I have finished praying, have I experienced a blinding flash of inspiration. No immediate solution comes to mind. I am not suddenly apable of accomplishing great things.

I do, however, feel a measure of calm, of peace, as I say, "Amen." My emotions come under control, my thoughts become tranquil. I am o longer alone. I sincerely believe that God is omnipotent and that o man-made dilemma can confound His wisdom. It is now up to me o listen for His answer.

I listen in several ways. One is to become acutely aware of my orld. I pay attention to radio broadcasts, conversations, TV programs. t is surprising how often I hear an opinion expressed, a solution ffered in direct connection with the thing that is bothering me.

Recently, my daughter became a victim of depression. As I tuned , with fine concentration, to the world around me, I was impressed ith the number of times the cause and cure of depression were entioned. A radio broadcast, which I heard quite by chance, told f a new drug being used to combat depression. A doctor's name was iven in connection with the treatment.

This brings me to the second step in my pattern. I take action. this instance, I wrote a letter inquiring about the new drug. I concted the doctor who might help. By acting, I got rid of the tension used by a feeling of helplessness.

And, of course, I always read the Bible when I am listening r the answer to prayer. I cannot feel alone or neglected when I see e wonderful thoughts and philosophies expressed there. It is resuring to know that the Lord is my Shepherd.

Reading, in general, is also helpful. I find books related to my oblem. If the trouble is financial, for instance, then an article on dgeting is my choice. Sometimes, as I read, a line seems to jump m the page and imprint itself on my mind. It may be the act answer I need.

Also, I attend church services. Absorbing the peaceful atmosphere thin the edifice, the spiritual strength of the whole Christian mmunity appears to converge and support me and lend encouragent. Being with people whose opinions I respect and value is also of at comfort. By keeping an open mind, it is possible to grasp w ideas, which in turn, spark solutions to problems.

As I listen, I receive my answer. I am convinced that the broadcast ial "by chance" is willed to be. The words that spring at me m the printed page are meant for my eyes. The Bible passage to ich I turn is intended to show me a parallel for my use and comfort.

f I were to follow my pattern, without prayer, wouldn't I still r of the new medical discovery, read the appropriate article, draw ace from the painting? I think not.

ecause it is my prayer which first unburdens my heart. It calms frantic thoughts which batter at my powers to reason. It leaves my d at peace and ready for God's answer.

n answer which, I am confident, will always be given to me. Time experience have proven this to be true! *Margaret Bunel Edwards*

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COVER

A harvest field in India recalls the words of Anna L. Barbauld, 1773. (See "Mennonite Hymnal," 524.)

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THE MENNONITE

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Time to think of June

Don Ziegler

AT A RECENT meeting of Mennonite personnel secretaries, Lavon Welty, secretary of personnel services for Mennonite Central Committee, said that a primary focal point of all Christian service recruitment efforts ought to be the local church.

According to the scriptural pattern of Acts 13, the church is the sending agency. By being actively involved in sending workers, the local congregation develops an ongoing interest in the worker both during his service and after.

Without the involvement of the local church, the worker may be only faintly aware of the people back home. He may feel he is off in one corner of the world doing his thing by himself and that his church and community are not interested in the contribution he is trying to make. On the other hand, when the church has not been involved in the sending process, it feels a lack of identification with the worker and his mission.

It is not too early for local churches to be thinking about which persons in their congregations might be eligible for service next summer. This year, MCC personnel services had a large number of late applicants, many of whom indicated that they were available at the time of their application. Normally, it takes from six to twelve weeks to process an application and the earlier an application is received the more opportunity there is for careful advance planning in the placement of the individual.

For example, a person who could be available for an assignment next June, should make his initial inquiry sometime before Christmas. After he has made application, his reference materials and other supporting documents are collected and submitted to area and field representatives for approval. When the candidate has been notified of his acceptance, he should begin preparing for orientation, which is conducted at Akron, Pennsylvania. Immediately after orientation, volunteers leave for assignment. Orientations in 1971 are projected for January, March, June, July, August, September, and October.

What types of persons are needed by the service agencies? Teachers comprise the largest single professional group currently in MCC service. Other professional persons such as doctors, nurses, social workers, agriculturalists, and engineers are also urgently needed. However, persons who do not have one of the above skills need not conclude that there are no service opportunities for them. For example, there is an immediate opening for a dietitian in Akron, for an animal husbandry specialist in Paraguay, and a construction specialist in Nigeria. There are regular openings for secretaries, truck drivers, construction workers, maintenance men, cooks, and general agriculturalists with farm backgrounds, and various others.

For more information about service opportunities, contact Personnel Office, General Conference Mennonite Church, Box 347, Newton, Kansas 67114.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:44 DECEMBER 1, 1970

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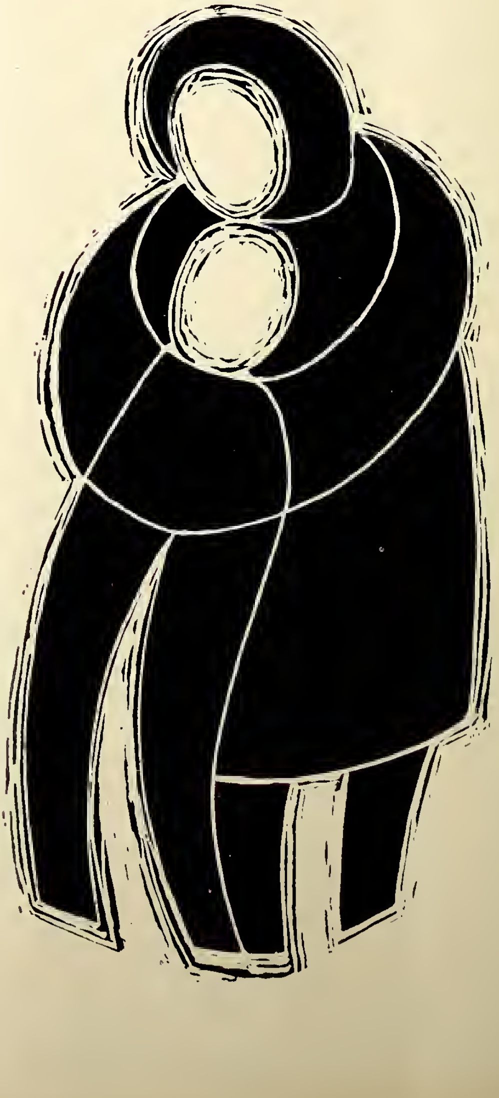
"Herald Angel" by Abraham Rattner

UNICEF

Overcome by trus

All his life E-Von had been trained to expect scolding and punishment. But here he was met by kindness. He was dying to respond.



As told to Esther L. Vogt

THE DAY TOUSLE-headed E-Von stalked into my classroom, a shudder gripped me. I knew, as well as the rest of the teaching staff of our Mennonite village's schools, what lay in store for me. E-Von (John, we'd have called him in America) had been shifted from classroom to classroom every few days. No teacher had been able to cope with his brashness and obstinate nature.

Orphaned in that iron-curtain country where we lived, E-Von automatically became a ward of the Soviet Government. He was placed in he strict, coldly disciplined children's home where he was taught to hate all demonstrations of love and authority. Stealing anything that wasn't nailed down was just another facet of his rebellious personality.

Now he shuffled cockily down the isle between my class of fifth graders nd slumped into his assigned seat n front of my desk. Ignoring school-oom discipline, he began, immediately, to bang his feet loudly against my esk.

The constant thump-thump grated n my nerves, but I chose to ignore . Its rhythmic nuance wore on the hole class so that, for the first time n my teaching career, I had difficulty olding attention. But I surmised that *-Von expected* me to call him down -and I would not!

When I dismissed the class for ecess, they thundered out of the assroom like a herd of angry buffa- , glad to escape the irritating thump-g of E-Von's foot.

One simpering little maid came to y desk. "Miss Greta, why didn't you ake E-Von stop the banging? We couldn't even study!"

I patted her shoulder, gently. "You all know E-Von. Would that have made any difference if I'd tried? Just run along and play now, and I'll take care of him."

E-Von still sat in his seat, a mocking gleam in his dark eyes. After Tina left, he sniggered.

"Well, Teacher, why *didn't* you make me quit banging against your desk? Scared of me?"

I eyed him nonchalantly. "I thought that if that's all you were capable of doing, then I'd better let you go ahead and bang."

His dark eyes flashed at the challenge. "It's *not* all I can do! I can write. I'll show you, I can write!"

"You can?" I echoed, pretending only mild interest. I drew out a sheet of paper and a copybook from my desk. "Well, I guess you'll have to prove it to me, then. That is, if you're not afraid to."

"Afraid!"

My seeming indifference infuriated him. For the next hour, that boy bent over his desk, and our class period resumed undisturbed.

Suddenly he looked up, pushed the lock of dark hair from his eyes, and shoved the paper in front of me.

To my surprise, the writing was perfect! Each letter, each word, each sentence bore exactly the right slant and curve. I accepted it matter-of-factly, not daring to show my pleasure. For E-Von was unpredictable—and I decided I must match his unpredictability.

Slowly, subtly, I tried to win his confidence by showing him understanding. Yet, I never knew what went on in his tousled head. I sometimes thought that if I just *knew*. We sparred—my wits against his cunning—and we managed to get along.

To my amazement, one day E-Von rushed up to me at recess and threw his arms around my neck. Then without another word, he extricated himself and hurried out to play.

I was sure then of what I had suspected. All his life E-Von had been trained to expect scolding and punishment. But here he was being met by casual kindness and understanding. *And love.* And he was dying to respond.

One morning, before I left my home for school, I told Mother that I was going to pretend to forget a book at home.

"I'm going to send E-Von home after it, and I want you to permit him to go into my room and get it. And don't follow him in!"

At Mother's protests, I added, "E-Von *needs* to be trusted. It's an experience he must have. I think the time is ripe for my experiment, and I need to know if it will work—for both of us."

Later, after E-Von had returned and laid the book on my desk, I thanked him politely and went about my work of grading papers.

He seemed loathe to leave.

"Is there anything else you wanted, E-Von?" I asked absently, jotting down a grade into my record book.

He turned his dark eyes on me. "Miss Greta, do you know something? When I got to your house, they were all outside. They told me to go into your room and get the book. No one followed me in. I . . . I could've taken something — anything — in the house, but I didn't. Because they . . . they trusted me. *Miss Greta, they trusted me.*"

They trusted me. It was the first time in his twelve-year-old life that he felt someone had cared for *E-Von*!

When the principal finally approached me after some weeks to ask how I was faring with the problem student—a question I'm sure he'd avoided as long as he dared! I gave him a cordial smile.

"E-Von?" I shrugged diffidently. "How do I get along with any of my students? I don't have any trouble with them. You know that!"

The principal shook his head in disbelief and walked away.

That was more than twenty years ago. I don't know what became of E-Von. But I do know that, while he was in my classroom, he knew love, trust, and understanding. And what more could God require of a dedicated teacher?

Chicago blacks visit church in Japan

A team of five black Americans spent a month visiting Christians in Tokyo, Osaka, and Hokkaido. They talked with members of the Japanese Christian press before returning to the United States, at the end of August. Excerpts of that interview appear below. Members of the team included Leon Fanniel of the Chicago Church Urban Ministries of the United Presbyterian Church, and four students, two men and two women from South Chicago, whose ages ranked from eighteen to thirty-three. Sponsors of the tour were the United Presbyterian Church's Office for Youth Relations and the National Christian Council of Japan.

What were your impressions of Japan?

FANNIEL: My polite reply might be that everyone in Japan was very kind and polite. But if I were to go on, I would say that I felt they were being kind and polite so that we couldn't find out who they really are and they wouldn't find out who we really are.

What kinds of questions were you asked?

FANNIEL: We found it very difficult to elicit questions and became very skillful at getting questions started. When questions came, they tended to be: What is it like to be black in America? What is the strategy of the black movement? What do you think about Martin Luther King? Only as we began to ask questions about the life style of Japanese were we able to broaden the discussion.

What was your impression of Japanese church services?

FANNIEL: One of the most depressing aspects of the Japanese Christian church is that its worship service reflects so much a western style of worship, a style that has so little meaning for many of us in the United States and must have much less meaning for the people in Japan. I would hope to see in the worship service more of who the people really are, more use of Japanese instruments, more music written by Japanese, and preaching that challenges people to discover what the Christian faith is all about, rather than encouraging them to remain part of the inward institution.

What similarities or differences did you find between the situation of the Koreans in Japan and that of the blacks in America?

MARVIN HUDSON, *postal employee and student at Roosevelt University*: There are many differences but if, as I believe, the problem in the United States is not one of race but of economics, this would lead me to believe the problems are much alike, in that both minorities in the United States and minorities—*burakumin* and Koreans—in Japan are being exploited on an economic basis.

In the United States, aren't there rich blacks who block the progress of other blacks?

FANNIEL: Rich blacks are a very small minority and do not constitute a barrier.

What about Uncle Toms?

FANNIEL: They are not an economic category. They are this because of ideas, not economics. Some are church leaders, some economic leaders.

What is the attitude of Jews toward the black problem?

FANNIEL: The impression that Jewish people do not understand black people's problem comes from the exaggeration of the attitudes of a few Jewish people by the press. There have been Jews who have been part of the black community for a number of years, good situations and bad, cases of misuse and of benefit. A large majority have some idea of what it means to be oppressed and understand the struggle blacks are going through.

Did you find any groups in which deeper discussion was possible?

FANNIEL: I talked with members of the new left, but after two hours, I had found out little of what it means to be radical. Much of wh they were talking about was at intellectual level with regard to o pressed peoples, but there was lit awareness of specific situations, concept, for instance, of the thi world in Asia.

HUDSON: Of the groups we m with, the radical students were t most refreshing in their commen and questions. They, at least, we committed to something. Most oth students lacked any kind of comm ment, and represented a generati pushed through elementary and hi school to get into university, n concerned with anything but getti a good job. To talk about soc problems was something foreign them.

There has been criticism of Mar Luther King's nonviolent moveme as not being very effective. What you think?

HUDSON: I think Martin Luth King's movement was effective showing us that that is not the a- swer, that nonviolent reaction is n very direct. With that out of the wa we were able to give our attention something more important than in- gration—to get down to economi His movement served as a symbol solidarity and unity, and we ha received from him a tremendous le- acy of unity.

Is that the opinion held by m young blacks in the church?

HUDSON AND OTHERS: Yes.

What do you see as the role of changes like these?

FANNIEL: I have had very negati reactions toward many exchanges young people—questions as to w they were sent because they broug so little with them. Even now, I qu tion the validity of the kind of sh tered experience that is provided ma youth teams. We have been fortuna in our ability to move across Japa and get involved with persons various situations. This may have pr vided more of a learning experien for both sides. *Japanese Christi Activity News.*

Canadian weekly folds after 17 years

The *Canadian Mennonite,* a weekly tabloid newspaper published in Winnipeg which has been serving the various Mennonite groups across Canada for seventeen years, will cease publication in early 1971.

The decision to suspend publication was made at the annual meeting of the Canadian Mennonite Publishing Association, held recently. This organization is an independent inter-Mennonite agency which has been attempting to promote the creative use of various communications media. The association's five hundred members come from across Canada and represent all the major Mennonite groups in the country.

Reasons given for the folding of the paper were a steady decrease in circulation—the number of subscribers dropped from 6000 to 4300 in the last four years — and financial difficulties.

The publishing association had accumulated a substantial deficit during the eight years since 1962 when it took responsibility for the paper's publication. The final blow came this year when an additional deficit of $7000 was experienced.

The association's sixteen-member board of directors studied various proposals to keep the paper afloat, but none of them provided a satisfac-ory solution.

The board provided the annual meeting with the facts of the paper's problems and, after much discussion, he decision was made to cease pubishing. The board of directors was iven the task of deciding on the date f the final issue, although the members stipulated that this should not e later than March 26.

The members also directed the association to assume full responsibility or all the financial obligations which he *Canadian Mennonite* has incurred. ppeals for funds will be made to arious individuals and organizations o cover the paper's indebtedness.

The paper will be nearly eighteen years old by the time it is finally phased out. It was started in 1953 by D. W. Friesen and Sons, a printing firm located in Altona, Manitoba. The company was interested in providing the Mennonites of Canada with an English-language newspaper. Up to that point, only German-language publications were available.

In 1962, the Friesen firm, which had subsidized the paper by as much as $15,000 in some years, handed the responsibilities of publishing the paper to a new inter-Mennonite organization which was called the Canadian Mennonite Association. The name was later changed to Canadian Mennonite Publishing Association when it was incorporated as a nonprofit organization.

Frank H. Epp was the paper's editor for its first fourteen years. He was succeded in 1967 by Larry Kehler.

The Canadian Mennonite Publishing Association will continue to operate despite the discontinuance of its main project. It will, for example, arrange occasional lecture series by outstanding speakers in various Mennonite communities across Canada, and it may also sponsor occasional publishing efforts, such as pamphlets and paperback books.

The staff of seven who work in the paper's editorial offices at 1483 Pembina Highway have all begun the search for new jobs. They are Henry Boschman, ad salesman; George Friesen, associate editor; Trudy Funk, in the layout department; Kathy Heinrichs, bookkeeper and subscription clerk; Larry Kehler, editor; Helen Penner, IBM Composer operator; and Jake Rempel, business manager.

In an editorial in the *Canadian Mennonite,* Kehler wrote, "One of the association's biggest concerns now naturally is to pay all its creditors at the earliest possible date." He asked friends of the publication for "one final, generous contribution . . . to retire the paper in an appropriate and honorable way."

Evangelism rally for 1972 Will involve every church

The all-Mennonite consultation on evangelism scheduled for Chicago in April 1972 will be called PROBE '72, according to a recent executive committee decision.

"We see a number of valuable factors in the word," says Henry Ginder, executive committee member and director of evangelism for Brethren in Christ churches.

"The word and symbol of which it is part speaks of the Holy Spirit probing our hearts to revival. And revival is the key to the evangelism we feel is so necessary in our world today.

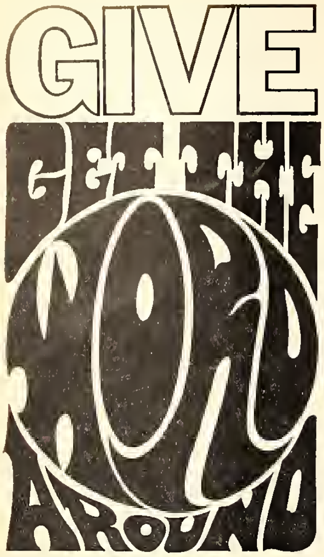
"A sense of urgency alone won't get us out to do the job," he adds. "It will have to be revival. We think PROBE '72 can be the spark to light a fire in Mennonites everywhere."

It will be a meeting of exploration; not of the value and meaning of evangelism, but of how it is being done across the Mennonite brotherhood.

"We do not need to probe whether it is proper for us to evangelize," says J. B. Toews, president, Mennonite Brethren Seminary, Fresno, California. The Scriptures speak most plainly. We have been charged with the Great Commission. It is simply a matter of probing our methods and means.

"Nor will this be a debate on What

HE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures nd the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the General onference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and Conda; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 67114.



Is Evangelism," he continues. "We know what it is. We have distinctly clarified the basic theological presuppositions. We do not assume, as some have, that everything a Christian does can be called evangelism.

"We are not probing for a basis; we are probing into the assignment of this sacred trust in our day, and how we can carry out this assignment most effectively."

A recent executive committee planning session adopted a working premise for PROBE '72:

"Our belief is in the revelation of God as seen in Christ; in the authority of Scriptures interpreted through Christ; in the resurrection life experienced with Christ."

Planners hope that every congregation of Mennonites will share in the Chicago meeting. A team plan has been adopted whereby several members concerned for evangelism in their home community will pull together local concerns in evangelism. The team will covenant to work together from now through 1972, and to send at least one of its members to PROBE '72.

This member will relate local concerns and experiences to the consultation and report back to his team the ideas and inspiration received from PROBE '72. The team will then work to share their renewal with the congregation and community.

Further information is available from Eugene Witmer, Executive Secretary, PROBE '72, Box 127, New Holland, Pennsylvania 17557.

Bananas in Brazil on the road to freedom

THE GRAY JEEP pickup slowly climbed the narrow, winding road leading through the large fields of sugarcane.

"He said he made a road to his house," Tom Lehman said. "I remember that at the time of our last trip in this area there was nothing of the sort." Lehman is an MCC volunteer from West Liberty, Ohio.

Gene Troyer, a second-term MCC volunteer from Iowa jumped out of the truck to check the road ahead.

"Looks good to me. I think it was just built." Gene jumped into the truck and they drove the remaining 600 yards to the house of Amaro Guilherme, a farmer who had visited with Tom the previous Sunday.

As Tom turned off the ignition, Amaro's smiling face appeared at the jeep window. A short, deeply tanned man wearing a battered felt hat, well-worn clothes, and no shoes, Amaro looked like a typical area farmer.

"Did you have trouble reaching my farm?" asked Amaro, obviously pleased that the young men had arrived by vehicle to his front door.

"No trouble at all," the volunteers replied.

This satisfied Amaro even more and he explained that Tom and Gene were the first to use the road he had finished cutting by hand during the past week. Tom climbed into the back of the jeep and hauled out a hoe, a bucket, and two soil sample boxes as Amaro looked over the jeep.

After talking about the weather (dry), his land (steeply sloping), and his water supply (two springs), Amaro showed the volunteers the shelter where he made manioc flour which he sold weekly in the nearby town of Amaraji. Nearby were two dams which formed small ponds, the lower of which provided water power for his small mill. Both were well-stocked with fast-growing fish. He pointed out the boundaries of his twenty-five-acre farm and asked if Tom and Gene were ready for the steep climb to his banana grove.

"Sure," the volunteers chorused. Tom and Gene soon regretted their quick answer as Amaro's enthusiastic climbing more than matched theirs.

The hard work of the climb w
rewarded by a wonderful view
steeply rolling wooded hills. The tov
of Amaraji overpowered by the ste
ple of the church on the town squa
was plainly visible in the distanc

"Let's get to work," said To
"It'll take a while to get these s
samples."

As Amaro chatted about his ba
ana planting, the co-op embezzleme
and his neighbors, the volunteers zi
zagged through the one thousa
banana trees, collecting soil sampl

Amaro seemed to understand t
need for soil tests and although he h
never used fertilizer before, he w
willing to try fertilizing his crop. T
volunteers explained the way in whi
the supervised credit program fun
tioned. Through this newly initiat
MCC program administered by
local agricultural committee, Ama
hoped to receive a loan of fertiliz

"I've never borrowed money befo
other than when I worked with t
Bank of Brazil to buy this farm,"
said.

He seemed to have fear of the i
terest and expressed a desire to rep
the loan before the ten months
had for repayment time. Amaro offe
ed the young Americans passion fr
punch. Against their better judgme
the volunteers accepted and menta
prepared their stomachs for the pos
ble bad effects.

Amaro's request for a loan of fe
tilizer was approved by the lo
committee. The soil test showed t
usual situation in the Amaraji are
high acidity and low nutrient conte

As soon as the money of the U.
AID grant arrived, lime and fertiliz
were purchased and delivered by To
When he left the lime and fertilize
Tom gave Amaro specific instructio
about the application of the materia
Following this, Tom presented t
contract for signing. Amaro look
a bit sheepish.

"Is it okay if my wife sign
I can't sign my name."

"Certainly," Tom replied.

With that, Amaro's wife took Tom
pen and slowly wrote his name.

The following Sunday, Amaro sto

ped to visit with the young men. He explained that he had applied the lime the day it arrived. When the volunteers visited the farm two weeks later, Amaro announced that he had finished applying the fertilizer. He was happy about the early April rains and hoped that the rain and fertilizer would help his bananas. At this visit, Amaro brought passion fruit and bananas for the volunteers.

Two weeks later, Amaro appeared at Tom's door and announced he could see a difference in his bananas. The fertilizer was starting to show an effect in the vigor and color of his banana trees. This answered the volunteer's first question—would the effect be noticeable? A visit two weeks ater confirmed Amaro's first impres- ions.

There remained a second question —would the fertilization prove eco- iomical? Amaro seemed to have an- wered this question in his mind when ie paid off the loan after forty days ind promptly solicited for another ertilizer loan for his new planting.

As the wet winter season arrived, Amaro's bananas continued to show he effects of the fertilizer. His older rees produced a bigger bunch of arger bananas. His newer plants warfed the adjoining banana trees f a wealthier neighbor who had lanted at the same time but without ertilizer.

Preliminary figures showed the vol- nteers that fertilizer would raise roduction by 40 to 50 percent. This mpared to 10 to 15 percent raise cost of production. That meant at for every dollar spent on fer- izer, Amaro realized four to five llars profit. Amaro's smiles showed at he was well pleased with this ofitable venture even though he kept records and does not know the fference between cost per unit and turn over cost.

Amaro's experience and similar ex- riences of other farmers around naraji has created a hot topic for al discussions and given birth to dramatic increase in fertilizer con- mption by small farmers. This fer- zer could open the door in many

Lehman and Amaro admire the difference that fertilizer makes for a banana tree.

ways to a much better life for Amaro and other farmers. Besides an additional profit from increased production, it permits better land use, planting of a wider variety of crops, and a basis of interest for other technological practices.

The road to freedom from hunger, an adequate home, and a good education is like the road to Amaro's house, narrow, winding, steep, and often muddy or dusty. Because of this, our progress is slow. Yet Tom, Gene, and the local farmers of Amaraji have learned that in working together, this road can be traveled, and at the end of that road there is a brighter day. *Tom Lehman, MCC News Service.*

Words and deeds

Bluffton College has received $20,875 from the estate of Lucretia Sprunger, formerly of Berne, Indiana.

Mennonite Disaster Service completed its home repair program in Corpus Christi and surrounding towns in Texas at the end of November. This work was begun soon after hurricane Celia struck this area on August 3. Special assistance has been given to the poor families in the area.

Upland, California, was the scene of a Poverty Exposure Tour for two days in October, led by Olin Habegger, for six people. They visited the county welfare office and the Council of Community Services. Going to Los Angeles, they visited the Plaza Community Center and the Calvary Mennonite Church.

Aid to Pakistan planned

A devastating cyclone with accon panying twenty-foot tidal waves ra aged East Pakistan's coastal lowlan on November 12 and 13. Upon lear ing of the disaster, MCC sent a tel gram to Vernon Reimer, its direct for India, Pakistan, Nepal, and A ganistan, asking him to investigate t disaster needs and lay plans for MCC response. Reimer was encouraged consider the possibility of transferri several Paxmen from Nepal and We Pakistan to the disaster area. Reim reported on November 18, that he w going to the disaster area.

Relief work will probably be do with the East Pakistan Christi Council using personnel serving East Pakistan with the Christian Cou cil and Church World Service.

Seminary group tours South America

During the winter vacation in the second week of this past July, a men's octet from Mennonite Theological Seminary, Montevideo, Uruguay, visited the Mennonite churches of Argentina. Led by Professor Walter Thielmann, they gave a program in song to enthusiastic audiences, young and old. They also shared many of their seminary experiences and told what the school meant to them.

From November 10-30, a small traveling choir men and women toured the Mennonite churches Curitiba, Brazil, and in Paraguay. Members of the oc were Walter Thielmann, choir leader, Uruguay; Da Friesen, Mexico; Berthold Schroeder, Brazil; Jose' G lardo, Belgium; Jose' Godoy, Argentina; Carlos Hadyia Uruguay; Carlos Engita, Belgium; Kornelius Dyck, P aguay. Ernst Harder, Uruguay, director of the semina accompanied them.

Wells give way to dams In India service program

Severe famine struck Bihar, India, in 1967 and Mennonites responded with a large relief program. The Mennonite Relief Committee involving Mennonite Central Committee, Bihar Mennonite Church, and Bihar Mennonite Mission was formed to distribute food. Food-for-Work projects got food to needy people who built wells, schools, and roads. In 1967 and 1968, the Mennonite Relief Committee was responsible for the construction of more than 250 wells.

For the past two years, the Mennonite Relief Committee has emphasized agricultural development and the training of local farmers. In keeping with this shift of emphasis from relief to development, the Mennonite Relief Committee has changed its name to Mennonite Service Agency (MSA).

Its first six-month report for 1970 shows a wide variety of activities planned to help local farmers increase food production. Indian agricultural extension workers are introducing improved rice, wheat, and vegetable seeds to local farmers. They also demonstrate the use of fertilizers and pesticides and test soil conditions. Two tractor-operated pumps and thirteen portable pumps are rented to farmers, who pump water for crop irrigation. Thirty-three farmers attended two training courses recently held at the Ranchi Agricultural College.

The Food-for-Work projects have changed from digging wells to building dams. One dam is able to provide more irrigation water for more farmers than several wells. The Bihar Government has encouraged the building of dams rather than wells. The MSA cooperates with the local and state governments in program planning. The government provides the concrete work on each dam, while MSA provides the earth work. During the first six months of 1970, MSA worked on the construction and repair of thirty-seven dams.

Statistics reported by the Bihar Government indicate that agricultural production has risen since the 1967 famine. The Mennonite Service Agency has made a significant contribution to this rise.

The Bihar churches originated out of the work of the Mennonite Board of Missions, Elkhart, Indiana.

Sunday school has had it Losing the next generation

"The Protestant adult Sunday school is obsolete."

This statement set the theme of the position paper of the Education Committee at the Western District Conference and is a step toward making new directions in education within the church.

Gideon Yoder, pastor of the Inter-Mennonite Fellowship, Hesston, Kansas, wrote the paper and presented it at the annual conference in Hillsboro on October 24.

Sunday schools have been unable to equip people to meet a changing world and may even promote ideas which hinder development. Yoder said, "For some years, one denomination's top leader in Christian education has referred to the adult Sunschool as the place where prejudices are deepened Sunday after Sunday. Alfred P. Klausler, executive secretary of the Associated Church Press, said, 'The church is losing or has already lost the next generation.'

"One of the primary aims in Christian education is that of nurture toward continuous spiritual growth and commitment. This aim requires confronting each person, frequently within group relationships, or the meaning of personal faith in relation to discipleship. . . .

"Militating against this concept of discipleship is the notion that in the initial conversion experience, one receives adequate insight and conviction to live the Christian life and gain to heaven. Frequently, it appears that the only reason for being a Christian is to escape hell and achieve heaven. These views paralyze spiritual motivation and foster irresponsibility. They destroy the concept of discipleship as earnest inquiry and responsive obedience.

"The initial commitment of conver-

To Whitman in 1970

I blew my mind in a T group
I saw three dimensional people
And their forms and
angularities and
I saw poems in forms without
words
And I was part of them and they
of me.
I too must sing
Of life immense in passion,
pulse, and power.

Ruby Baresch

Child bereft

Her young eyes darken with the dusk
of faded hope, despairing dreams,
The glowing idols of her life
collapse, revealing hollow schemes
of self-indulgence gone awry.

She asks the bitter question, why
can fathers flee and mothers fly
the nest, while childish spirits
cry
in lonely terror at the way
that night has overtaken day.

Barbara Esch Shisler

Come to think of it

Had Solomon been a trifle wiser
he would have kept his thousand wives
busy
gathering lilies of the field
for him to array himself with.

Muriel Stackley

sion experience is only the beginning of the Christian life. It is the releasing of spiritual forces within one's inner being and beginning of a lifelong relationship with God and His people."

Several factors explain this change which is, interestingly, a return to the church in its earliest forms. First, an increasing movement of Mennonites to urban areas will mean a change from an ethnic unity, as is now enjoyed, to a theological one.

Second, in the face of numerous types of ministries to the world, young men and women are preparing for various service-oriented professions to express their faith instead of the pastoral ministry. Very often, pastors find that their expectations of the ministry and those of the congregation do not coincide and problems arise.

Third, young people often refuse to accept a traditional type of Christianity which does not speak to this age. Fourth, it is becoming clearer that today's problems cannot be solved without knowledge of the various factors which helped to make them up.

The needs of the world and the notion of the body of Christ indicate that every member of each congregation should become personally responsible for part of the duties of the total ministry of his church. Arnold Nickel, in a report from the Ministerial Committee, said, "Every member will need to pledge to give at least four hours above his regular job per week to the church and to use his talents, training, and experience in a ministry to the church and society."

In the closing session on Sunday evening, a motion was passed which instructed the 1970 Western District Conference to strongly recommend to each constituent congregation to conduct a thorough study of the Education Committee position paper and that this study eventually involve the entire congregation instead of one committee or one Sunday school class. *G.C. News Service.*

Bethel interterm program Courses of wide interest

The interterm in January is an important aspect of the calendar at Bethel College.

"Any course not closed because of demand may be taken either for audit or credit," says Dean William Keeney. "This is a unique opportunity for persons in the community to take advantage of the offerings of the college and complete the work in a short period of time."

Registration is now open for the interterm, which runs from Jan. 4-28.

Some of the courses that may be of particular interest are: Biblical Themes in Modern Literature, the Cinema as a Medium for Understanding Modern Social Systems, History of Black America, Contemporary Religious Expression, and Printmaking.

Alvin Beachy, instructor for Biblical Themes, says the aim of the course will be to discover the biblical or theological themes such as guilt, despair, alienation, or reconciliation which are present in the works of such contemporary authors as Albert Camus, W. H. Auden, T. S. Eliot, and to trace them to their sources within the Bible.

Another new course, under the direction of Lloyd Spaulding, will be the study of a number of films depicting the historical moments of stress in the world since 1789. Five films will be used as a basis for understanding our modern social systems: *Tale of Two Cities, Ten Days that Shook the World, How Green Was My Valley, Grapes of Wrath,* and a documentary on the life of Adolph Hitler.

In the Black America studies, the history of the Negro in American life and an analysis of the effect of America on the Negro, as well as the contribution of the Negro to America, will be made. The study, James Juhnke indicates, will include African origins, the institution of slavery, emancipation and reconstruction, segregation, civil rights, black power.

The experimental course in Contemporary Religious Expression, co-directed by Harold Moyer and Arlo Kasper, will use contemporary music, drama, art, and theology to explor various religious expressions including worship. Some creative project in the field will be developed.

The workshop in printmaking, under the guidance of Robert Regier includes study of traditional and experimental methods in several processes including relief, intaglio, an silk screen. The course will includ the design and production of a por folio edition containing a contributio from each workshop participant. It i open to both beginning and advance students in printmaking. A cours in drawing, or consent of the instructor, is a prerequisite.

Third of Menno objectors Choose church-type work

Mennonite and Brethren in Chri programs had 932 men in service wh were securing I-W credit from Selective Service as of October 1. Thi is down from the 1200 I-Ws in servic on January 1, which was the large total number in church-related programs since the cooperative Selectiv Service umbrella was established b the Mennonite Central Committe Peace Section in 1951.

These 932 represent aproximatel one third of the total number of Mennonite and Brethren in Christ objectors in service. Many persons ca these 932 voluntary service, Pax, o TAP workers rather than I-Ws' sinc they are involved in church-relate programs. But from the point of vie of Selective Service, all men in alternate service assignments are I-Ws.

The MCC Peace Section serves th various constituent groups as thei liaison with Selective Service. Thi involves keeping in touch with th legal status of the draft and th numerous regulations which undergir the mechanics of the system. Th Peace Section is the Selective Servic approval arm for service projects o the Mennonite and Brethren in Chris mission boards and most church related health and welfare institutions. Currently, Selective Service ha approved over 300 separate project in the United States and Canada fo the Peace Section. There are als approved projects in forty-five othe countries.

Church in Appalachia torn by factions

Peter Dueck, New Westminster, British Columbia, is MCC *Director for Appalachia. He wrote the following report.*

Up a *holler* near Whitesburg, Kentucky, stands a little white church with a tall steeple and a pulpit, but no benches or seats. The church is no larger than an outhouse and the space normally allotted the seat is occupied by the pulpit.

Some say that the church was built by a devoted husband in response to his dying wife's request for a church of her own. Others say the preacher-owner built the mini-church because his wife did not like him marrying young people in their home.

The stories are interesting but this little church epitomizes the religious factions that exist in the mountains of Appalachia. It illustrates how ineffective a church can become and spells out to us our task of reconciliation, understanding, and love.

Another church in Whitesburg is the largest and most expensive in town. When worshiping in this church, you almost forget that you are in the heart of the Other America.

At a recent evening service, two altar calls were given. The first one was for a rededication to America, the land that is fighting for democracy, Christianity, and freedom throughout the world. Everyone but a few Mennonite volunteers and their friends responded.

The second altar call was for a commitment to Christ. A few responded to this.

Perhaps this is the state church. It is also the church in Appalachia.

I recall another characteristic example of the church in Appalachia. I was visiting an old, ailing couple who lived far up a *holler* and must rely on reticent neighbors or relatives to bring them their groceries. The old man was sitting in silence; his wife was lying in bed looking intently and motionlessly at a lighted picture of Jesus, which some shark had sold to them and to all their neighbors for double the normal price. This church, we have found, has many members.

Last Christmas, our unit gave baskets of fruit to needy families. Also in the basket was a little book, simply written, which talked of Christ, love, forgiveness, and fulfillment. An old man ate the fruit, read the book, and was moved to a new understanding and commitment to the gospel. He joyously told the nearest preacher of his experience, hoping to find fellowship. Instead, he was asked whether he was sure that those Mennonites are not communists in disguise. Here we see the institutional church in conflict with the church.

A young man came into the office the other day wanting to talk about a job. I soon found out that he wanted to become a volunteer with MCC. He was not dissuaded when I told him approximately what was involved and even after I mentioned the financial arrangements he was still serious about volunteering. He simply liked what was happening and wanted to be part of an organization that was helping his family and community. I hope he will return to school and not lose his zeal and commitment through the years.

These are some examples of the church in Appalachia. A confused picture, perhaps, but nevertheless a picture of the church as an institution, a body of people, and an individual. It is the confused church as it is found in Appalachia and perhaps in all of America.

CRISIS: Illiteracy

Christians who can read and study the Scriptures strengthen and nurture the church. A literacy program can develop a person spiritually, mentally, socially, and economically. Through a literacy program in India . . .

poverty fund
will help meet this crisis!

RECORD

Calendar

Feb. 10-12, 1971—Newton, Kan., Council of Commissions.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 19-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Western

Dec. 6—McPherson, Kan., First Church, harvest home mission festival, Bernard Thiessen, speaker.

Marriages

Gene Amstutz, Grace Church, Pandora, Ohio, and *Mary Ann Beemer,* Columbus Grove, Ohio, on Oct. 23.

William Elliot, Lutheran Church, Newton, Kan., and *Frances Goertzen,* Alexanderwohl Church, Goessel, Kan., on Nov. 9.

Bob Friesen, Mennonite Brethren Church, and *Virginia Schmidt,* Hoffnungsau Church, both of Buhler, Kan.

Gary Maas, Salem Reformed Church, Menno, S.D., and *Nita Friesen,* Salem-Zion Church, Freeman, S.D., on Oct. 24.

John D. Pankratz, Alexanderwohl Church, Goessel, Kan., and *Marie Voth,* Tabor Church, Newton, Kan., on Nov. 8.

Ronald L. Samsal, Grace Church, Pandora, Ohio, and *Judy Cohclasure,* Marletta, Okla., on Sept. 14.

Deaths

Joseph J. Hofer, Bethesda Church, Marion, South Dakota, was born March 27, 1896, and died Oct. 20. He was ordained to the ministry in the Hutterthal Church, Carpenter, S. D., in 1934, where he served until 1952.

Albert L. Pankratz, Alexanderwohl Church, Goessel, Kan., was born Feb. 27, 1903, and died Nov. 7.

Lydia Rosenberger (Mrs. Aaron), seventy-six, West Swamp Church, Quakertown, Pa., died Nov. 6.

Peter U. Schmidt, Alexanderwohl Church, Goessel, Kan., was born Jan. 10, 1874, in Alexanderwohl, Russia, and died Nov. 1.

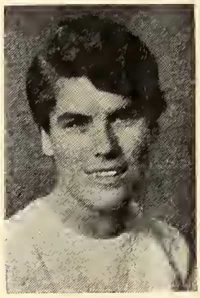
Workers

Margaret Ens, a nurse for four years in Hoffnungsheim, a psychiatric hospital in Filadelfia, Paraguay, began a one-year term of service at Eden Mental Health Centre, Winkler, Man., in August under MCC's trainee program. She is the daughter of Mrs. Maria Ens, Neuland Colony, Paraguay.

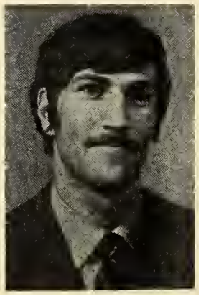
Gertrude Siebert, began a one-year term of service at Eden Mental Health Centre, Winkler, Man., in August. She had formerly been a nurse's aide at Hoffnungsheim, a psychiatric hospital in Filadelfia, Paraguay. She is the daughter of Mr. and Mrs. Hans Siebert, Fernheim Colony, Paraguay.

Steven and Linda Steury, of Berne, Ind., began a two-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind., serving as program directors for the Stockton, Calif., volunteer unit. Southwest Mennonite Conference is receiving volunteer assistance in initiating a witness in Stockton, which has large concentration of blacks, Mexican-Americans, Orientals, and Anglos. Volunteers work with the Neighborhood Community Center, the San Joaquin County Department of Public Assistance, and the juvenile detention home. Steven is the son of Mr. and Mrs. Clinton Steury, Berne, Ind., and a 1970 graduate of Goshen College, Goshen, Ind. Linda, also a Goshen graduate, is the daughter of Mr. and Mrs. Richard L. Lehman, Berne. The Steurys are members of the First Church, Berne.

Janis Williams, Greater Saint Mary's Baptist Church, Wichita, Kan., has begun working at the central office in Newton, Kan. She is employed as secretary to Frank Ward, the Executive Secretary of the Commission on Education.


Ens

Siebert


S. Steury

L. Steury

Williams

Ministers

Donald Klassen, administrator of the Bethesda Home and Hospital, Goessel, Kan., served First Church, Halstead, Kan., during October and November.

DISCUSSION

Another point of view on Brazil

The writer of the following article is editor of the Mennonitsche Rundschau, *Winnipeg, the weekly German publication of the Mennonite Brethren Churches, in which it appeared on October 21.*

THE SEPARATION OF church and state was a requirement of the first Anabaptists. Having been bloodily persecuted by the united power of these two institutions, they saw in this union the roots of the evil that had ruined Christianty.

Today, it is precisely those in our circles who claim the Anabaptist heritage, who actively attempt to meddle into the affairs of the state. Before me lies the lastest issue of *The Mennonite* of October 6, 1970. On pages 504-05, this magazine publishes an article, "Militarism Blocks Social Reform in Brazil" by Delton Franz. He is the director of the office of the MCC Peace Section in Washington, D.C. Prudently, the editor labels the article as background-material to clarify the situation in Brazil and, specifically, that in connection with the efusal in European Mennonite circles o take part in the Mennonite World Conference in 1972.

It is not my intention to refute the rticle. I had earlier received the anwer from the leading circles of MCC hat background material does not xpress the position of the Peace ection. Nevertheless, this article ikes a negative position toward the resent regime in Brazil. It is also ompletely obvious that this article ves moral support to the left radical ements in South America.

Through the editing of the book *ost Fatherland* by John B. Toews for German publication in the *Mennotsche Rundschau,* I have recently ccupied myself with the revolutiony period in Russia and its conseences for us as Mennonites. It was st at this time that MCC was organed in order to help the victims this social revolution. Men like rie O. Miller, Clayton Kratz, Arur Slagel, B. B. Janz, C. F. Klassen, d many others risked their lives d the financial resources of our Mennonite congregations were gathered together in order to rescue those unfortunate ones from their deadly peril, having fallen into the hands of the murderers. Thousands are still alive today because this help arrived and they could escape from this death and terror and they can attest to the truth of this claim.

The publication of the book *Nestor Machno* by Victor Peters turns a glaring spotlight on this period. From reports by those who could not come out at the time, we now know what they had to endure in this country which wanted to abolish "social injustice." From behind the desk in a peace office in Washington, these things have a different appearance than if a person goes through the experiences himself.

Today this organization that formerly sought to follow Galatians 6:10 (Therefore, as we have opportunity let us do good to every man, especially to those who are of the household of faith) is in the process of supporting the elements under whose rule our brethren in the faith would most certainly suffer great persecution. First, I want someone to name a government of the radical left which has given our fellow believers the freedom that is possible in the free world.

If we are now speaking in favor of the Tupemaros or other revolutionaries, then it is high time to seriously make plans to extricate our brothers and sisters from these regions before the overthrow of the present regions makes this impossible. In Chile and Bolivia, this process is already in full swing.

For us in Canada, these questions have taken on an unanticipated reality. The FLQ in Quebec have kidnaped the British diplomat James Cross and Minister Laporte of the provincial government of Quebec and are trying to force the Government to free imprisioned terrorists and criminals and to pay a huge ransom.

We were challenged to remain objective in our discussion of MCC and its Peace Section. And we are known for objectivity to the point of self-surrender. Under the pretext of world missions, we are even ready to sacrifice our own identity. If I only knew for what I should exchange it! As long as I am offered nothing better for my Mennonite heritage, I intend to hold firmly to it.

It is true that in many parts of the world social injustice prevails, on the left as well as on the right sides of the iron and bamboo curtains. The world without God and without Christ is after its own way unrighteous and will always be that way. Only by turning to Jesus Christ can the nature of man be changed. Constantly will remain the command of Jesus to build His kingdom which is not of this world. *Erich L. Ratzlaff.*

LETTERS

Poverty has a color line

Dear Mr. Shelly: I read with interest "Myths About Welfare and the Poor," by Jack McDonald (Nov. 10, 1970). However, his statement that "Poverty knows no color, race, or creed," is not accurate. According to the U. S. Bureau of the Census, in 1968, 25.4 million persons lived in poverty in the United States, or 13 percent of the total population. Of these persons, 17.4 million (68%) were white, while 8.0 million (32%) were nonwhite. Thus there were twice as many poor white people as poor nonwhite people. However, since nearly 90 percent of the population is white, the incidence of poverty, the chances of being poor, was one in ten (10.0) for all whites, compared with one in three for all Negroes (34.7). This is an indication that Negroes are denied equal opportunity with white people in our society and that poverty is associated with minority group status. In addition, poor Negroes were poorer than poor whites.

In 1968 the federal government's poverty line was $3531 for a family of four. Thus a man working forty hours a week, fifty weeks of the year at $1.76 per hour, would not be able to support a wife and two children above the poverty level.

President Nixon's Family Assistance Plan and the program suggested by the President's Commission on Income Maintenance have much in common, but there are important differences. President Nixon's FAP would require individuals to work (a form of forced labor) while the Commission's program would simply offer incentives to work. (Neither would attempt to create enough jobs for all who wanted to work. Present government policy is to create greater unemployment.) The Nixon plan would operate alongside the present welfare system, while the goal of the Commission's plan is to replace that dehumanizing welfare system. *George A. Smucker, 1325 E. Madison Park, Chicago, Ill. 60615.* Nov. 16

Enough criticism of U.S.

Dear Editor: I was pleased to read the article by John Wiebe in the November 2 issue of *The Mennonite* [Letters], about having enough on TV and newspapers against our President. I was very disappointed when it came on TV, Mennonites, Bethel College, Newton, Kansas, were going on a strike against President Nixon. Then it was in the *Bluffton News* that the Bluffton College also joined the March, turning the Congress against our President, and rejoiced even if they did not see the President, they got to talk to the Congress, so that the President's hands were tied and could not get by the Congress. I could not help but think of the boys who would like to go as objectors, but where is the money?

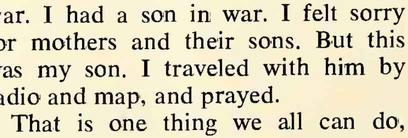
If all that money would have been put into a fund that was spent to go to Washington, D.C., someone's son could have been helped. I am not for war. I had a son in war. I felt sorry for mothers and their sons. But this was my son. I traveled with him by radio and map, and prayed.

That is one thing we all can do, pray. The Bible says, pray for those who have authority over us, also. "If my people who are called by name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven,
and will forgive their sin and he
their land" (2 Chron. 7:14). W
know President Nixon is a Christia
the first President that has religio
worship in the White House. Wh
about writing to President Nixo
telling him we are praying for him
Put yourself into his shoes. Like th
Indian said, they can't understan
unless they walk in my moccasins.

What about drunk driving? La
evening, I heard that more peop
were killed on highways in one ye
than in all five years of so-called wa

Can we as Mennonites say, Am
my brothers' keeper, and wash o
hands, when we know the Bible say
a drunkard cannot enter into the kin
dom of heaven? Where are the *stil*
im lande?" How about this: 2,531,67
arrests were directly related to liquo
in addition to the arrests for drun
enness there were 301,231 arrests f
driving under the influence of liquo
215,376 arrests for liquor law viol
tions, and 593,104 arrests for di
orderly conduct (1968 FBI crime r
port). I am sure those of our peop
that march (wrote) to Washingt
did not destroy material things.

But about character? I am sure t
hippies and hoodlums were glad to s
them. We Christians are bei
watched. *Katie B. Habegger, 403*
N. Campus, Upland, Calif. 9178
Nov. 1



Patches on a rotten coat

Dear Sir: As I see it, merely oppo
ing war, taxes for war, and the dra
is like putting patches of new clo
on a rotten, worn-out garment.

The World Democratic Party, B
8769, Honolulu, Hawaii 96815, stan
for democratic world governme
now! World elections, first-class wor
citizenship for all humans. World cu
rency, freedom of communicatio
travel, and trade. Membership is fr
—supported by voluntary contrib
tions. Send your contribution or
stamped, self-addressed envelope f
more information to: World Dem
cratic Party, Box 8769, Honolul
Hawaii 96815. *Eldred W. Lowe, B*
366, De Soto, Kan. 66018. Nov. 1

MEDITATION

Jesus put to the test

"AHA! YOU'RE GETTING a mite weak, aren't You? Forty days and forty nights without any food! Look here, Jesus. There is no need for You to go hungry: If You are the son of God, command these stones to become loaves of bread!"

"*If* I am the son of God! Why, yes, I *am* the son of God! Did I not hear the Voice, 'This is My beloved Son?' I have always felt, deep down, that My relationship to God was a very special one. There's no use doubting that! Is there? Yet, I *am* hungry. And, what is more, My eople are poor and oppressed. If I am the son of God—No—Since am the Son of God, I could remedy the situation in no time! After ll, God fed Israel in the wilderness. God, My Father, and I, His Son, re able to produce food, even from this stone! But, wait a minute. God had a purpose: 'He humbled you, and let you hunger, and fed ou with manna, which you did not know, nor did your fathers know, hat He might make you know that man does not live by bread alone, ut that man lives by everything that proceeds out of the mouth of he Lord' (Deut. 8:3). Yes, man lives by bread. But man does not live y bread alone! I will not use My powers to gratify My selfish desires, r those of My people! There's more to life than food!"

"Well, Jesus, You didn't fall for that one, but just wait! I'll put ou on the pinnacle of the temple, and You are going to jump down! oesn't God promise His son full protection? 'He will give His angels harge of you, to guard you in all your ways' (Ps. 91:11). If You are he Son of God, throw Yourself down! You will prove your trust, emonstrate God's power, and catch the attention of Your people!"

"Jump off the temple, should I? Like My younger brother used to ump from the carpenter's bench into father Joseph's waiting arms? hat might even startle this shallow generation into immediate belief Me as the Messiah of God! Yet, is it right for Me to put God to e test? Is that really showing trust? The Law says, 'You shall not ut the Lord your God to the test' (Deut. 6:16). No, I will not force od's hand! I will not satisfy the appetite for the miraculous whenver My people want signs. It is not right for Me, or anyone else, to emand a sign whenever our faith is put to the test. Not a sensaonal path to glory, but the way of suffering love for Me!"

"But Jesus, You are the promised Messiah! You have much to do! he way of love is not practical, considering the size of Your assignent and the time in which You have to do it! Come! Here in a moent You will see all the powerful and glorious kingdoms of this orld. They're all in my hands! I'll make You an offer. All these ngdoms, with all their glory and power, will be Yours, but on one ndition: Fall down before me and worship me!"

"Get behind Me, Satan! Scram! I will have nothing to do with you! there is one thing that was driven home to Me in my childhood d youth as I read the Law and the Prophets, it was this: 'You shall orship the Lord your God, and Him only shall you serve!' Satan, ve Me! My kingdom is not of this world. The kingdoms of this rld may have what seems like glory and power, but I will not use at power to bring about the reforms of My kingdom. I will not let desired end justify the means. I will not compromise one inch by llowing the strategy of the devil. Your will, O God, not Mine, be ne! I am going to do things Your way! I will not use force to coner; I will use love, sacrificial love, Your weapon for victory, to ablish My kingdom!"

Then the devil left him, and behold, angels came and ministered Him (Mt. 4:11).

Jake W. Elias

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COVER

The First Sunday of Advent was November 29: "Hark, the glad sound! The Savior comes!/ The Savior promised long!/ Let every heart prepare a throne,/ And every voice a song" (Philip Doddridge).

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Esther L. Vogt lives at 502 East First St., Hillsboro, Kan. 67063. Her story is based on a true account told to her by a friend.

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Uptight

We really are. Let's make that the word for Advent 1970.

It describes the way things are and clearly defines what we need.

The summer has been relatively peaceful. No major urban riots disturbed our vacation trips to the shore or the mountains. The campuses of America have been quiet. That rustling sound you hear is people shuffling off to class.

Yet, I find people re-living the old riots and fussing about the demonstrations of last year. If you don't have a new worry, well, an old one will do.

Of course, that war is still going on in you-know-where. The generals have been rather successful in keeping it off of the front page and out of the first part of the six o'clock news. But it is a little tough to be on the list even if it is the year's lowest casualty report.

You keep wondering why you keep on hearing about Cambodia. That was all finished by June 30, wasn't it?

And since the FLQ has written a new chapter in terrorism, Canadians keep saying, "We're getting to be like the U.S." Are we bragging or complaining?

Uptight

I like that word. It's not in the dictionary we use around here. (You see, we're uptight about money, so we only buy a new one every other year. Would you believe every other other year?) So I'm free to explain it in my own slightly-less-than-brilliant way.

Uptight

That means you're so worried about things that you lose the joy of the Lord. You're rigid. You're super-serious. You just can't get anything done because this thing that you're uptight about keeps coming up all the time.

Uptight

For parents and grandparents, it's boys with beards and girls without shoes. For boys with beards and girls without shoes, it's parents and grandparents.

I hope you're getting the picture. We all have it. The other day, someone said, "The executive secretaries want to see a report on that readers' survey on *The Mennonite* by December 15," and I felt my palms start to sweat. Maybe my mind wasn't uptight, but my glands sure were.

Anyway, I just looked at the calendar and saw that it was Advent. And in Advent, I always turn to Isaiah. (Doesn't everybody?) Because Isaiah usually tells us what it's like around here and why we need to be saved.

"Ah, sinful nation,/ a people laden with iniquity,/ offspring of evildoers,/ sons who deal corruptly!? They have forsaken the Lord,/ they have despised the Holy One of Israel,/ they are utterly estranged" (Is. 1:4).

That's uptight.

"For to us a child is born,/ to us a son is given;/ and the government will be upon his shoulder. . . . Of the increase of his government and of peace/ there will be no end . . . with justice and with righteousness/ from this time forth and for evermore" (Is. 9:6, 7).

That's what we need. M.S.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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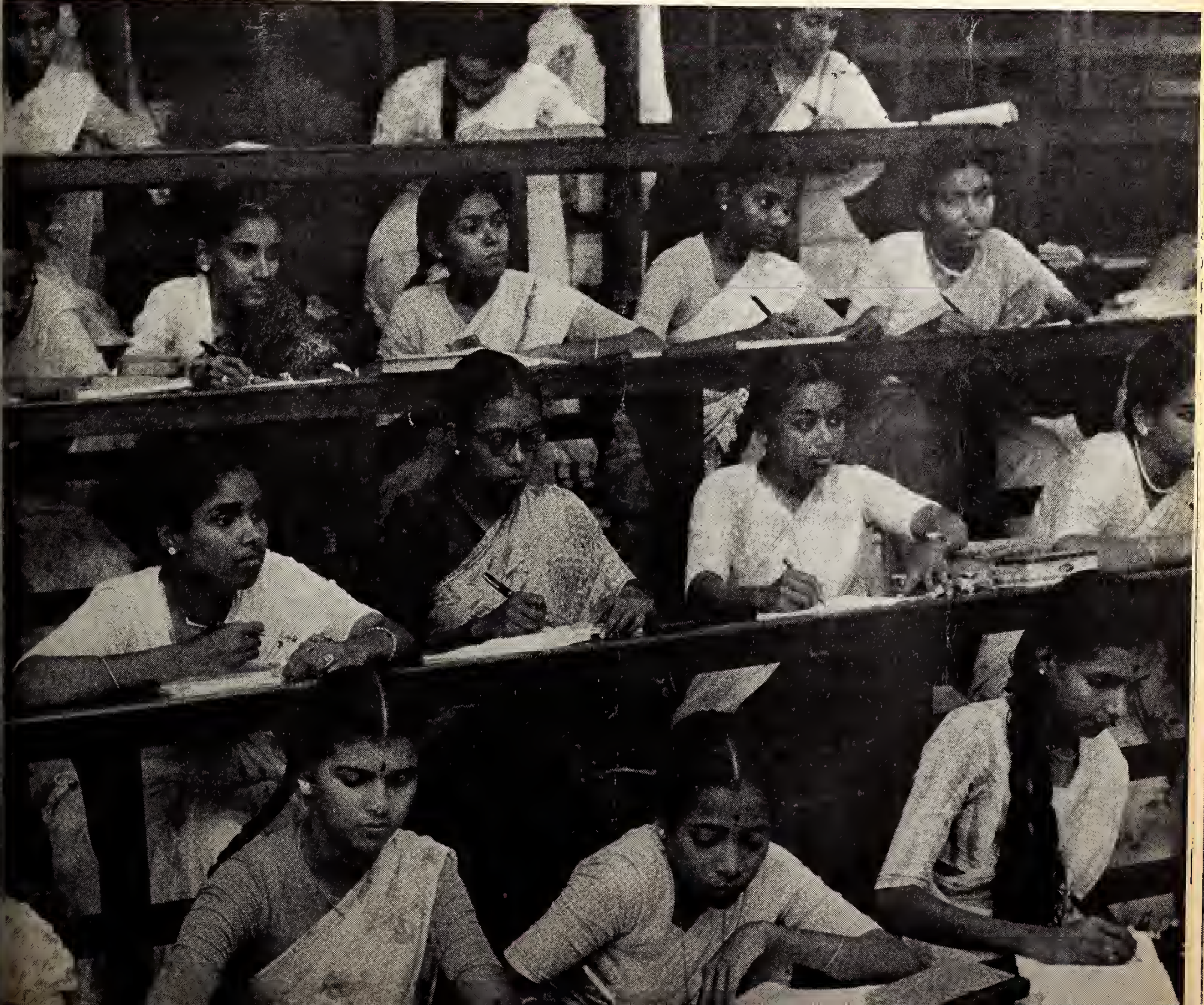

SINCE 1900 -

On December 9, 1900, Peter and Elizabeth Penner and Johann and Susanna Kroeker set foot on Indian soil at Bombay as the first General Conference Mennonite overseas missionaries.

Now, seventy years later, the mission and church in India is still building on the foundations they laid; though, of course, in a far different environment. What was the world of the Penners and Kroekers like?

No longer under colonialism

In 1900, people thought more in terms of continents than countries. Africa was referred to as the dark continent. Jungles and Indians were associated with South America. And Asia appeared to have something both exotic and mysterious.

Perhaps *continental thinking* was natural because colonialism was in full sway. The western powers ruled vast areas in those continents. The independence movement had not yet been born.

Today all that has changed. In the twenty-five years since World War II, over sixty nations, formerly governed by the colonial powers, have become independent and taken their places in the family of nations. While we still may occasionally refer to Africa, Asia, or Latin America, it is to identify certain areas; more frequently, we speak of individual countries.

Most countries have dedicated, ca- able leaders, many of them trai in mission schools. In fact, it is n too much to say that missions ha played a major role in this chan in our world. Wherever the gos is proclaimed and people put th faith in Jesus Christ, liberation h taken place. Man was born to free from the exploitation of oth men.

This change has affected missio During the colonial era, missionar went out under the umbrella of we ern powers. The people to whom th went had nothing to say about Visas or entry permits were gran

The Penners and Kroekers, pioneers in India.

the changing world of missions

Verney Unruh

ong Kong: We must go where the people—
e majority will be in cities.

the powers that controlled that
ritory.
Today, the countries themselves de-
e who enters. In some countries,
sionaries find it difficult to enter
l in extreme cases, such as Burma,
western missionaries have been ex-
ed. These countries appreciate the
tributions missions have made in
licine, education, agriculture, and
er areas, but they are now saying,
e don't need you anymore."
t is now more clear than ever be-
that missionaries are guests of
countries to which they are sent.
longer are they protected by the
arm of colonialism. Special priv-
es are gone.
ut this new role of the missionary
gs with it exciting possibilities,
as we will show later.

Exposed to one world

In 1940, presidential candidate Wendell Wilkie coined the phrase, One World. He was ahead of his time. But today his vision of one world is becoming a reality. The airplane has brought this about.

It took the Penners nearly four months to reach India from the time they sailed from America. Today, one can board a jetliner in any major city of North America, and within twenty-four hours, be in most any other part of the world. To be sure, there are still remote areas which take longer to reach but those are becoming few and far between.

Ease of transportation not only makes it easier for missionaries to go; it makes it easier for people to come to North America, as well. Previously, people to whom the missionary went knew nothing about his homeland or the church from which he came. Today, they are coming to North America in droves and they can see firsthand what the church is like. Do Christians in North America practice what missionaries preach, they used to wonder. Now they are finding out.

Several years ago, the information minister from Sierre Leone spoke on the Bethel College campus. He himself came to the States for education and graduated from a church college in Ohio. He reported that some of the worst segregation in America takes place on Christian college campuses!

Students, diplomats, business leaders, tourists, and others who come to North America receive impressions and have experiences that can determine the fate of missions in their home countries. More than ever, the church in North America is on trial!

When a student from our Congo church was studying in North America, he confessed that he was confused. Missionaries had held up high biblical standards for individual and church life. But here, he felt, the church paid little attention to those standards.

But the students and others who come here also represent great opportunity. Helped, befriended, won to faith in Jesus Christ, they are a great potential for leadership in their own national churches.

The China Evangelical Seminary in Taiwan is now in the early stages of development. Several of the leaders and faculty members in that movement are overseas Chinese who have earned their doctor's degrees and are eager to return to the Far East to serve Christ and the church.

P. A. Penner en route to India.

A second element in the making of one world is mass media—movies, radio, and TV. What happens in one part of the world is known all over the world in a matter of minutes. This has wide implications.

Negatively, again, it means that our American way of life is under scrutiny as never before. People gain a distorted picture, it is true, of our life from Hollywood productions. Or they hear and see news of riots, terror in the streets, violence in many places. When Bernard Thiessens returned from Japan in June, the Christians in Kobe were concerned for their safety in America!

Church life is also portrayed. I recall reading in the Japanese daily newspaper of black Christians being turned away from a segregated white service on Sunday morning. At times like that, people can ask embarrassing questions.

But there are positive aspects of this, as well. The TV feature *Lassie* is aired over Japanese stations, with the Japanese sound dubbed in. Once, during a conversation, one of our neighbors asked me whether Christians always pray before they eat. He had seen the family do this on the *Lassie* program.It provided a natural setting for sharing the faith.

Still another dimension to the mass media is that this can be used for the proclamation of the gospel. Dr. Donald McGavran, noted mission strategist, estimates that, of the 3 billion people in the world, at least one third have never heard enough of the gospel to make an intelligent decision and another third have not heard it at all. Radio, television, the printed page—all these are means which can be used to proclaim the message, "God so loved the world that He gave his only Son. . . ."

Pulled into the city

When the Penners and Kroekers went to India in 1900, most people in the world lived in rural villages where the economics of life were simple. They grew their own food, followed their own customs which had been handed down from ancestors, and had little desire to change their way of life. The clan provided protection and security.

But the effects of the industrial revolution have been reaching into jungles and remote areas over the entire globe. From rural areas, people are flocking to industrial areas and cities for jobs, entertainment, and a different way of life. In 1900, eleven cities in the world had a population of over one million. Today there are one hundred.

But people are learning the hard way that cities are not paradise. Jobs are not always available. Housing is often substandard. Inflation soon eats up any gains. And often, people get caught in situations where they
exploited.

What does this mean for missio
If we are to reach people for Chri
we must go where the people a
While there will always be those w
remain in the country and thus t
need to reach them will remain, t
majority will be in cities, so mo
and more, the church must seek w
to reach them there. Eugene Nida h
warned, "If we fail in the city,
will fail!"

But the price tag will be hi
Inflation has driven up real-est
prices, fantastically. For example,
the Far East, city land is sold
six feet by six feet (36 square f
blocks. It is not uncommon for la
to sell for $400 to $500 for such
small portion. On an acreage ba
this amounts to between $500,0
and $600,000 per acre!

How can a small group of believ
ever hope to own its own chur
Might this mean a reevaluation
what material goods are necessary
be the church? What are the alter
tives to a sanctuary, educational wi

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptu
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We used to speak of sending churches, referring to the churches of the west in Europe and North America. That distinction is fading away. All are to be sending churches; the frontiers are everywhere.

nd all of the equipment we feel is ecessary to function as a church?

rontiers are everywhere

In 1900, the frontiers of missions ere primarily geographical. The orld still had unexplored regions here no white man had ever been. he burning desire of missionaries and urch leaders was to proclaim Christ the unreached tribes and nations. enneth Scott Latourette, church hisrian, said, before he died two years o, that there was a greater effort to ach the world with the gospel from 50 to the present than in the preding eighteen hundred years.

What happened? The modern mis- onary movement which began with illiam Carey in India in 1893 has en one of the greatest success stories of history. The gospel has, literally, been taken to every country in the world. Latourette said in 1967, “In only one land which claims political independence, the Mongolian People’s Republic, and possibly North Korea, is the church unrepresented.” Then he added, most significantly, “Thirty years ago, that could not have been said.” Today it is literally true that the sun never sets on the Christian church!

This, too, has implications for missions. We used to speak of the sending churches, referring primarily to the churches of the west in Europe and North America. That distinction is fading away. If we understand the New Testament and the Great Commission correctly, we know that every Christian and every church must participate in the missionary task of the church. This applies to the younger churches as well as the old established churches. All are to be sending churches, and the frontiers are everywhere. Wherever evil casts its shadows, wherever men are enslaved by sin, wherever men worship false gods, whether they are idols of stone and wood made by man’s hands or whether they are idols from the automated factories, there is a frontier for a gospel witness. There the church must proclaim the lordship of Christ, and salvation in Him.

The younger churches have leaders who are capable in their own right. The missionary of today, therefore, goes to work in partnership with these dedicated men and women of God. In the past, it was only natural that the missionary was a pioneer and leader. Today, he must assume more the role of a servant. In most cases, it is now the national church which invites the missionary back. It will also have a voice in his assignment on the field.

While great changes are taking place, it must be recognized that some things have not changed. The same basic message that the Penners took to India is still the message needed today. “Christ Jesus came into the world to save sinners!”

And the goal of missions remains the same. In 1928, John R. Mott, missionary statesman, spelled out the aim of missions in these words: “The supreme aim of missions is to make the Lord Jesus Christ known to all people in all lands as their divine Savior, to persuade them to become His disciples, to gather these disciples into Christian churches, to enlist them in the building of the kingdom of God, to cooperate with these churches, to promote Christian fellowship, and to bring to bear on all human life the Spirit and principles of Christ.”

is now more clear than ever before that missionaries e guests of the countries to which they are sent. No nger are they protected by the big arm of colonialism.

Fathers and sons talk peace at Minneapolis meeting

MINNEAPOLIS WAS A father and son banquet, but not the kind of boyish bust held annually in many church basements. (Some mothers and daughters were also present.)

They came to the annual assembly of the Mennonite Central Committee Peace Section in November to talk of peace and political action. Of the almost two hundred present, about half were students from Mennonite colleges who tested the other half of ecclesiastical types — ministers, college professors, church executives—who frequent church gatherings.

Meetings in a downtown hotel which had long since passed its prime as an elite hostelry, the assembly was chided by one student for talking about peace in accommodations far too luxurious. Many of the students slept on the floor of a local Mennonite church.

They also rejected some of the theories of political action put forth by their elders as having passed their prime even though most Mennonites might still consider such ideas as quite progressive and daring.

Political involvement is just beginning to make the Mennonite scene. John Redekop, associate professor of political science at Waterloo (Ont.) Lutheran University and a member of the Mennonite Brethren Church, supported a larger role for the Christian in politics.

"A basic assumption is that every thinking Christian has an obligation to have at least some knowledge of Caesar's realm as it pertains to mankind, his country, the church, and himself," he said. "But knowledge is insufficient. As one writer observes: 'Rather than conscientious objection, we should stress conscientious participation.' "

Daring as the call to political action would ordinarily be in most Mennonite communities, Redekop's bid for political service left the younger members of the assembly unmoved.

"Lobbying is not radically Christian enough," said C. Norman Kraus, professor of church history at Goshen (Ind.) College, speaking for the students and even for some of the older folks. "Radical obedience calls for some other kind of action."

For some, that other kind of action was the politics of confrontation which sprang to life with the announcement that former Mennonite relief worker, Doug Hostetter, a graduate student at the New School for Social Research in New York, had been chosen to go to Saigon and Hanoi on a National Student Association team to negotiate a political document to be called a peace treaty between American and Vietnamese students. The document will call for demonstrations and student strikes in America if the Vietnamese war is not ended by May 1.

Some students seized the opportunity to ask the peace section assembly to make a declaration to be taken to Vietnam pledging Mennonite support to end the war through tax refusal, draft resistance, and other forms of civil disobedience. After the statement was debated with considerable emotion, the activists changed the document from one representing the Mennonite church as a group to a statement to be signed by individuals.

The struggle between the fathers and sons had surfaced. "Our young people come to us with suggestions that seem to them to be right on target," said Krause. "I love them and I like their suggestions, but I can't help being over forty."

He also added, "I doubt the political effectiveness of what they are doing."

But the members of the Peace Section itself, of which Hostetter is a member, did raise $473 in an informal offering for Hostetter's traveling expenses to Vietnam of $1500 to which other persons at the Assembly also contributed. And a message was given to Hostetter asking him to "communicate to the peoples of Vietnam—North and South—our regret for the war which has so brutally ravished their land, our commitment as a church to the gospel of peace and reconciliation, and our readiness to cooperate with them in the rebuilding of their country."

The Peace Section statement also said, "The Mennonite brotherho
should be encouraged that one of i
members, who has worked for pea
through the church in Vietnam a
North America, is now able to pe
form such a service."

The Minneapolis assembly was t
second annual open meeting called l
the Peace Section. The next meeti
has been set for November 4 to 6
a place yet to be chosen. M.S.

Student en route to Hanoi With student treaty team

A young Mennonite will accompa
a group of student leaders when t
National Student Association a
tempts to negotiate a peace treaty b
tween American students and t
people of Indochina. Seventeen st
dent body presidents and three st
dent newspaper editors will travel
the capitals of South Vietnam, Nor
Vietnam, Laos, and Cambodia
show that the U.S. people can neg
tiate a peace treaty.

Doug Hostetter, a twenty-six-yea
old graduate student at the Ne
School for Social Research, Ne
York, will act as language and c
tural interpreter. He is a member
the Old Mennonite Church and com
from Harrisonburg, Virginia. H
spent three years in Vietnam fro
1966 to 1969, under the Mennon
Central Committee in Vietnam Chr
tian Service, where he related to ma
people on both sides of the confli

He left for Saigon, South Vietna
on November 24, to make prepar
tions for the negotiations and for t
arrival of the rest of the stude
group, which will leave December 1

Following the negotiations in t
four Indochinese countries, the gro
will go to Paris, France, to meet wi
members of the negotiating teams
the Paris peace talks.

Expenses for each person amou
to around $1500. Doug has appeal
to the Mennonite church to help hi
to pay the cost of his trip. Contrib
tions may be marked for Doug H
tetter and sent to John Lapp, Me
nonite Central Committee, 21 S.
St., Akron, Pa. 17501.

NEWS

Youth looking for work With 16 different skills

Currently, forty-one young people are in the United States and Canada under the Mennonite Central Committee exchange visitor program, commonly eferred to as the trainee program. The exchange visitors represent thirteen different countries and are skilled in sixteen different occupations.

The exchange visitors have come o live with Mennonites in America or one year. In observing life in ur communities and in our working world, they hope to acquire some new nsights, vocationally, and, in a per- onal way, promote international oodwill and understanding.

After six months in one location, he trainees usually move on to differ- nt assignments for the second half f the year. New homes, new working assignments, and new sponsors are needed now for the trainees.

The sponsor plays an important role in achieving the objectives of the trainee program. The sponsor gives the trainee a home away from home for six months. He gives him an opportunity to work, preferably in his chosen professions, and accepts him as a member of the family rather than as hired help. The sponsor makes it possible for the visitor to become acquainted with church and community activities and enables him to visit places of interest in the community. Sponsors furnish room, board, and $20 a month spending money for the trainee, and send $85 monthly to MCC to cover transportation, medical, and administrative costs.

Sponsors are needed by early February 1971, who can accept an exchange visitor to work in a congregation or church camp or something else suitable for a theology student; in social service work for students doing alternative service; in the office of a shipping business; as an auto mechanic; in a children's home, in a child care center; as a secretary or office assistant; as assistant to a veterinarian; as a nurse, lab technician, nurse's aide or orderly; in electrical appliance work; as a kindergarten teacher; as a seamstress; in household, and child care work.

Persons interested in having a trainee in their home or work situation are encouraged to write before December 15 to: Trainee Program, MCC, Akron, Pa. 17501.

lousing repair in Toronto aided by MDS

n an attempt to seek a preventative pproach to the deteriorating housing nditions in their area, the city of oronto approved a bylaw in 1968 quiring homeowners and landlords improve housing to meet a minimum standard.

As a result, many families were d that they had only a certain pe- d of time to get their homes fixed meet these standards.

Many people in Toronto are phys- lly or economically unable to main- n their homes at the minimum ndards. From July 14 to August 1, 69, a community project called monstration on Community Reha- tation of Housing (DECOR) was ablished to show that by the use voluntary labor, houses could be aired at a minimal cost to the ners. Unfortunately, project DECOR not last long and many home- ners still needed help.

At this time, the WoodGreen Community Centre and the Mennonite ntral Committee (Canada) met h the Housing Standards Division discuss and plan a continuation of ject DECOR. As a result of these meetings, Maintenance and Repair Service (MARS) was established, in September 1969, to help additional homeowners. Volunteers for the MARS project were recruited through the Mennonite Disaster Service. Most of the volunteers came from the Waterloo, Markham, and Niagara Peninsula areas.

Nick Dick, project director for MARS, has been pleased with the skilled plumbers, electricians, carpenters, bricklayers, roofers, and helpers who have volunteered their time and energies to make this program a success. Unfortunately, appeals for help from the people in the Toronto area have yielded disappointing returns. Only two local tradesmen have contributed their time to help with the project, although many agencies in the area have contributed supplies and materials.

During the first six months, the volunteers completed ten houses and have recently completed seven more.

On December 1, the MARS project as administered by MCC and the WoodGreen Community Centre came to an end. "It is hoped that the contributions of the Mennonite volunteers will be replaced by contributions of volunteers throughout the city, regardless of their background," Dick said.

Those involved with the MARS project feel that the service they have provided the people has been a means of entering homes and referring the residents to other helpful agencies. Their work has also been a stimulus of new hope for the homemaker who sees little future in a house with faulty plumbing, a leaking roof, and a sagging porch. *MCC News Service.*

Amman families get aid after civil war

"Happy faces glowed upon the receipt of donations; the eyes of barefooted children twinkled when they grasped new shoes, and tears filled the eyes of many parents when they were given food and supplies for their families."

This was the report of one of the Emergency Family Service committee members. This committee was established to serve the emergency needs of the September civil war victims. It was a small effort to serve the needs of distress cases in Amman, primarily families who had no access to other sources of help or those who were waiting for larger rehabilitation schemes of the government and voluntary agencies.

The Emergency Family Service committee was a personalized approach designed to give encouragement to families who had suffered major loss in the war. It did not attempt to provide comprehensive or continuous assistance, only supplemental and temporary provisions.

MCC material aid was distributed in cooperation with government and voluntary agencies on a larger scale. An effort was made to provide urgently needed services quickly in a manner that would go beyond the usual form of charity where the rich give to the poor and the poor feel only poorer for it. A local committee was appointed to visit homes that were referred to MCC. This committee then selected the cases and arranged appropriate assistance. Two examples of need follow.

Five years ago, a citizen of Amman educated himself in gardening and established a small, but prosperous business for himself and his family of six children. In 1970 he built a house, borrowing money to complete it. During the September conflict, while he was visiting his brother's house, both were killed in a heavy battle. His family survived, but his house was partially damaged. The mother is now left with six children and expects a seventh. Her eldest son is 12. The family received four blankets, clothing, a pair of shoes for the mother, and a week's supply of foo

A family of ten lived in a tw room house which, though small, w comfortable and happy. During t war they found refuge in the hou of a relative. While they were ther their home was shelled. One of the rooms was flattened, the other w badly shot up and the contents we demolished. The cupboards were to from the walls. Chairs, beds, and a pliances were destroyed beyond r pair. Their friends gave them a sma tent which they set up beside t ruins. MCC provided them with clot ing, blankets, and food. This hon represented 15 years of work an family pride.

Many such families were helpe Aid was given quietly and discrete to people whose self-respect wou have kept them from stretching o their hands to take relief publicl These were the circumstances which some faces which bore t marks of anguish and destruction to on expressions of hope and fresh cou age. *Urbane and Gwen Peache MCC News Service.*

New service ideas for South Also Oregon, Oklahoma

Voluntary service units for the General Conference Mennonite Church may open up in three new areas of the country. George Lehman, director of voluntary service, has traveled to the locations and has initiated contacts for possible voluntary service projects.

In Gulfport, Mississippi, four workers from the General Conference already operate as a unit. Lehman hopes, however, that any further work done there will be under the jurisdiction of the Gulf Coast Mennonite Conference, composed of a General Conference mission and congregations from the Old Mennonite and Conservative Mennonite Conferences.

If this plan goes through, both the General Conference and the Mennonite Central Committee will send volunteers to the area. Lehman would like to place teachers, tutors, and teaching assistants into the schools. There would also be openings to work in housing construction in nearby Poplarville.

In keeping with the idea of Christian fellowship shown through an interdependent relationship within a unit, Lehman says all units should be self-supporting, with some members working in paying positions while others' work is volunteer. He also feels that local congregations in the communities in which the voluntary service units serve should take the basic responsibility for the work and provide continuity in the project.

Lehman sees much potential for a successful unit in Portland, Oregon. A unit placed in the Northwest would help to balance the relationships of the General Conference to its member churches and it would balance the kinds of opportunities that can be offered to prospective volunteers. Also, he feels that the people in the A berta Community Church in Portlar have the potential to develop a pr gram which emphasizes a combin tion of evangelism and service.

A unit that will probably beg sometime in spring is located in Ha mon, Oklahoma. Cheyenne India comprise the largest segment of t town's population. The large numb of young people in Hammon and t lack of something for them to do pr vides a need for some kind of recre tional program. Other work could salaried teaching in Hammon a nearby Butler, working with a hou ing authority, social work, or being public health nurse. Lehman hop that a core of church and communi Indian leadership will develop so th cues for the direction of the proje may be taken from them. *G. C. Ne Service.*

Questions on draft dodgers At Saskatchewan meeting

Delegates representing the 106 Mennonite and Brethren in Christ churches of Saskatchewan gathered in Saskatoon on November 11 for the MCC Saskatchewan annual meeting.

James Mullet, Guernsey, conducted the meeting and was elected for another three-year term.

Ironically, the sessions began with the singing of the hymn, "Soldiers of Christ Arise," the delegates being seated all the while. However, items of concern sparked lively discussion in the afternoon sessions.

The most heated discussions came during a presentation of peace, relief, and service reports. Questions arose concerning the political involvement of MCC, helping draft dodgers, and cooperation with groups whose theological base differs from that of the Mennonites.

Mullet reminded the delegates that the principle of MCC is to help all people in need, regardless of religion, race, or color. He spoke of Canadian Mennonites who dodged the draft fifty years ago and received assistance at that time.

Dr. Jake Letkeman, chairman of the welfare and social concerns section, indicated that in the program to place Indian children in Mennonite homes for the summer months, the greatest barrier came not from the Indians, but from the Mennonites who were afraid to risk opening their homes to strangers. Fear is the greatest barrier we need to conquer, said Letkeman.

Secretary-treasurer Elmer W. Neufeld reported that part of the success in meeting the 1969-70 budget could be attributed to the June relief sale, a first-time effort which netted $20,000. The 1971 sale will be held in Saskatoon on June 19. The MCC Saskatchewan budget for 1970-71 was set at $70,500. *Lorne R. Buhr.*

Work camp in Hong Kong By Asian Mennonite youth

Thirty Asian Mennonite young men and women recently gave three hundred man days of labor to convert a former rice paddy into an athletic field at Faith Love Children's Hostel in New Territories, Hong Kong. The occasion was the sixth annual Asia Reconciliation Work Camp held in August and sponsored by the Mennonite Central Committee Peace Section.

Faith Love Children's Hostel is sponsored by the Christian Children's Fund to make it possible for orphaned or needy children to attend school. An athletic field for the school was a must. All that was required was strong will, muscles, and sweat to complete the project. The thirty young people provided these necessary ingredients.

Hearing of the efforts of the work campers, a lady from a Nazarene Christian Primary School came ten miles across New Territories to ask for help. Her school was in desperate need of a basketball, volleyball, and tennis court. The work campers went and dug, picked, leveled, and poured concrete for the project. By the end of the two weeks, both projects were nearly completed. Shouts of *"Si-si"* (many thanks) rang in the ears of the work campers as they left the two places which had brought the group together as one as they had worked, joked, prayed, played, ate, slept, and studied together.

Last year's work camp had culminated with the participants' realization of their unity with Christ. This year, the work campers went a step further to search for this unity. Who are we? What brings Brethren in Christ, Mennonites, United Missionary Church, and Mennonite Brethren from eight Asian countries together? The camp theme, "Anabaptist Witness in a Revolutionary Asia," was referred to constantly as they searched for identity in the evening discussions and lectures.

CRISIS: *Depression*

When people in a community become depressed, a broad spectrum of impoverishment must be met. Needs include recreation, housing, drug education, employment, and counseling. Through a community development program in Kansas City . . .

poverty fund
will help meet this crisis!

Relief agency in Europe Has office in Frankfurt

Upon his return from a one-year stay n North America as a trainee, Jorg sert has taken over the office mangement of the International Mennoite Organization (IMO) in Frankfurt, Germany, until the summer of 1971, when he will begin his assignment with the Conference of the German Mennonite Churches.

Isert has a good background of experience to help him in his new asignment. From 1965 to 1969, he worked as executive secretary of Mennonite Voluntary Service and during he past year, he has become acquainted with the work of North American Mennonites and their conerence and relief organizations as an exchange visitor under the Mennonite Central Committee trainee program.

He succeeds Anne de Jong who erminated his assignment with IMO n the spring of 1970.

The relief agency of the European Mennonites, IMO was organized three years ago. Its primary aim was to process relief projects which until that ime had been coordinated and diected by MCC. The goal is to have an organization of the Mennonite brotherhood in Europe in order to inorm the churches of their responsibility to the world and to stimulate heir active participation in relief projects. It operates in close cooperaion with MCC.

The present work of IMO includes material aid for the Near East and Algeria as well as financial support or various projects. It participates in he child sponsorship programs in Vietnam, Indonesia, India, and Parguay, and in addition a mother-hild-care program in Jordan. It also upports the work of Mennonites in Berlin.

Where IMO does not have its own projects, it places its volunteers with MCC or other service organizations. n 1971, the activities of IMO will oncentrate more on projects in South America.

MCC moves into Pakistan With boat, canned meat

Vernon Reimer, MCC director for India, Nepal, Pakistan, and Afghanistan requested by cable on November 27 that MCC send, as soon as possible, a fifteen-foot boat equipped with a fifteen horsepower outboard motor, 1500 blankets, canned chicken, and funds to carry out relief operations in the flooded areas of East Pakistan. The MCC has cabled an initial $5000.

Reimer, who went to East Pakistan from India November 20 to 23, is transferring two Paxmen presently stationed in Nepal to East Pakistan to help in the relief operations. The Paxmen will probably be working with the East Pakistan Christian Council. The motorboat being purchased will be sent by airfreight as soon as possible.

The MCC is investigating the possibilities of getting free air transportation for the blankets and chicken as requested. The blankets are packaged and ready to go. The chicken is to be purchased.

Reimer will return to East Pakistan next week to plan for continued relief operations.

Soviet churchmen pay visit

Three members of a Soviet Union church visited the Mennonite Central Committee offices in Akron, Pennsylvania, on November 12 and 13.

Grigorin Bulgakov, pastor at Gorki; Miss Valentina Ryndina, student of language at Moscow University; and Peter Shatrov, superintendent of churches in the Leningrad area are all members of the All-Union Council of Evangelical Christians—Baptists.

The group came to America to attend a Pentecostalist conference in Dallas. Their denomination is a union of Evangelical Christians, Baptists, Pentecostalists, and the Mennonite Brethren Church. Following the conference, the group visited Baptist church centers and the MCC. They were very interested in learning about the Mennonites here, their forms of worship and their expressions of faith. Pastors Shatrov and Bulgakov both have contact with Mennonites in the congregations they serve in Russia and spoke with appreciation of the Mennonites' contribution to their churches.

British Columbia sends aid To Tanzania and Jordan

November was another busy month for Fred Kather, a director of operations at the Yarrow, British Columbia, Material Aid Center and for his three assistants.

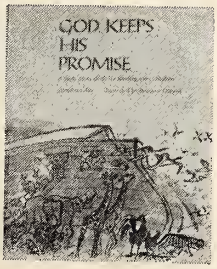
A shipment of bedding, clothing, layette bundles, bandages, and laundry soap totaling 94,530 pounds was shipped from Yarrow to Tanzania. These goods will be distributed by Harold Miller, former missionary under the Eastern Mennonite Board of Missions and Charities, who serves as secretary for relief and services in Tanzania. He will be responsible for allocation of the goods to Protestant hospitals and the Mennonite Hospital in Shirati, Tanzania.

Near the end of November, a second shipment of goods was sent from Yarrow to Amman, Jordan, as part of a request from Urbane Peachey, MCC director for Jordan.

Peachey's request follows the recent war and will be used to help supply the needs of the refugees. Included in this shipment were bedding, clothing, and 3478 Christmas bundles.

The two shipments together are valued at more than $120,000.

The Yarrow Material Aid Center serves as a collection point for Mennonites in Saskatchewan, Alberta, and British Columbia.



GOD KEEPS HIS PROMISE

Adam is related "trimming trees", the "roo-oo-ster and tiny mouse" enter Noah's "big big boat...with roof, a window, a door", and manna is "MMM-mmm...sweet like cookies made with honey" in Cornelia Lehn's refreshing new Bible story book, *God Keeps His Promise.*

Just off the press, this meant-to-be-read-aloud book for four and five year olds relates with sensitivity and creativeness the redemptive love of God through the ages. Biblical truths are carefully kept intact in the seventy selected Old and New Testament stories, yet wording and phraseology that today's informed kindergartner can relate to are used artfully. Sixty-nine winsome color illustrations (plus eleven black and white) give the 192-page edition added appeal.

Bound in white Kivar, the 8 x 10½ size makes this a comfortable, easy-to-hold lap book. But a greater comfort will envelop your child as he lives through stories which again and again affirm to his growing mind that God keeps His promises, He takes care of us, He loves.

U.S. $6.95 - Canada $7.65

Available from your local bookstore or
FAITH AND LIFE PRESS
Box 347, Newton, Kansas 67114
Newton, Kansas 67114

Words and deeds

David Boldt, Saskatchewan highways minister and a member of the Mennonite church, was featured in a biographical article in the August 23 issue of *Power,* a publication of Scripture Press, 1825 College Ave., Wheaton, Ill. 60187. The article says: "Boldt is regarded in many circles as Premier Ross Thatcher's 'hatchet-man.' This title stems from the fact that Boldt is often the main push behind some government policies which are greeted with open hostility." The article was written by Wally Kroeker

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Berlin, Ohio, is the site of a new material aid center built by the Holmes-Tuscuawas Relief Committee to be used for meat canning, soap making and collecting and processing clothing and blankets for MCC relief. The thirty by sixty foot brick building was dedicated on November 14.

David Schroeder, Canadian Mennonite Bible College, Winnipeg, will be the guest speaker for Founders Day at Freeman Junior College, Freeman S.D., on December 14.

At Indiana University, Bloomington Ind., the Mennonite Fellowship has affiliated with the United Ministry Board at Indiana University, whose center will become the center for Mennonite meetings on the campus.

Dale Linsenmeyer, Beatrice, Neb., is director of MCC work in Bolivia. He says, "Bolivia has again made international news, but in a way we wish would not have been necessary We experienced five different presidents within forty-eight hours. The disturbance did not affect in any serious way Mennonite Central Committee workers or our work. I was detained in Cochabamba two days because there was no way to get out of the city. In Cochabamba, we were advised by the American Embassy to stay off the streets for two days At that time, it had appeared that there might be open conflict between thc groups supporting the different military powers." Mennonite Central Committee presently has forty-three workers in Bolivia.

RECORD

Calendar

Feb. 10-12, 1971—Newton, Kan., Council of Commissions.

Aug. 14-20, 1971—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

uly 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Workers

Milton Claassen, an orthopedic surgeon associated with Bethel Clinic in Newton, Kan., returned to Taiwan on Nov. 15, to assist in the Mennonite Christian Hospital, Hwalien, Taiwan, or four to six weeks. During June 969, he and his family used their vacation time at the Mennonite Christian Hospital for two and one-half weeks so that missionary doctors ould take vacations. Dr. Claassen s traveling at his own expense.

Leona Cressman, General Confer-nce Mennonite missionary to India, will return home on a three-month urlough in December. She is sta-ioned at Woodstock School, Mus-oorie, India, where she works in the office, teaches classes, and assists housemothers with the missionary hildren. A native of Kitchener, Ont., he attended Toronto Bible College nd graduated from Bluffton College, Bluffton, Ohio. She is a member of he Stirling Avenue Mennonite Church, Kitchener, Ont.

Delbert Regier has accepted the pastorate of Calvary Bible Church, Henderson, Neb. He is a graduate of Dallas Theological Seminary. Report-d by First Church, Newton, Kan.

Todd Smith has joined the volun-ary service unit in Oklahoma City, nd will work as an assistant teacher nd custodian. His parents are Mr. nd Mrs. Leo R. Smith, Jr., and he is native of Oklahoma City.

Deaths

Donna Mae Habegger, First Church, Berne, Ind., was born Sept. 25, 1937, nd died Oct. 18.

Isaac Leonard Janzen, Zoar Church, Waldheim, Sask., was born Aug. 23, 893, in Kansas, and died Nov. 11.

Lina Hege Leisy, charter member of First Church, Paso Robles, Calif., was born in Germany Dec. 31, 1872, and died Nov. 4.

Edwin Luginbihl, First Church, Bluffton, Ohio, was born Dec. 31, 1884, and died Nov. 15.

Abraham B. Martens, charter member of Buhler (Kan.) Church, was born Mar. 25, 1879, and died Nov. 18.

Connie Mischler (Mrs. Ray), First Church, Sugarcreek, Ohio, was born in 1895, and died Nov. 12.

Oren Moser, First Church, Berne, Ind., was born Dec. 24, 1890, and died Oct. 31.

Gustav J. Reimer, Emmaus Church, Whitewater, Kan., was born May 11, 1886, near Marienburg, West Russia and died Nov. 10.

Arthur Spencer, First Church, Normal, Ill., was born in 1912, and died Nov. 19.

Katherine Spencer, First Church, Normal, Ill., was born May 21, 1888 at Milford, Neb., and died Nov. 9.

Bertha Williams, First Church, Halstead, Kan., was born Feb. 19, 1879, and died Aug. 18.

Jesse Yoder, First Church, Berne, Ind., was born July 4, 1901, and died Oct. 17.

Marriages

Eldon John Bergmen, First Church, Paso Robles, Calif., and *Diana Marie Dunbar,* Salinas, Calif., on Nov. 10.

James Ellis and *Rachel Ortman,* First Church, Halstead, Kan., on Oct. 18.

Keith Fox, First Church, Berne, Ind., and *Lila Hostetler,* Forks Mennonite Church, Middlebury, Ind., on Nov. 28.

Dale L. Hofer and *Ruth Ann Wiebe,* in Hesston (Kan.) Mennonite Church, on Sept. 11. Reported by Hutterthal Church, Freeman, S.D.

Joseph Liechty, First Church, and *Rebecca Beitler,* Cross United Church of Christ, both of Berne, Ind., on Dec. 5.

Ernest Mann, Friends Church, Portland, Ind., and *Jayne Sprunger,* First Church, Berne, Ind., on Oct. 10.

William Weiss, West Swamp Church, Quakertown, Pa., and *Loretta Grace Brobst,* Saint Johns Lutheran Church, Nazareth, Pa., on Nov. 14.

Rickey Dean Woods, Church of the Brethren, Dalton, Ohio, and *Nancy Lee Hershberger,* Salem Church, Kidron, Ohio, on Oct. 2.

Baptisms

Calvary Church, Washington, Ill., on Nov. 15: Duane Marguis.

Nan-Tun Mennonite Church, Taichung, Taiwan, on Aug. 30: Miss Liau (left), a senior high school student, and Mrs. Lai, whose husband is a member of the Nan-Tun Church.

College basketball

Nov. 21: Freeman 72—Sioux Empire 58

Nov. 23: Freeman 62—Nettleton 58

Mennonite Classic

Nov. 27: Goshen 96—Bethel 83
Bluffton 66—Tabor 57

Nov. 28: Bethel 81—Tabor 77
Goshen 78—Bluffton 73

DISCUSSION

Confused on Graham's gospel

In the November 10 issue, Harold Lindsell raises strong objections to the essay written by Walter Hollenweger. [See Discussion, Nov. 10, p. 691; also Discussion, Sept. 29, p. 594.] Instead of contributing to accuracy, I think he is plainly confusing the basic issue. Let me put it to him squarely in terms of two disjunctive propositions—in the sense of either/or but not both:

1. Either Graham and Ford proclaim an exclusive personal conversion type of gospel or they proclaim a social gospel;

2. Either Graham and Ford proclaim a truncated gospel or they proclaim the whole gospel.

It seems to me that Hollenweger is speaking to the second proposition, ffirming q, therefore not p. He does nake this clear when he speaks of a econd conversion—without denying he first one—which leads from Christ o the world.

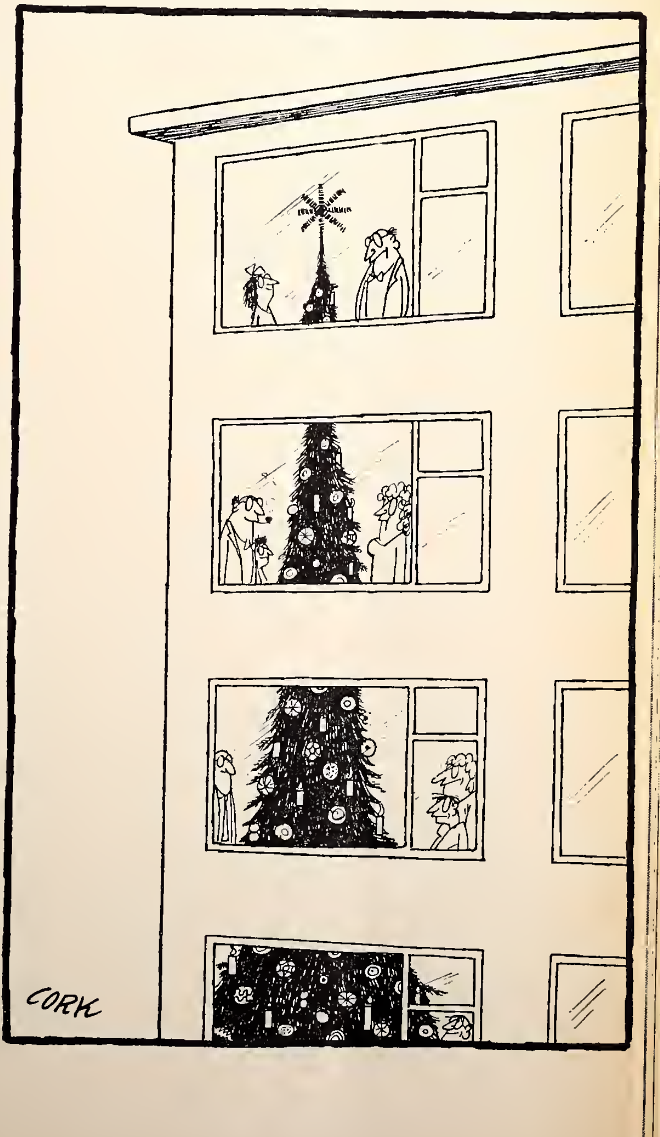
Does Lindsell respond to this analysis by saying it is a complete distor- ion of their position? Does he want o affirm p, therefore not q? In other words, he is saying that they are pro- laiming a truncated gospel. This does ot sound too flattering, to me.

His reference to the misinterpreta- on of Graham's, "Amen," puts Gra- am and Ford in opposition. But, at ne same time, it suggests another lue. It appears as if he has proposi- on 1 in mind rather than 2. Now I o not think that he can read propo- on 1 out of Hollenweger. Might I ggest that it is his own fundamen- list prejudice which hinders him om comprehending the second prop- sition over against the first.

Let us hope that Graham and Ford e not backing away from the whole uth of the gospel, now that the rict Walter Hollenweger puts pres- re on them from the Jerusalem undamentalist) camp.

With reference to Bergmann and e movement he represents, Karl rth's open letter can serve to clari- the issue. I do not have it with e. But he suggested that if they l to speak to issues like Vietnam, en it is evident that they are only straining at gnats and not really committed to the truth of the gospel.

The point at which I would take issue with Hollenweger (and H. Funk, for that matter) is that he apparently did not speak to the right people when he went to the GDR. The people who are representative of what is known as "the inner emigration" do not reflect true and vital Christianity. He should have talked to representatives of the *Bruderschaften*—the Brotherhood Movement—like Heinrich Vogel on the theological faculty of Humboldt University in East Berlin, Gerhard Bassarak, who headed the Evangelical Academy in East Berlin, or theologian Hamel from Halle. I do not know whether these men still hold their earlier positions, but they would, in any case, be able to reflect a more vital and active Chrisitan faith in a communist environment. *David Janzen, Box 57, Harrisonburg, Virginia 22801.* Nov. 18



LETTERS

Sees no end to the war

The following is an open letter to the President of the United States.

Dear President Nixon: Last night, I attended a talk by Eric Wright—a Quaker who returned from Vietnam in July. He had been there for three years. Wright showed slides of the countryside where he was working in Quang Ngai, South Vietnam. Following the slides, he spoke of his three years in Vietnam—relating some of the feelings expressed to him by the Vietnamese, telling of the physical and emotional effects of the war on the Vietnamese. . . .

Many of us in the auditorium were moved to tears to see what we, as a people, are doing to other persons, families, and homes. It is a tragedy I am ashamed to say I am a part of, even if only indirectly.

Among other things, it became quite apparent that most of the Vietnamese consider the U. S. an outside aggressor rather than an ally—as it is our manpower and weaponry that are destroying their land, homes, families, and security. It also became apparent that most Vietnamese would prefer to live peacefully under communism than to have a Democratic government and war as they do now.

Most of us left the auditorium last night feeling hopelessly helpless. There is no end in sight for this war. You speak of Vietnamization. It is not an end to the war—merely a withdrawal of American troops. The U. S. will still support the war with weapons. The devastating destruction and maiming of the Vietnamese and their land will continue. But the United States of America will have saved face at a cost of over forty-four thousand American lives (and how many Vietnamese?). Where are our priorities? When is our pride far more important than even *one* life—let alone 100,000?

I am very much aware that one person cannot change your mind, as the majority of the U.S. are clamoring for an end to the war, but you do not hear them. Nevertheless, I will continue my campaign for peace by writing to my elected representatives. I am against war and will not give you my children. Nor will I pay my federal income tax as sixty-five cents out of every dollar goes for defense. Nor will I pay the U. S. tax on my telephone as it goes entirely for Vietnamese War expenditures. And I will try to educate other Americans of these and other war facts until there is an end to this war. *Mrs. Wanda (Steven) Schmidt, Route 2, Box 209, Newton, Kan. 67114.*

Muster the loving spirit

Dear Editor: Your editorial in today's *Mennonite* (Nov. 10) was terrific! I, for one, have long been bothered by people who have written very negative letters to *The Mennonite* for the past umpteen years, some of whom seem bent on creating splits in the church. But God knows their feelings and problems are real to them, and I wouldn't want them to repress them for the world, and that is why I admire you for accepting and printing every letter, no matter how severe the criticism of you or the church. I realize you can only accept the criticism because you can *forgive* as you have been forgiven, because Christ has given you such a *love* for people and our church, because you are always *open* to grow from criticism.

But to get to my experience: My father was Reformed, my mother was Brethren, and my stepmother (since I was four) was—well, I really can't say what she was. The people in the Flatland Mennonite Church, a stone's throw from our house, were a great inspiration in my young life, and in the life of my sisters. They loved us, taught us, drove us to churches where we sang trios, drove us to district activities, were like parents to us. And we have never forgotten it. I have the greatest respect and admiration for the Mennonite church, for the many Conference leaders, missionaries, ministers who influenced my life more than I can say. And its influence continues through *The Mennonite*, through letters from personal friends, through deep sharing experiences with Mennonite friends (terrific ones, recently), not to mention th dedicated lives of professors at Bluffton and the Seminary who have ha a profound influence on my life an the life of my husband, Jake (a Bethe graduate). Since our marriage, w have become better acquainted wit other denominations in various states and now live in a non-Mennonit town. These contacts have enriche our lives, but we are still very muc Mennonite and believe we, as Mennonites, have a unique contribution t make to the church at large and t the world.

While no person or institution ca prosper without some criticism, I an strongly in favor of having the mos loving spirit we can muster when w *must* criticize our church, and the putting our shoulder to the wheel an make sure we are doing *our* share o the work to move *our* church forward Too many who criticize drag thei feet, and no wonder things are wron with the church! A house divide against itself cannot stand, and neither can a church. Let's pull together *Jane Friesen, 1602 Audubon Road Vincennes, Ind. 47591.* Nov. 1

About our letters: *To encourag our readers to express themselves o a variety of issues, we try to use a letters submitted for publication. Suc statements may or may not reflect th views of a majority of readers. The may or may not agree with the official positions of our brotherhoo But we respect each person's right t be heard, which is a part of the large obligation of membership in the brotherhood to both give and receive counsel (Heb. 3:13). Because of the limitation of space, shorter letters will b given preference, but longer statements, carefully and thoughtfully pr pared, will be considered for use i other sections of our paper. Unsigne letters will not be published, thoug we may withhold names for valid rea sons in a special situation. Letters t the editor marked "personal" or "n for publication" are always apprecia ed and, of course, will not be pu lished.* Editor.

MEDITATION

I'm nobody

GOD, SOMETIMES I realize that I'm not very important to You.
What makes you think that?
Well, if I really mattered to You, You would have made me someone
mportant like Moses or David.
It is true that down through the ages I have needed people for special tasks.
Or You would have had me be one of the prophets, or one of the
disciples . . . .
You are My disciple, and I need you as yourself.
Or You would have had me be someone like David Livingstone or
Alexander Mackay.
Fame is not a measure of My love.
Or You would have had me be someone who's had a book written
bout him, like Saint Augustine or John Wesley. . . .
Silence makes a man no less a saint.
Or You would have given me some important job in Your kingdom.
My Son has promised to be with you, that you may do even greater works than He did.
He? Are you sure?

Barbara Jurgensen

Danger of ghosts

WAS IN Ghost Town, U.S.A. (Jerome, Ariz.), where I saw the re-ains of what had been a thriving mining community of fifteen ousand. Now there were empty buildings, collapsed warehouses, umbling mansions, and unused mine shafts. Relics of old mine uipment were on several street corners—placed there as antiques. few taverns, antique shops, and a few homes were all that mained.

Mining operations had ended and the community fell apart. The urch can become a ghost church when we cease to mine and search Scriptures. We need to dig deep shafts into the Word of God and ng up the wealth and the riches of His love and concern.

Main reason for the collapse of this community was the drop in the ice of copper in 1930. When we lower the value of the Word of d, the church, too, is in danger of becoming a ghost community.

Ward W. Shelly

aith on sale

TH FOR SALE! In Phoenix, Arizona, last February, I passed a small lly neglected church building with a sign, "Faith Chapel," but in it was a big sign, "For Sale." I was hoping to locate someone who ld tell me whether the faith of this group had collapsed, or whether ad expanded into a better building. In any event, I would have en the faith sign down before putting up the sale sign.

Ward W. Shelly

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COVER

A classroom in India: "Previously, people to whom the missionary went knew nothing about his homeland or the church from which he came." (See "Since 1900—the Changing World of Missions.")

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Why I won't wait

Kathy Goering

THROUGHOUT MY LIFE, people in the church and the establishment have been telling me, over and over again, that the virtue that I lack the most (along with others of my generation) is that virtue that they themselves have so fully adopted. The virtue is simply that of patience.

They repeatedly ask me to only wait and the changes that are necessary will come. They say that I should only wait and the war will end. In time, integration will take place. I should accept the reality of starving people and not take it so seriously. They continue to ask, "Why won't you just wait?"

This is just the beginning of the encounter as they continue to cite examples from the Bible, as well as history, of times when patience conquered all. "It took the Christians two thousand years to get this far." They proceed to justify the rights of blacks, but then, at the same time, say that three hundred years of waiting is not really that long.

I have long pondered this question. Why am I not willing to wait? I have found several answers in my own personal life.

I am the child of this atomic age. One of the first memories that I have is that of President Kennedy on television during the Cuban crisis. At the time, I was scared into long months of nightmares; now I discover that I had good reason to be scared. The growing awareness of the possibilities of atomic wars has become a reality in my life. I rationalize my way out of that fright, on the belief in the goodness of people, only to find myself facing germ warfare, napalm, and other more *primitive* forms of war.

Therefore, I am part of that generation who, beyond any other generation, has no future. I never believed that I would live to be eighteen. Now I am nineteen, and I cannot see myself twenty-five. That is not to say that I do not have the same desire for the future, only that I cannot see the future as a realistic possibility.

But that is not the reason for my impatience. I do not feel that my generation has any new insight into the world situation, only much more communication with the rest of the world. Television has brought places and people unheard of in the past into my living room. The automobile has brought me into the inner city, if I take the time. It is harder now to be both truly sensitive and also to hide and escape from reality.

When I first went to camp in high school, I wore my rose-colored glasses, but when I returned, I had learned about the suffering of my black brothers; I had learned about the suffering of my Vietnamese brothers. I could not live in my little, white, small town of the midwest. I was thrown into the world. I was thrown into a world that I could not face without feeling the pains of thousands and millions that were not living in my affluent life. I knew that I had to leave that life of the privileged.

I have seen starving children in Biafra, I have seen the napalmed children of Vietnam, I have seen the faces of hundreds of nationalities of mothers, all crying over their dead sons. But not only have I seen these faces, but I have felt the pain. I have felt the hate from people who only look at the way I dress. I have heard the obscene calls from people who saw my peace button. I have known what it is like to be hated for being young. I have heard the predictions of the future, with the population explosion. I have seen my river turned into a mud hole. I have felt the hate and seen the hurt. And I am not willing to let this continue.

Some call me pessimistic, and others call me idealistic. But mankind is at that point in history when it has only one choice. The choice of making this the best generation or the last. I am not trying to do the job myself, for I am calling on all mankind to help.

If there is another generation, I do not want it to live in this polluted, hate-filled world. I will not be silent, for silence is a crime. I will not permit thousands to die in the name of progress, nor children die in war. I will not let these people suffer and only keep still. I am not willing to wait for years, for the years may not come. I am willing to go to jail or prison; I am willing to give love and time and money; I am willing to help; I am willing to devote my life to serving mankind in every way I can, but I am not willing to wait.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Janelle Roupp

THAT CHRISTMAS GUN

CHRISTMAS WAS CLOSE, only four more days.

Since they always opened their gifts on Christmas Eve, it was really only three more days—three more days until he opened the longest present under the artificial silver tree.

He knew what was in it. He had made sure they knew what he wanted.

The days passed slowly, they always did before Christmas. The weather turned cold and billowy. It snowed once; hard. Then nature took over and let the sun shine, melting it into a sheet of ice.

Then, suddenly, it was Christmas Eve. The long package awaited him. Eagerly, he ripped off the big red bow and the wrapping paper with large Santa Clauses on it.

There it was: the Tommy Tonker Army Gun he had asked for. Oh, wasn't real, of course. He couldn kill anyone with it, he knew. B would be fun to pretend, thoug Contentedly, he turned to his oth presents, but they didn't matter; had the one thing he wanted.

When the last present had be opened, the family all gathered arou the tree amidst the torn wrappi paper and shiny bows and sang, “lent Night.” It had been sung eve year since he could remember. was what they all called a *traditio*

He picked up his treasured g

nd other gifts: an army jeep, to dd to his already large collection; a ubber knife set; and two books from he series of Army Joe. He climbed he flight of stairs to his room. Tomorrow would be Christmas Day and hey were all going to visit Grandather.

In his room, he set all of his gifts n the dresser, except for the gun. arefully, he laid it on the chair y his bed so that it would be the rst thing he saw when he awoke the ext morning.

Happily, he changed into his pa- mas, keeping his eye on the gun. le crawled in bed and shut his eyes, ut he couldn't sleep.

He lay there thinking how envious is friends would be, and how they ould all want to play with it. But wouldn't let them, unless he was solutely sure they wouldn't hurt it. ven then, he would allow them to ay with it only for a short time. He reached over and stroked the n lovingly; then, he rolled over and ll asleep.

The next morning, he awoke early, s excitement still lingering from e night before. Because it was a illy morning, he dressed warmly, ickly pulling on his jacket and mitns, then reached for his gun. Carelly, he carried it downstairs.

After grabbing a doughnut, he ran t the back door to a brisk, crunchy rning, calling over his shoulder as went, "I'm goin' outside, Mom." He knew she would understand. others were very brave about their s going off to war.

There was a sudden movement be- d a snow-covered bush. The en- y, he thought. He dropped to the w-packed ground. Slowly, he sed his treasured gun to his shoul- and took aim. Bang! The sound oed in his foxhole. The boom of heavy artillery was growing louder. could hear the enemy closing in him. Bang! Bang-bang! *He knew could only slow them down.*

ang! *With each shot an enemy . What was the use, though, there only one of him against their number. Suddenly, there was a cold, deathly silence.*

"Are you going to come along with us now or are you going to lie on the cold ground all day? We're leaving, so hurry up!"

He picked himself up, brushing the snow from his gun. His jacket was damp and uncomfortable from the snow that had soaked through. He walked around the house to the waiting car and climbed in. It was only a short ride to Grandfather's, but it was uncomfortable. The car was filled with presents and food, leaving little room for passengers.

When they reached their destination, he jumped out of the car, being careful not to hit his gun against anything.

Immediately, he noticed how the countryside had changed. He knew that there had already been a battle there. The grass had turned black from the many guns fired. Many of the trees were scorched. He could still smell a trace of gunpowder in the biting air.

Suddenly, from a distant hill, a shot rang out, echoing in the valley below him. Then another shot. More responded. The battle had begun again. From the sound of it, the enemy was gaining ground. Each shot seemed louder than the one before. They had to be stopped!

He could see his troops in the distance now as they were being driven back. He ran to join them. Falling breathlessly to his stomach, he took up fire immediately.

He could see there had been a heavy loss of life. The troop had dwindled to the point where there were no more than twelve or fifteen left, and many of them were injured.

Soon after he joined the fray, the tables turned and the enemy began slowly to fall. Then faster and faster, until the last one, finally, was shot down.

He had turned the defeat into a victory. A loud cheer arose around him. The few that were left lifted him onto their shoulders and carried him up the steps to the door, then disappeared.

Excitedly, he ran into the kitchen. A blast of warm air hit him full in the face. "Mom, Mom," he interrupted the ladies' conversation. "I won, I killed one hundred men, I won."

"Oh, how nice, dear, how very nice. Now why don't you go wash your hands. We'll be eating in another minute."

She turned to her sister-in-law. "Isn't he cute. He has such a vivid imagination."

The other lady smiled her agreement. They continued mashing the potatoes and their discussion on the violence on television. "I think it's just terrible how these innocent children are exposed to such violence."

He walked through the living room proudly, his imaginary medals clanking on his chest. The talking subsided.

His dad chuckled.

"Well, Son, did you win your battle?"

"Yep."

"Good for you."

He walked on to the bathroom. The men continued talking.

"I say, pull out, pull out right now. There's too much senseless killing over there. Why keep slaughtering our good men. . . ."

He could hear the voices indistinctly above the sound of the water. His hands were very cold from lying on the snow. They tingled under the warm water.

One thing you can say for the Army, they don't mind if you get a little dirty. Tonight he would polish his gun. It was quite dirty from killing so many men in the battle.

"Son, are you drowning yourself in there. Hurry up, we're going to eat."

He walked into the dining room. All the relatives were already seated and waiting. Grandfather sat at the head of the laden table, his leathered hands folded on his plate. Silently, the boy slipped into an empty chair.

Grandfather stood to say grace. He bowed his head and the rest obeyed piously.

"Our Father," he began, "bless this food and those gathered here today. Keep our land in peace. . . ."

Religious TV program set for prime time

RISK, NOVELTY, AND change are all part of life in the television industry. Shows which only a few years ago fascinated millions of viewers weekly now are gone or have been banished to the outer world of reruns. Shows that in August were shiny dreams are being junked before the year closes. Disappearing along with the memories and the dreams are millions of dollars in unused scripts, films, and contracts.

What business does the church have getting into this costly and high-risk communication competition? Thoughtful answers to that question come sharply and they come fast when you talk to the professionals whom the church has thrust into the industry. When word came that Lutheran Television was busy launching a Christmas special, the question was put to one of these young pros.

He is Martin J. Neeb, Jr., a thirty-seven-year-old clergyman with a Ph.D. in mass communications from Northwestern University, who in 1967 was named executive secretary of television by the Lutheran Church—Missouri Synod. He is backed by the experience and contacts which Lutheran Television has accumulated as producer of the twenty-year veteran *This Is The Life* series now being shown on 420 stations in the United States and abroad.

"When you realize that commercial advertisers in America spent three billion dollars in 1969 and that, in the same year, an estimated two billion people watched the landing on the moon, then the Christian church ought to sit up and take notice," is the way Neeb begins to make his case. "Television," he says, "is the number-one source of information and entertainment and communication for people around the world."

Translated into specifics, this means that television makes it possible for us to reach 50 to 60 million people in America during the evening hours. Many of these people, Neeb explains, can't be reached in any other way, for they are shut off in huge apartment house complexes by choice or in ghettos of various kinds by necessity.

But having a goal and reaching it are two altogether different things. Knowing how to compete for this audience, especially with very limited funds, is what led Lutheran Television to come up with *Christmas Is.*

"Using the example of the best television strategists," Neeb went on, "we chose the most popular type of program at the best season possible for our message. *Christmas Is* is a half-hour animated color special for children because this type of show now has received top ratings. "Charlie Brown specials are second only to the Bob Hope specials in popular appeal," is the documentation Neeb offers for his decision.

The Christmas season is the best time of the year for family viewin the best time for telling the Chris mas gospel. Other network progran which are in time slots before or aft the special are not as sensitive to t religious issue. Commercial sponso are anxious to find good specials in which they can insert the goodw and season's greetings of their firm

Still the problem is not all resolve How do you get the product togeth which the station and sponsor wa for prime-time showing to their b audience? "We go only first class the young expert stressed. "That's t only way to get first-class time a that's the only way to handle a fir class message like the gospel of Jes Christ."

Faced with the tight budget pro lems which abound in churches t day, Neeb secured outside financi for the project. Then he lined up t Film Designers Division of the EN

Christmas Is, *a half-hour special, will be carried by more than 150 televis stations during late afternoon/early evening hours, December 15-25. The p revolves around Benji, a young schoolboy who is unhappy because he been chosen to play the role of second shepherd in the school Christmas pl*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Script and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Gen Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and C ado; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 671

Corporation to handle the production. Added to the mix were two new Christmas songs by Jim Haskell, who won a Grammy award for "Ode to Billy Joe," and the voice of Hans Conreid, who creates the role of the overworked and understaffed innkeeper of Bethlehem.

Finally, came the job of contact-
ng television stations and networks and alerting the viewing public to the Christmas special.

At the moment, everything looks promising. Stations and sponsors have before them a top-quality program. The church knows it has a top vehicle for telling what Christmas is really all about. Over 150 stations will show the program from 4 to 9 P.M. during mid-December.

Church joins college in crisis

THE WESTERN DISTRICT Conference
f the General Conference Menno-
ite Church met in special session on
riday and Saturday, November 27
nd 28, on the Bethel College cam-
us. Krehbiel Auditorium was filled
near capacity for the sessions,
hich had been called to discuss the
isis the college is in, both finan-
ally and in student enrollment.

Before concluding the two-day
eeting, the conference passed six
solutions, including one underwrit-
g the estimated deficit this year of
175,000 in operating expenses.

This was understood to be "above
idget form of giving." Those attend-
g the sessions also agreed to make
ecific financial commitments to
thel College by joining one of the
ft clubs and then going home "re-
lved to secure at least two more
rsons to make similar commit-
ents," projecting a goal of raising
$250,000 needed for current op-
ating expenses.

On the first day of the sessions,
esident Orville Voth told the con-
ence that the college had an operat-
deficit last year of $161,000 and
icipates a $175,000 deficit this year.
r the 1971-72 year, a balanced
dget is being projected.

A second resolution concerned a
gram in which the conference
l work with the college in the establishment of a "promotion, recruitment, and solicitation program to train individuals within our churches." Bethel experienced a drop of eighty-three students this year.

"The overwhelming desire of those present was to keep the college a church-related institution," said district conference minister, Elbert Koontz.

A third recommendation was that the conference "endorse the State Tuition Grant as proposed by the Associated Independent Colleges of Kansas, and request that the conference and the churches express their support, with urgency, to the appropriate legislative officials."

Two of the resolutions were concerned with increasing communication between the church constituency and the college. One suggested that the churches invite delegations of college faculty and students to the churches and homes to share "what it means to be Christians of Mennonite conviction in the seventies."

Another resolution asked the conference to create a "vehicle of communication which will provide for two-way communication with the Bethel College Board of Directors, leading to a mutual understanding of mission, which will reflect the various needs of the society to which the church at large ministers."

Recognizing that the crisis at Bethel College is within the larger context of the entire conference and of the churches, a goals and objectives study was recommended to "state anew the nature of the church and to clarify the objective we expect for our educational program."

Koontz indicated that he expects to call a special meeting of the conference executive committee to consider the implementation of these resolutions.

"I was pleased with the large number of people—delegates and visitors—present, and the participation we had in the smaller discussion groups where we shared concerns and studied the relationships of the churches to the college," Koontz said.

President Voth agreed. "It was a very significant conference and I am encouraged by it." *Western District news release.*

Spend a year in Europe But make application soon

Persons interested in exploring the possibilities of a year abroad in the Mennonite Central Committee's trainee program should be making their initial inquiries now.

The Trainees-to-Europe program is administered by the Intermenno Trainee Committees in Germany and the Netherlands. The MCC assists in the preparation of participants. The program began in 1963 as one channel of cooperation between European Mennonites and MCC. This represented a new dimension to the trainee program which was begun in 1950, when twenty-one young men from Mennonite communities in Europe came to spend a year on American farms. The first group of sixteen trainees from North America went to Germany, Switzerland, and Luxembourg in the fall of 1963. The Netherlands and France have been added to the list of receiving countries.

It is hoped that the trainees taking part in the program will return home at the end of one year with new experiences and impressions, with new encounters and contacts, and with broadened horizons; and that they will work with conviction and devotedness toward the promotion of a strong Christian brotherhood and better international understanding.

Applications should be submitted no later than January 31, to: Trainee Program, Mennonite Central Committee, Akron, Pennsylvania 17501.

Trainees leave for Europe in August or September. The Intermenno Trainee Committee will take each individual's interests, training, and skill into account as much as possible when arranging placements. Among the work possibilities are: various kinds of farming, floriculture, factory work, construction work (housing, roads, waterworks) including architectural drawings, office work, household work in families or institutions with children.

Each trainee will receive the equivalent of $10 a month as pocket money. Room, board, and some insurance will also be provided. The Intermenno Trainee Committee is responsible for international travel and the necessary inland travel in Europe. The trainee is expected to pay his preparatory expenses and the trip home to the port of departure (usually New York) via Akron. Vacation time is allowed in Europe but vacation trips are at personal expense.

An applicant for the Intermenno Trainee Program should be between nineteen and thirty years old and possess a reasonable degree of maturity; physically and mentally healthy; a good representative of his home church and able to give a fair interpretation of his church to the European people; ready to place the policies and goals of the program above personal plans and wishes; willing to stay with a Mennonite family or institution selected for him by the Intermenno Committee; willing to work in the business or household of the sponsors; prepared to study the language of the assigned country before leaving and while in Europe; willing to return home with the trainee group at the end of the one year; and willing to conform to the regulations of the Intermenno Trainee Committee.

Mission for the whole man
Leighton Ford proposal

Elkhart County (Ind.) ministers and seminarians met in a special service in the Chapel of the Sermon on the Mount on the Mennonite Biblical Seminary campus in November to hear Leighton Ford speak on the topic of evangelism. The meeting was part of a pre-crusade visit by Ford and his team in preparation for an evangelistic crusade to be held in Elkhart in April.

Ford is vice-president and evangelist in the Billy Graham Association and is known to many through the radio program, *Hour of Decision*. The meeting was led by Russell Krabill, an alumnus of the Associated Mennonite Biblical Seminaries, who is coordinating pre-crusade activities.

Ford proposed "the kind of evangelism that multiplies evangelists"—where the united efforts of many congregations could be mobilized as a teaching, equipping, and motivating force to reach the whole needs of people. "Evangelism for the whole persons" includes giving attention to the sociological worlds of persons, including their homes and businesses, as well as giving attention to the needs of their hearts. He said that the church's threefold witness is in its fellowship, its service, and its proclamation of the gospel.

CHM picks Harold Regier
Takes peace post in June

Harold Regier, who has written ar
worked extensively in the areas
peace, race relations, and local co
gregational work, has accepted th
positions of secretary of peace ar
social concerns and administrativ
assistant in congregational mobiliz
tion with the Commission on Hom
Ministries. He will begin his assig
ment at the central office of the Ge
eral Conference Mennonite Church
June.

Harold has been associate past
at two churches and a public schoo
teacher. He is presently associate d
rector of Camp Landon, Gulfpor
Mississippi, and full-time pastor
Crossroads Mennonite Church, Gul
port. He is a member of the Pover
Fund Steering Committee of the Ge
eral Conference and of two organ
zations in Gulfport which condu
antipoverty and recreational progran
in the black community. One of the
has a two million dollar budget whi
the other is an indigenous servi
organization.

As a writer, he has written Sund
school lessons for the *Youth Bib*
Study Guide published by the Ge
eral Conference Church. His *Spea*
ing for Brotherhood is a series
four lectures printed in booklet for
by the Board of Christian Service
967. His articles have appeared
The Mennonite, the *Mennonite Wee*
ly Review, and *With*. For nine yea
he was the speaker on the radio pr
gram *The Sunday School Class of t*
Air, aired in Gulfport and at tim
in McPherson and Newton, Kansas

Essentially, he will fill the positio
of three men who formerly served
the staff of the Commission on Hor
Ministries: Darrell Fast, former se
retary of peace and social concer
who entered the pastoral ministry
did David Wiebe, former Gener
Conference team evangelist; and W
ter Paetkau, now with the Briti
Columbia Mennonite Central Co
mittee, who helped mobilize cong
gations for Christian service. Palm
Becker, executive secretary of t
commission, and Harold will wo
as a team to assist congregations wi
evangelism and service programs.

Harold places primary importance on the local church. "The heart of he church is the local congregation," he says. "I believe my role and the CHM's role is to be a resource and a channel for the congregations to help hem be about their business of serving, witnessing, and prophesying."

He believes that the mandate for Christians is to make men friends with God and friends with each other. "The Christian gospel is good news for *all men* and for the *whole man*," he says. "It places evangelism nd peace and social concerns not as ntithetical tasks of the church, but s a part of its total message and ask."

From January to June 1971, Harold will study at the Associated Mennonite Biblical Seminary, Elk-art, Indiana, on a scholarship from he Parish Ministers Fellowship Program.

Since last summer, the peace and ocial concerns aspects of the CHM ave been functioning on an interim rangement. Responsibilities for var-us aspects have been delegated to ommittees within the Hively Church, Elkhart, Indiana, the Arvada (Colo.) hurch, and a group of concerned ersons in the Winnipeg area. Peter diger of Arvada has coordinated e group. Others working closely th the interim model are David Ha-gger, Steve Miller, and C. J. Dyck Elkhart, Randy Krehbiel and Dor-hy Friesen of Denver, and Leo iedger of Winnipeg.

DISCUSSION

On the fullness of Billy Graham's ministry

The writer of the following response is the author of an article we used in this department on Sept. 29, "Billy Graham's Second Conversion." The response below is in answer to a criticism from Harold Lindsell, editor of Christianity Today, *which was published in our Nov. 10 issue, p. 691. Walter J. Hollenweger is a secretary in the Division of World Mission and Evangelism of the World Council of Churches, Geneva.*

By way of further explanation, it might be noted that Richard Ostling is a correspondent for Time *and former news editor of* Christianity Today. Event *is a publication of American Lutheran Church Men, 422 S. 5 St. Minneapolis 55415. The excerpts attributed to Leighton Ford are from his keynote address to the U.S. Congress on Evangelism, September 1969, which was published in the January 1970 issue of our magazine also. The specific quotations given below can be found in our issues of Jan. 6, p. 4; and Jan. 20, pp. 34, 36.*

DEAR MR. SHELLY: Thank you very much for your letter of October 26.

1. Minneapolis Congress on Evangelism

I have based my report on the Minneapolis meeting on an article by Richard Ostling, which has appeared in *Event,* Dec. 1, 1969. I quote from this article:

"Fundamentalism died on Tuesday, September 9, 1969, at 11 A.M. (CST) in the headquarters city of The American Lutheran Church.

"Few mourned.

"For forty-five minutes, lean Leighton Ford, thirty-eight-year-old Presbyterian evangelist, had been telling the U.S. Congress on Evangelism the things everybody had been waiting for a new evangelical to say: 'We need a holy discontent with the status quo. . . . Let's be very wary of saying that the preaching of the gospel will solve all of society's ills. In the first place, there is no biblical warrant for believing that will happen. And in the second place, we know that there are Bible belts where the gospel is preached and people are converted, but there are built-in structures and attitudes of prejudice that change very slowly. . . .

" 'Evangelism must be love with flesh on. . . . Love is not a substitute for justice, and since not all men are or will be converted to Christ, and since even we Christians have imperfect love, we have a responsibility to seek justice in society. . . .'

"At eleven, when all that and more had been said, the Rev. Oswald C. J. Hoffmann, Congress chairman and the nation's best-known Lutheran, rumbled, 'I will not ask Billy to comment because we're running a little late. But I'd bet he'd love to.' The 4600 delegates laughed a trifle nervously, wondering what their conservative icon was thinking. But Billy Graham wanted one word in response to his brother-in-law and heir-apparent.

" 'Amen!'

"In fundamentalist code, that meant 'I agree, completely.' And with that word came the turning point for the new evangelical movement so proudly hailed in the nineteen forties. Fundamentalism would still linger, but mainly among those extremists who boycotted the Congress" (p. 26).

The same issue contains an article by Leighton Ford: *Evangelism in a Day of Revolution* in which he writes:

"It is to the shame of the Christian church that we have been so slow to face the demands of the gospel in the racial revolution of our time. With some notable exceptions, we have moved only when we have been run over from behind. We have enjoyed, many of us, our privileged position at the *white* hand of God.

"What, you may ask, does this have to do with evangelism? Well, let me ask what kind of gospel we are preaching when a church sends missionaries to convert Africans, but suggests to the black American that he go to his own church with his own kind? Why should the black man listen to us talk about a home in heaven, when we refuse to make him at home in our neighborhood and our schools? What, I ask you, does this *not* have to do with evangelism? . . .

"At this point, we must be realistic in the expectations we have for social change that results from personal conversion. Let's be very wary of saying that the preaching of the gospel, will solve all of society's ills. In the first place, there is no biblical warrant for believing that will happen. And in the second place, we know that there are Bible Belts where the gospel is preached and people are converted, but where there are built-in structures and attitudes of prejudice that change very slowly. That does not mean people are not converted, but it does mean that the Holy Spirit has a great deal of work to do in all of our hearts and minds *after* conversion. . . .

"Here, I must confess, I come to my biggest question mark, and perhaps yours. How does the church—especially the local church and its evangelistic program—fit into God's revolution? If we take the New Testament seriously, evangelism apart from the church is a contradiction. The Lord added to the church daily such as were being saved, says Acts 2:47. Yet we all realize that the church, as we know it, is often our biggest hangup in evangelism. There is a widespread disillusionment, almost disgust, with the church. The brightest and most sensitive of our youth, too often, turn from the church, accusing us of having as our theme song, 'I Believe in Yesterday,' and of being irrelevant to the realities of the twentieth century. The radical activists would scuttle the church and say, 'Get into the world where the action is.' Evangelicals have often taken the same route. Feeling bottlenecked by the apathy of certain churches, they simply bypass them and channel their evangelistic concern through a host of specialized organizations. God has blessed these efforts, but sadly, there has been an unhealthy sense of rivalry, on occasion, between these movements and pastors and churches" (p. 14-15).

The Congress's closing statement vowed, "We believe that evangelicalism in America has had a new birth of freedom: freedom from old cliches, freedom from narrow loyalties, freedom from restricted fellowship, freedom in Christ to proclaim the gospel in love to the family of mankind. We shall go from this city in the strong conviction that we shall never be the same" (*Event*, Dec. 1969, p. 28).

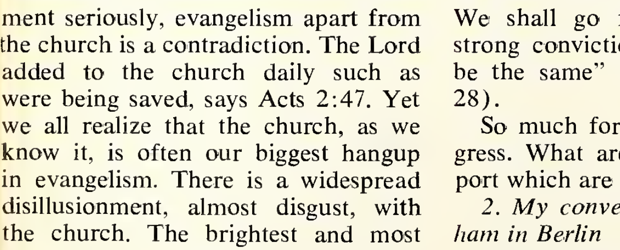
So much for the Minneapolis Congress. What are the points in my report which are distorted?

2. My conversation with Billy Graham in Berlin

Unfortunately, there are no official minutes of this conversation. I tak it from the letter of Harold Lindse that he has no objections to the con tent of my report of this talk. But h objects to the fact that I was tellin the story. I do not see "a breach c courtesy," as I think the Minneapoli Congress and the Berlin Congress sho the critical opinions of Billy Graha on both sides: toward a sterile funda mentalism and toward a worn-out sc cial gospelism. It was my intention t make it clear to the friends and ene mies of Billy Graham that he is muc more differentiated and critical tha people believe him to be.

As to the last quotation [in Bill Graham's Second Conversion, *Th Mennonite,* Sept. 29, p. 594] on th necessity of being converted twice i one's life, once from the world t Christ and once from Christ to th world: this is a statement by one c Germany's most famous evangelical Johann Christoph Blumhardt.

I hope it is clear from this lette that I did not want to disturb Bill Graham and Leighton Ford but to in terpret them to a public which do not see the fullness of their ministr
Walter J. Hollenweger. Nov. 2



CRISIS: Illiteracy

Christians who can read and study the Scriptures strengthen and nurture the church. A literacy program can develop a person spiritually, mentally, socially, and economically. Through a literacy program in India . . .

poverty fund
will help meet
this crisis!

Opens dead man's wallet
Soldier repents of killing
Games forgotten at camp

'I killed a communist. When I earched his wallet, I found pictures ›f his wife and child—and in that noment, I realized that he was human ınd the killing was wrong."

An audience of twenty-two young nen facing the question of how to egister for the draft listened in stunıed silence as an ex-GI recently reurned from Vietnam related his comat experiences in Vietnam and Camodia. The group at Swan Lake Chrisan Camp in November had assemled for the third annual predraft raining camp for Northern District oung men.

Vron Mishler, Elkhart, Indiana, as one of the four staff members ith military service who shared their xperiences at the South Dakota amp. Mishler related how he parcipated in 103 combat assaults and ıat he had come to hate the war nd killing after seeing the pictures ı the wallet of a man he had killed.

"I am telling you this very person- story so that you won't make the ecision I made," he explained.

Teddy Risingsun, Busby, Montana, platoon sergeant in the Korean War said that when he was wounded in Korea he shared rations with a Chinese POW only half an hour after attempting to kill his comrades.

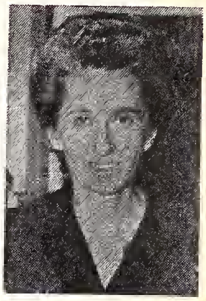
"This contradiction made me begin to understand that there are two kinds of courage—the courage to kill and the courage to refuse to kill."

The full range of draft options were analyzed and discussed. Bill Rappold, Freeman, South Dakota, presented his experiences in Teachers Abroad Program in Nigeria, and Gordon Harder of Austin, Minnesota, outlined opportunities for personal contact while in PAX in Indonesia. Nathan Habegger, a draft resister, stated his reasons for nonregistration.

The discussions often became so intense that recreational periods were rescheduled or canceled, as the extremely serious group of men wrestled with the decisions they would be forced to make at age eighteen. A Bible study period on the Lamb's War, led by Palmer Becker, Newton, Kansas, became a spirited discussion about passages in the Bible that did not seem to clearly present a peace position. *Dale Suderman.*

Is this all?

Alderfer


Lehn

Storypaper makes the scene
One new replaces two old

The Mennonite Cooperative Publishers have announced plans for *On the Line,* a weekly paper for junior-age children. The new publication is to replace *Junior Messenger,* now published by Faith and Life Press, and *Words of Cheer,* a publication of Mennonite Publishing House.

Helen Alderfer of Scottdale, Pennsylvania, will be the editor of *On the Line* and Cornelia Lehn of Newton, Kansas, will be associate editor. Both editors have had extensive experience with children's work and both have served overseas with Mennonite Central Committee: Helen in the Philippines and Cornelia in Europe.

The objectives of *On the Line* will be to make the message of the Bible attractive to the young person and to help him grow in understanding God, himself, and other persons. Understanding the Mennonite heritage will be a special concern of the editors.

To reach these objectives, they will provide articles and stories on Mennonite history and heroes along with material on present activities of the church. They will feature persons who have had unusual experiences with children of other races and cultures. They hope to help readers become acquainted with Mennonite children of other countries.

On the Line will encourage writing by children, to help them learn that what they say and write is important. It is the hope of editors and publishers that *On the Line* may help young people understand what it means to be people of Christ and choose to follow Him.

RECORD

Deaths

Ella Burkholder Bixler, Ebenezer Church, Bluffton, Ohio, was born Mar. 23, 1895, and died Nov. 27.

Stanley Keith Busenitz, son of Mr. and Mrs. Eugene M. Busenitz, Emmaus Church, Whitewater, Kan., was born and died Nov. 25.

Gertrude M. Crippin, First Church, Aberdeen, Idaho, was born Mar. 12, 1898, in Paso Robles, Calif., and died Nov. 23.

Christian Hertig, Wayland (Iowa) Church, was born Feb. 19, 1888, and died Nov. 16.

Lulu Niswander, First Church, Bluffton, Ohio, was born Mar. 22, 1891, and died Nov. 26.

Arthur H. Penner, First Church, Hillsboro, Kan., was born Apr. 14, 1903, and died Nov. 26.

Susanna Lehman Preheim, Salem Church, Freeman, S.D., was born Dec. 22, 1921, and died Nov. 26.

Henry E. Quiring, First Church, Clinton, Okla., was born in Marion County, Kan., in 1885 and died Nov. 29.

Helena Friesen Regehr, (Mrs. Abe T.), Inman (Kan.) Church, was born Feb. 12, 1885, and died Nov. 9.

Edward J. Ries, Salem Church, Freeman, S.D., was born Jan. 20, 1910, and died Nov. 25.

Sophie Stucky (Mrs. John D. G.), Eden Church, Moundridge, Kan., was born June 12, 1890, and died Nov. 21.

Mrs. John G. Waltner, Salem Church, Freeman, S. D., was born Nov. 3, 1883, and died Nov. 14.

Baptisms

Wayland (Iowa) Church, on Nov. 29: Lawrence Shaffer.

Calendar

Feb. 10-12—Newton, Kan. Council of Commissions.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16, 1972—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Ministers

David Wiebe was ordained as an elder and installed as minister of the Zion Church, Swift Current, Sask., on Nov. 15. Wiebe was formerly director of team evangelism for the General Conference.

Workers

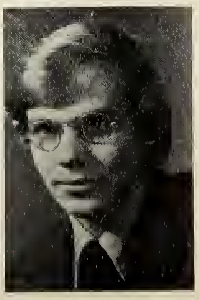
Robert Carlson, staff clergyman at the Prairie View Mental Health Center, Newton, Kan., has received certification as a professional mental health chaplain by the Association of Mental Health Chaplains. A national organization, the Association of Mental Health Chaplains encompasses the three major faith groups —Catholic, Jewish, and Protestant.

Jay Dyck, Faith Church, son of Mr. and Mrs. Ralph C. Dyck of Newton, Kan., began a two-year term of voluntary service with the Mennonite Board of Missions, Elkhart. He is serving as a community service worker in Kansas City, Mo. The Kansas City Teen Center, located near urban renewal projects, strives to combat juvenile delinquency and provide recreation and counseling services. Jay is a 1969 graduate of Newton High School. He attended Central Business College, Wichita, for one year.

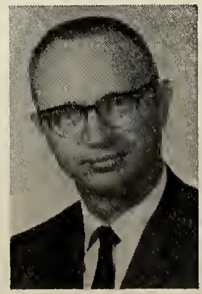
Harold Regier, Gulfport, Miss., has been appointed secretary of peace and social concerns and administrative assistant in congregational mobilization for the Commission on Home Ministries for the General Conference Mennonite Church, beginning in June. (See "CHM Picks Harold Regier," p. 768.)

Deanna Schmidt, Grace Hill Church, Whitewater, Kan., is returning to Nigeria for a second TAP assignment. She will teach at Teachers College, S.U.M., Gindiri, Laki, Via Jos, Nigeria.

Dyck



Regier



Marriages

Otto Holgerson and *Rosella Esthe Schmidt,* both of Alberta Communit Church, Portland, Ore., on Nov. 27

Ron McCuan, Carlock, Ill., an *Virginia McCarty,* Normal, Ill., o Nov. 28.

Robert Singleton and *Leona Fay Goering,* First Church, Pretty Prairie Kan., on Nov. 28.

David Douglas Stucky, Firs Church, Pretty Prairie, Kan., an *Nancy Jo Juhnke,* Hoffnungsa Church, Moundridge, Kan., Nov. 27

Gregory Joe Tipton, First Church Hutchinson, Kan., and *Susan Johnson,* Pleasant Grove United Methodis Church, Burrton, Kan., on Nov. 27

Filmstrips

How Things Hide People, a filmstri from the National Council of Churches, shows some basic facts abou poverty and the fallacies of certai cliches about being poor and jobless Write Audio Visual Library, Box 34 Newton, Kansas 67114. Rental fee $2.00.

Megumi from Japan is a five-minut filmstrip that could be used to acce a larger program on Japan or ove seas mission. It views a variety of a pects of Japanese life through th eyes of a young girl, Megumi. It ma be loaned for a freewill offering fro Audio Visual Library.

Reach for the People, a seven-minut filmstrip about Union Biblical Sem nary in Yeotmal, India, shows Ku mar, a college youth learning what seminary campus is like. Availab for freewill offering from Audio V sual Library, Newton, Kansas.

College basketball

Dec. 1: Pershing 63—Bethel 60
Dec. 2: Bluffton 103—ONU 95
Dec. 3: Freeman 96—Neb. Chris. 92
Dec. 4: Bethel 85—Ottawa 77
Dec. 5: Okla. Christian 86—Bethel 6
  Bluffton 96—Goshen 87
  Bethel JV 62—Freeman 52
Dec. 7: Freeman 96—Nettleton 73

LETTERS

Questions to cloud issue

DEAR MR. SHELLY: It was most distressing to read Harm's insidious letter concerning Rhodesia [Nov. 10, p. 592].

He properly pointed out the frailies of U. S. policy regarding the American Indian, welfare, and forign policy, but ignored the central hrust of Eby's article that Rhodesia s a nation committed to white suremacy.

Harms raised questions to cloud he issue but offered no evidence to efute the charges of white racism. urthermore, the last line of his leter, "America, awake at the peril at our throat and turn to God," reects the kind of thinking that has endered organized Christianity meangless, if not obnoxious.

The simplistic call to an evangelical ervor and holy war against commuism ignores, completely, the need or social change in the area of povrty and racism to rectify injustices ithin society. *Michael Devine, 3019 herwood Avenue, Markham, Illinois 0426.* Nov. 27

leed joy for young people

EAR MR. SHELLY: We were really eased to read the article in *The ennonite* of November 17, "What hall We Give the Children?"

It was like a breath of fresh air—ter all the depressing poems, illurations, and some articles written disillusioned young Mennonites, d older ones, also, in *The Mennote.*

If we don't start soon to express r Christian joy, and the positive pects of being Christians, and shar this joyful faith, we won't have y children and young people left our Mennonite churches.

McCalls might have called this icle "The 16 Commandments for rents and Grandparents."

We would all do well to use these a pattern, in a more pleasant, and structive relationship with our ldren and youth. *Walter and rence Enns, 411 Magnolia, New-, Kan. 67114.* Nov. 19

Reward for a worker

The following was written as a tribute to Dr. Harvey R. Bauman, veteran missionary to India by Norman M. Wismer, 223 S. Main St., Sellersville, Pa. Dr. Bauman died on Oct. 4.

When he was a happy, carefree child/ Enjoying everything in sight/, His disappointments were few and mild/ Because his parents led him right.

While growing up in a strange new world/ His faith in God made him secure,/ As his course of service was unfurled/ to make him do things that endure.

When he launched out in his new career/ And left the confines of his home,/ He had sure faith that God was near/ To solve his problems as they come.

With a loving wife and children dear,/ In foreign lands he served his Lord./ With confidence and free from fear,/ He healed the sick and spread His word.

In his latter years his joys increased,/ As he saw his children serve their Lord./ Now that his labors of love have ceased,/ Fulness of joy is his reward. Oct. 19

Something more

The writer of the following meditation is a sophomore at Kingman (Kan.) High School.

All of life
We strive for something more.
It's not enough we say
We need something more!
I have that something more
It's wonderful to have,
But if you're without it
You'll always strive for something
more.
Jesus Christ is wonderful
He gives you something more.
Something you've never had before.
You can quit striving
You have HIM now!
He's the One you've been looking for
He makes it enough
Your something more!

Marie Doerksen, Murdock, Kansas 67111. Dec. 3

A pledge of allegiance

The following statement was prepared by Donald R. Klassen, Freeman Junior College, Freeman, S.D., and attached by him to his application for a South Dakota teacher certification in which he was asked to sign a teacher's affirmation of loyalty which reads as follows: "I do solemnly swear (or affirm) that I am a citizen of the United States and that I will support the Constitution of the United States and the State of South Dakota." He also suggests that the second paragraph below might be used as a pledge in Sunday worship services or at baptism and communion.

As a journeyman with Christ and having acepted His principle of love as the norm for my life, I cannot support those parts of the U. S. Constitution regarding the Government's right to wage war. I affirm that even governments are subject to God's sovereignty and, therefore, don't have the right to destroy life or property. Believing that all people live in relation to each other under the sovereignty of God, I am not unpatriotic but am truly concerned for this country and this planet. Following a hell-bent course to destruction is not something that I can affirm to be congruous with Christ's command to *love.* With the above qualification, I hereby can affirm my support of the Constitution of the United States and of the State of South Dakota in those points which are not contradictory to God's will and the promotion of His kingdom.

I pledge my supreme allegiance to building and promoting the universal kingdom of God and the loving brotherhood of all men (the united family of God), for which God himself is working, the one and only kingdom under God, indivisible, with liberty and justice which God himself originally designed and ordained.

Whether you interpret my affirmation as loyal or not, I leave for you to judge, but will continue to the best of my ability in the "doing of His will" with the assurance of "His coming kingdom" as our Lord taught us to pray.

The tyrants of this world, the Herods, the slaves
death and destruction, seek always to capture us an
to inflict on us their grey, cancerous supremac

A baby and a tyrant

Walter Klaassen

FROM POLAND AND World War II comes the story of a baby born in a grave.

Jews who had escaped from the gas chambers found that the only place their tormentors did not look for them was in the graveyard. They lived in graves, and one day a young woman gave birth to a boy in a grave.

When he saw that it was a boy, the old gravedigger who assisted at the birth prayed, "Great God, hast Thou finally sent the Messiah to us? For who else than the Messiah himself can be born in a grave?"

It could be argued that all of us are born in a grave.

I believe it was Matthew Arnold who referred to the world as a vast charnel house—a place of death and of the signs of death.

That the world is a place of death is obvious on every side. Death constantly makes the news. People die in cars, children in swimming pools; people die by the hundreds of thousands for lack of food, and men deliberately and in despair kill each other on the field of battle, not speak of what happens in the natur order all around us. This world ca ries the smell of death. This inescap able fact haunts man: all living thin die—the one certain melancholy fa of his existence.

But the world is also a place life.

Life comes before death; in fact, comes out of death. In the beginnin of our planet, life came into bei via the combination of lifeless ma ter, and the long evolution of li

"Madonna of the Andes"—Roberto Claverio

egan. Life is as obvious a fact as leath. The world teems with it.

Moreover, life constantly emerges rom death. Plants grow only because ther plants and animals have died. arents, human and animal, age; and, n a measure, die, as they give life nd nourishment to children.

Always there is new life, a profu- ion, a prodigality of life to cheat eath.

Matthew, chapters one and two ymbolize this double fact of exist- nce: life and death, death and life. he birth of a child! So fragile, so ear to destruction, but so remarkable its potential! Who knows what is idden in a child just born?

The glory of parenthood is the ystery of producing life, but it is so quite as much the exquisite ex- ectation, the anticipation about how is life will unfold, and expectation terlaced with a sheerest joy and the arpest pain, with the warmest satis- ction and the coldest anxiety. Life d death lie in the balance.

Matthew knew something of what as hidden in the child born to Mary d Joseph. It was a life laden with stiny. With Him came a new begin- ng. This new beginning was sym- lized by the names: Emmanuel, hich means *God is with us;* and sus, which means *He shall save ople from their sins.* Matthew knew e outcome of the life.

But here at the beginning, how se, how perilously close, He was death and destruction! What a se call God had with His inten- ns for man's rescue, for rescuing of us from the pit of death. The eat was there even before the birth, cording to Matthew, for because of uncertain circumstances of the ginning of this child, the father was dy to abandon Him. That would bad, today. It was terrible, then. meant that the child would have no itimate existence, no home, no me, no rights, no identity.

Any child, when it is born, is near th. As soon as he is born he is on own. Before that, he was part of mother. Life is in the balance: l he breathe? Will all the systems function now that he is an individual? Are lungs, heart, brain in go condition?

When Jesus was born, most infants that were born did not survive that initial hour of crisis, but He did survive; life triumphed, and then, immediately, came another threat.

Death loomed large, not from the uncertainty of natural function, but from a man who had surrendered to death and who had become a slave to death. It came from Herod's deliberate premeditated intention to destroy the new, destiny-laden life. It was the death that comes from within man; from the charnel house within, a dark, howling, chaotic place within man, inhabited by the demons of death and decay and chaos and disorder.

Herod is a man in the seat of power, but he is so weak that he feels the foundations of power quake and move because of the presence of life in the child Jesus. So weak is the monarch that he fears extinction at the hands of a child. It is a mark of death, that in his death throes, he flails about to take with him into nothingness the life which he fears. He knows only one way of dealing with the threat; to kill and to destroy.

And so, for a second time, the life barely escapes death, but in the escaping it leaves behind worlds of grief and suffering, for one mother's lament for her child fills the universe. The cost of life is great; it is preserved and nurtured through suffering and pain and death.

But the life survives. That is what Christmas is all about.

Even the old pagan celebrations, which preceded the Christian Christmas at the same time of year for thousands of years, had made precisely the same point: the affirmation of life over death because the sun began its return journey once more and life was promised again.

The child, the weak, vulnerable thing, always so close to destruction! The line between life and death only a minute of time! Only one stroke can destroy all that delicate function, all the brilliance and beauty and harmony and vibrance of life! But the stroke does not follow; the minute is lengthened to an hour, to days, to years. The life survives and it goes on to create new life.

"He shall save his people from their sins" (Mt. 1:21). He will overcome the place of death in His own soul, and thus make it possible for the rest of God's children to overcome the place of death in their souls.

Christmas is the celebration of life, of life under the patronage and promotion of God who is its source. It is, therefore, not sentimental to talk about babies at Christmastime; it is not sentimental to say that Christmas has to do with the children, for by doing so it may be that, for a moment, adults may learn again that life is strong, stronger than death, and that they may take hope again in the midst of their existence in a graveyard and in the midst of the assaults of death in the soul.

Not by accident did Jesus speak of becoming again like a child, in order to see the kingdom of God, for in us who are older, death threatens always to be stronger than life, threatens to consume the life within so that, at the end, it is nothing more than an empty casket.

The tyrants of this world, the Herods, the slaves of death and destruction, seek always to capture us and to inflict on us their gray, cancerous supremacy.

There is the *tyranny of busyness,* the drive in our society and culture to work, work, work, not only legitimately the forty or forty-eight hours of the week, but always, filling every corner and cranny of consciousness with busyness, with occupation, for fear of the questions that life asks of us. Busyness acts like an anesthetic; it is the cocktail, the highball, which becomes more and more necessary, the more and more we depend upon it. It blunts, deadens the spiritual sensitivities in us. It kills life.

And, oh, the *tyranny of fear!* What will happen to me? Will my children be faithful copies of me? Will they do well, which is to say, will they fulfill my life and meet my stan-

I used to know how angel voices sounded

Just like the carolers
who sang at my parents' window
between midnight and dawn
awakening me from pleasant dreams
with their hymns of great joy:
"Christ the Lord is risen today."
There was no doubt about it then.
Though it was really Walter and Harold,
and Ruby and Alma, and Jake and Marie,
and I knew it, they were really angels,
had to be to sing so convincingly
of the Resurrection in the cold night air.

It has been a long time
since carolers have sung
at my window.

Elmer F. Suderman

---

dards? Will I be acceptable to people? Will I be able to keep up and perform well in the competition in my professional world? Fear immobilizes, it paralyzes the muscles and the nerves of the spirit. It makes action impossible and when motion ceases, death has taken over.

The tyranny of fear leads to the *tyranny of conformity*. In thought, word, and action, we take our bearings by what others think and say and do. We become robots activated by others. We exercise no self-determination, no free choice for fear of being thought different, odd, or radical. We know that nonconformists are hated and crucified because they are against death. But in the tyranny of conformity, independent free life ends and death takes over.

And, finally, the *tyranny of prejudice*. This also means the abdication of independent thought and judgment. It is a submission to living by slogans, by cheap generalizations about the world and its problems and about people.

We classify people into types by which we can judge and control them, so that they become not persons but niggers, wops, scabs, communists, capitalists, reactionaries, radicals. We make things of them and that is killing them, it is hating them because we fear them.

To live under these tyrants is to opt for death for ourselves and others. The inner life of the soul drie up because the sources of nourishment are cut off. Paul writes tha "death is at work in us." Always, relentlessly, it is constantly enticing u with the rosy fruit which is ashe within, with the bloom of health whic is rottenness and decay underneat But Paul also says, "Life is at wor in us."

The child in the manger is th sign, the symbol, and the promise c life. His name is Jesus. "He sha save his people from their sins."

He promises to liberate us fro the ravages of death within; from th need to anaesthetize ourselves wi busyness, to hide our fears, from becoming nobodies, nonpersons, because we do and say and think on what others do; He promises to deliver us from the illusions of prejudice which deceive us into thinkin we are gods and can dispose of ou selves and others as we please. Th is what He promises to deliver u from.

Can you receive joyfully the promise of life in this child? Can you rea ly abandon yourselves into receivin again into your heart and life th child with its absence of pretentio fear, prejudice, hate, with its ope ness of beauty and goodness ar love? Indeed, can you weep tears c joy, surrender to softness, tendernes in short, surrender to life so th death will not have dominion ov us?

Herod is a symbol of death. H wanted to see the child but only kill it. He hated life and was league with and under the rule c death. The wise men also wanted see the child but they wanted to s Him because they were anxious f life and they did their part in savin it.

O that the Herod in our breas might die and the wise men mig come to life.

If that can happen this Christma then we will know what it means have Christ truly come into the hea The answer to man's question, whether life or death prevails in the en lies largely with you and me.

MEDITATION

Joy that comes back

AT THE CLOSE of his Christmas Eve telecast, Victor Borge said something to this effect:

"Somehow, not only at Christmastime, but all through the year,
"The joy that you give to others
"Is the joy that comes back to you."

I had been pitying myself that I could not be at home with my athered family for Christmas Day, but piled on the shelf in my oom, and on the nightstand and several other places were many, any cards, greetings, notes, letters. Some were Christmas greetings. ome were get-well cards. They came from members of my present hurch and from several former churches. Many expressed apprecia-on for help I had rendered, meanings to life I had helped them rasp—joys I had helped them find.

And now their generous expressions were bringing deep joy to me a dark and lonely hour. The joy I had given was coming back to ring light to my hospital room. I recalled a snatch of poetry I arned years ago (I hope I recall it exactly—no matter—the truth is ere). "Life is a mirror or king and slave—/ Tis just what we are d do./ So give to life the best that you have/ And the best will ome back to you."

George S. Stoneback

o think — a Christmas carol

think of how it happened here,
ithin a wayside stall,
babe, the Christ, earth's darkness sliced,
d lit down ages all!
think that God as a baby thing
ould in a manger low
low His head, and make His bed
flesh—like us below!

think that God so loved the world
at in such humble way,
en inn was closed, He first disclosed
mself in human clay,
think how all of this but proves
cannot read His mind—
r sin blinds us, yet His love finds us
r heart to His to bind!

us now think on all this so,
w we can all this miss,
thinking peace here can be pearled
plan that is not His;
uld be enough to call a halt
hate—and welcome Him,
Prince of Peace, who but feels at ease
earts with love abrim.

Ralph W. Berky

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COVER

The planet earth as seen by the Apollo 10 astronauts from one-fourth million miles away is part of a Christmas theme along with the Greek letters Chi/Rho, the first two letters of the Greek word for Christ.

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Christmas angels

Raymond M. Veh

Our generation does not talk much about angels. But would you say angels are less existent today than in times past? We use the angel theme in decorations, on greeting cards, and on package ties. We envision angels as beautiful, ethereal images. But do we believe in angels?

Turning to the Bible, we find angels mentioned frequently. How beautiful and meaningful it was to have an angel appear to Mary saying: "Fear not, Mary, for thou hast found favor with God" (Lk. 1:30). How wonderful it was that an angel should appear to the lowly shepherds saying: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people" (Lk. 2:10).

How glorious and assuring it was to have the galleries of heaven open and the host of angels sing out: "Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2:14).

How satisfying that angels should effect evangelistic opportunities. One passage reads: "And the angel of the Lord spoke to Philip—that he should go to Gaza." Recall that portion in the account of Jesus' temptations in the wilderness when it says, at the conclusion of the temptations, "an angel ministered unto him."

Do you believe in angels?

Each of us has said at some time, "May the guardian angel watch over you." A friend said recently: "My guardian angel was with me." Then he related an experience of a runaway freight car near his office. He had just crossed the tracks in his auto when this freight car came by, missing him by inches.

A bishop's wife related this experience: "I was much concerned about my husband's flight to Europe. All during the trip, I was much in prayer for his safety. Then I felt I saw an angel guarding his plane and henceforth was calm and certain."

My paternal grandmother, who was a noble soul, never turned anyone away from her door, for she felt that that person might be "an angel in disguise."

Another grandmother had an experience with an angel. She was a great Christian character who lived to be ninety-five years old and was a pillar in the church and much loved in the community.

She was a woman of prayer and often prayed for and with people. On one occasion, she became quite ill; the only time I recall she was ill in the years that I knew her. Church friends came in to pray for her. As they prayed, Grandmother says she saw an angel and almost immediately was able to have strength to resume her normal tasks.

Summing it all up, a recent article in the *Journal of Religious Education* said, "Angels are an attempt to explain the omnipresence of God. It is by means of angels, God's messengers, that God can go with me, and remain with you, and be everywhere for good." Yes, angels are God's messengers.

Recall again the divine message: "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people" (Lk. 2:10).

This abiding certainty of guardian powers that God has set deep within the hearts of men is not shadow, but substance.
The angels' words and melody recorded in the Bible are not the work of mortal minds. We know that their work is not of this world, but of heaven. It is more than human. It is divine.

Year after year, at Christmas, men of goodwill take up the heavenly symphonic theme of the angels. Their message cannot die. Sometimes the theme is far off, crowded out by din and strife. But, ever and again, the irresistible strain breaks out in love and joy: "And he shall reign forever, and ever, King of kings, and Lord of lords."

Do we believe in angels? Yes, an angel in some guise may appear to us. He may yet say, "Be not afraid." If and when such does happen, may we be attuned and in tune to the angel's message. Then, like the shepherds, may we arise and go to our *King* and pay homage to Him.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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"Angel of the East"—Roser Agell

"Angel of the West"—Roser Agell

christmas

-A TRIAL DEFINITION

Frieda Barkman

What is Christmas? Christmas is too beautiful to be put into earthly language. No definition can encompass it all but men have always tried.

It is *not* the crowds in the dime store, the long lines in the post office, or the clamoring demands of unfinished tasks. Nor is it something Charles Dickens thought up.

"Christmas is a cookie." Absurd? A current magazine said so!

Or Christmas is cards and letters, fruitcake and candy, balls and glitter, tree trimmings of spicy Douglas fir or spruce — these are all but surface descriptions.

Christmas is the stillness of the night, the serenity of the stars, the peace on earth that all men dream of.

Christmas is good news, good tidings of great joy. Today, two thousand years later, it is still news to our family. The good news is that He came. "The Lord is come," said Isaac Watts in 1719 in his hymn "Joy to the World." The long anticipation, the waiting, the questioning of the centuries (2 Chron. 6:18: "But will God dwell indeed with man on the earth?") was answered and fulfilled by Emmanuel — God with us.

That night, He came to be with us through all the years ahead to answer all our need. That night, heaven came down to earth that earth thereafter might touch heaven. Indeed, He gave heaven to us. When He gave us Bethlehem, He also gave us Calvary, the resurrection, and the life. He came to conquer death for us. He came on that dark night to become our Bright and Morning Star.

Christmas is the anticipation of buying, wrapping, and hiding presents, of giving and receiving. But it is more. Christmas is a gift. God's greatest gift to man. God stepping out of eternity into time to bring us into His secrets.

Christmas is the incarnation. John Henry Jowett contemplated the mystery and wonder of it all: that God should come so close to man. The great God emptied himself. The richness of God became poverty in the manger. He came as a little child The Word becamc flesh so we could understand Him.

Earl W. Count gives us this scope of the centuries: "Christmas is a spontaneous drama of the common folk a prayer, a hymn. All the while Raphael was painting the *Sistine Ma-*

donna, Frenchmen building the cathedral of *Chartres,* English bishops composing the *Book of Common Prayer,* Handel his *Messiah*, Bach his *B Minor Mass;* the common people were composing Christmas."

Through the centuries, Christmas has been one of man's greatest experiences and yet each one experiences it differently. To the musician, Christmas is an oratorio; to the artist, a masterpiece; and to the cook, I suppose, a cookie (though no one is only a cook when she shares the artistry of the kitchen).

Our family is composing Christmas in its own way. Christmas has grown on us — it seems even more wonderful than when we were children. Our years are punctuated by Christmas. Like the children, we wait eagerly for Thanksgiving to pass so Christmas can begin. The month is full of joys, but the heart of it all comes on Christmas Eve—the day we keep quiet and holy, with nothing scheduled but the church's carol Communion service. Each member of the family seems to have his own private last-minute preparations during the day.

I made the beds. I changed the sheets. Suddenly, I was overcome with my own reverie. I fell on my knees beside my bed in tears. He didn't even have a bed on which to lay His head. We have sheets — clean sheets for Christmas — striped sheets for the children, monogrammed sheets for the master bedroom.

I had no words for that holy moment, but Martin Luther did in 1535. He said, "Ah, dearest Jesus, Holy Child,/ Make Thee a bed, soft, undefiled,/ Within my heart, that it may be/ a quiet chamber kept for Thee!"

Later, in the sanctuary, with that deep hush in our hearts, our family sat together and took the sacred elements of the holy Communion and felt the holiness we cannot touch with our fingers. But I felt no greater reverence than when I changed my sheets.

And when we finally slept on that holy night, peace wrapped us around like the soft, clean sheets. Christmas was the heightened experience of a Presence—"God with us."

To us, there is not only one day of Christmas, not a month, but a year and a lifetime, until the last Christmas ushers us into the presence of the Father of Lights when it will not be *God with us* but *we with God.*

"God so Loves the World"—Roberto Claverio

Christmas is light that
shines forever in darkness.
Christmas is love. Love is
God. We can find it nowhere else.

A new look at Christmas

Amelia Mueller

"Rest in Flight"—Lucas Cranach Dahlem, Berlin

MY CHRISTMAS DAY last year was spent in a nursing home, not as an elderly patient, but as a visitor. Turning down several other invitations, I decided to spend the day with Mother, at Schowalter Villa, where we had taken her in September after she had reached the stage where we could no longer care for her at home.

Less for Mother's sake than for my own, I shall always be glad I did. She scarcely realized that I was there, but the experience gave me a new look at Christmas.

Mother's roommate was a sixty-five-year-old woman whose left side was paralyzed from a series of strokes. She could not talk, but during the months I had known her, we had learned to communicate quite well with each other. She'd gained ground steadily, but a few days before Christmas she had another stroke, so that on Christmas Day she lay in a coma, oblivious to all around her.

Her daughter and son came to express their love, as they had done many times and in many ways while their mother could still comprehend. And all through the day, the nurse and the aides slipped into the room to change Mrs. Brewer's position, coax her to swallow some liquids, and to otherwise minister lovingly to her.

At noon, I ate in the Villa dining room with Elma, whom I had known since college days. She has been blind for years, and had fallen the year before and broken her hip. There had been other complications, and I knew that she was in constant pain. But she was a gracious hostess, and the conversation at the table was light and spirited.

In the afternoon, while Mother slept, I sat by the open door, looking at Christmas cards and enjoying the visitors that came and went in the

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Snow in the manger

There is snow
In the manger.
Is this
What God is offered?
There are cracks
In your stable
And
In your heart
And
In your offers to
Man.

You call yourselves
After He who gave all,
But your
Offer
Is definitely
Limited.

Joan Zehr

om across the hall. A daughter ne, and some sons, but mostly it s the grandchildren, bringing the at-grandchildren to show their ristmas presents and recite their nday school verses to Grandma. Suddenly, it was late afternoon, e to awaken Mother and feed her evening meal. My Christmas Day over.

The feeling I took with me that ning can best be described as re- urance. I felt deeply, as I had er felt before, that Christmas is only for the young and light of it. It belongs even more to the erly and those who suffer.

ll day, I had experienced the spirit Christmas. I had seen love in ac- , not in a superficial giving of gifts, but in a dedicated giving of self. I had seen joy, not the enjoyment of presents or jolly fellowship, but the joy that comes with complete yielding to God's will. There had been faith and hope: the confident faith in God's goodness, and the firm hope of eternal life with Him. The peace of Christmas was there, not the simple absence-of-strife kind of peace, but the peace that comes from having "fought a good fight and finished the course."

I know more fully, now, that at the heart of Christmas is Emmanuel, God with us: God with us in love, in all kinds of circumstances, now and always!

The gentleman who sat at the head of the table had lost the use of his legs, but there was nothing wrong with his mind or his sense of humor.

"These are special," he told us confidentially as he passed the cranberry jelly stars. His brown eyes twinkled. "The astronauts brought them back from the moon."

I had learned to know Ina when I visited the Villa Sunday school class. One morning, she recited from memory the entire verse from *Thanatopsis* which begns, "So live that when thy summons comes to go. . . ." The firm conviction with which she said the lines, the quiet confidence of her voice, the serenity of her whole being, all testified to the fact that she had *so lived.*

Americans in Canada—troubled young mer

Ottawa is only one of many Canadian cities where American young men have gone seeking refuge from militarism and other facets of life in the United States, Ernie Dick, a graduate student in political science, interviews Bob Janzen and Bob Neufeld, young Canadian Mennonites working with the draft resisters. Janzen and his wife work in a coffeehouse for the resisters, a program sponsored in part by the Mennonite Central Committee of Canada. Neufeld is a job counselor for the Ottawa Committee to Aid Immigrants from the Draft.

At the U. S. Canadian border: Americans enter a reluctant haven.

ERNIE DICK: Again the old questior Who are they? Sometimes they ar painted as Christians outside th church, fighting the noble battles. I that the case?

KNEEFELDT (Bob Neufeld): Ar they Christians outside the church Coming from the madness they'v left makes that almost impossibl They are fighting the injustice an violence brought upon them by th system. Fighting that violence ca but need not be, Christian. It is to often full of fear and paranoia.

ERNIE: Say more about that.

KNEEFELDT: Okay, I'll use som examples. One of my counselees ra for two years, would not tell h name, would not stay in touch wit his counselors, claimed he could nc get along with people, and lived o pop bottles, Kraft dinners, and girl books.

Another one, twenty-four years ol married, has been running for si years. Both he and his wife are ver shy, fearful people. The only assu ance they seem to have is each othe The guy will say something, look t his wife for reassurance, and look t me to see if my reactions are hostil I really like his wife, though she wa like a scared rabbit—a hunted anima pursued so long it couldn't stop.

BOB JANZEN: Kneefeldt, you hav to admit you are painting a one-side picture. However, it's the manifestation of that paranoia that makes yo wonder what kind of country Americ really is. They've been caught in whirlwind of progress which no on knows how to stop.

ERNIE: Precisely! We easily forg what America is. The seriousness c a George Wallace type of right-win frenzy, together with the Nixon-Agnew-Billy Graham type of politica leadership only makes a further mockery out of all politics.

KNEEFELDT: They can have no respect. From my own dealings wit the boys, they have lost respect fo America and its politics. And on to of that is the army.

They react to army life, whe they are treated as animals, told the are nothing, told that they are us less cogs in a system and only the system has meaning. They react to army life, where they are broken down and made to believe that they are worth nothing. They react to army life where they are pushed until they believe that they are fighting for their country and their God and that the dirty Vietcong are not really human.

They react; they *have* to grow their hair; they cannot respect authority or take orders from anyone.

JANZEN: Generally, when the fellows arrive here they are in no shape to cope with any of the problems they are up against. They are running from something which has revolted their gut feelings.

KNEEFELDT: They react in so many different ways. They begin to realize hat their minds are being manipuated; some go crazy; some only become deeply disturbed about society; ome run; some become political and hate what has manipulated them; and ome lose respect for themselves for etting themselves be taken in.

Some see themselves as part of a reak subculture. They have become o fascinated by the Woodstock nation; which is so perfectly an American thing — coming straight from Warner Brothers. Their language, their lothes, their music, and their drugs re absolutely crucial. They are maye more naive and less embittered han others.

And then, also, there is the revoluonary subculture. Their reaction to he system from which they are tryng to escape becomes as violent and human as the system itself.

One guy, Mike, got letters from s friends back in the States, with he symbols of a hash-pipe and a mahine gun and the words "we are he." Dope and violence are one.

They aren't convincing that they now what they are talking about hen they say they want to get in n the revolution.

JANZEN: The Canadian crisis and e implementation of the War Meares Act gave a number of self-owed revolutionaries a cause. A uple of guys drew up a declaration war against Canada on behalf of the people of the third world. They had been in Canada for only a couple of weeks and understood nothing about our situation and yet they were ready to support the FLQ, because they were "for the people."

ERNIE: One sometimes hears these sorts talk of returning to the U.S. to fight the revolution. What sort of comprehension do they have of Canada?

KNEEFELDT: No comprehension of Canada—they like to be here because they can't be put back into the military and, of course, anything has to be better than *madness* but they have not rejected the American thinking as much as they think. They are still astonished and distressed not to be able to get American TV here in Ottawa.

JANZEN: They are here but that doesn't mean they've thought out why they are here or why they've left. All they know about Canada is that they aren't getting hassled quite as badly.

KNEEFELDT: They often have a dream of getting back to the country to get their souls free but they laugh at small towns—and Ottawa is a small town to them. In many ways, they hint that a bigger and better entity still exists in the U.S.

I bought one guy a coke and he reacted with surprise. "It tastes different in the states." They're hopelessly bound to the American variety of the consumer ethic — smoke only American cigarettes.

ERNIE: This is it! America has taught the ingredients of nationhood so well that to object to the perversity of Billy Graham's honor America day or to the Vietnam Adventure does not mean one is chucking all that the American empire stands for.

Getting onto something else — I am often not terribly impressed or uplifted by the way these people carry

America's political refugees in Canada

Over sixty thousand young Americans fleeing the draft and militarism have come to Canada in the nineteen sixties. They have been popularly identified in many ways, but most commonly as draft-dodgers, deserters, or war-resisters. Canada has become the reluctant haven for this latest wave of political refugees, most of whom in days gone by came from eastern Europe.

We say *haven* because a young American's political views and his military status in his native country have no bearing on his qualifications as an immigrant. If he passes the test applied to all would-be immigrants, he's in. Most of them qualify without too much difficulty, especially if they have a job offer in Canada.

We say *reluctant* because Canada has opened its doors only cautiously and welcomed the immigrants not too warmly. Canada knows the United States as a friendly power and as a free country. The result has been that an enormous burden of providing hospitality, offering food and friendship, finding jobs, and interpreting the whole movement has fallen onto the shoulders of relatively few people and small assistance groups.

Some of us believe that, if we read the signs of the times correctly, the flow of political refugees from the United States has only begun, and that Canadians will yet be called upon to apply to Americans the same generosity and humanitarianism that has formerly been associated mainly with movements from Europe and other distant parts of the world.

Our hope, of course, is that civil peace will be restored to our continent and that internal movements of refugees will never become a major fact. But the time is late, and for Canadians, as for Americans, this is no time for apathy. *"I Would Like to Dodge the Draft-Dodgers But . . ." by Frank H. Epp, Conrad Press, Winnipeg.*

themselves. They know why the system is thoroughly bad — some very articulately and others instinctively—but that knowledge does not bring forth much new life. Perhaps my straightness makes it easy to say that, without knowing much of the agony.

Bob: It is true that constructive ideas are not easily found among these guys. Having everything crumble around them makes cynicism almost inevitable and makes the slogans of the left very attractive.

This is where, hopefully, our coffeehouse can provide some sort of alternative—an alternative which is relatively free of bitterness and the destructive cynicism which must discredit everything around.

Kneefeldt: It is the same with my work. At times, I am pretty free with advice and, by and large, people are really listening—no matter how many layers of cynicism one has developed for protection, job hunting is pretty demoralizing.

Ernie: This is why the peace community picnic was so important and why Michael Cooney was the crucial person to have there. He didn't offer many slogans or come on as a slick entertainer and yet his humanness struck everybody. He enjoyed being there and it was easy to see. I understand he had the same effect at the coffeehouse the night before, with the deserters and dodgers paying attention as they rarely have.

We were amazed and impressed with Cooney and yet he was only being there in his unpretentious self —and so many different kinds of people had no difficulty recognizing that. [Michael Cooney is modern-day minstrel who came to Ottawa for the peace community picnic—a day of music, thought, and fun for peace-related groups.]

Kneefeldt: I thought it was a good day — I enjoyed it. It was exactly what I wanted it to be.

Ernie: What impression does it have on these fellows that you fellows are willing to call yourselves Christians; that they have to come to the Ottawa Mennonite Church to see you, Kneefeldt; or that it is the church which has supported you and Linda, Bob [Janzen]?

Janzen: Very often, they've damned the church as an institution, though many have had some church background. I think it gives them a vague hope that a somewhat familiar object can again take on meaning for them.

Kneefeldt: They ask whether I'm renting the basement from the church. They find it difficult to associate me with the work. If I were an American with a cause, with a grudge against the U.S., they could accept it. When they find out I'm a Canadian and that I'm not particularly radica or political, they are puzzled. They think I'm crazy. The job doesn't pay not financially, not poliitcally, no even because it is always interesting

It is true that looking for jobs all day is a drag. But they need help They are unfamiliar with Canada they're penniless, without friends without a place to stay, with very little job background, with little education. They simply need help, somebody to care.

Food basket upset

I do not want your basket of food this Christmas.

You say you don't understand?

I said, *"I do not want your basket of food this Christmas."*

It isn't that I don't like or need food any longer. I love food. Your goodies make my mouth water. I have felt hunger pains too often not to appreciate good food.

But I do not want food as a pity-gift. Do you know what I a want? I want a job, so that I can earn my own food. I do not want your children's sweaters for my children. I want a decent house that will keep us warm. And my children do not want your sweet smiles and pats on the head. They want adults at school and elsewhere who will recognize them as individuals of worth the same as if they were rich like you.

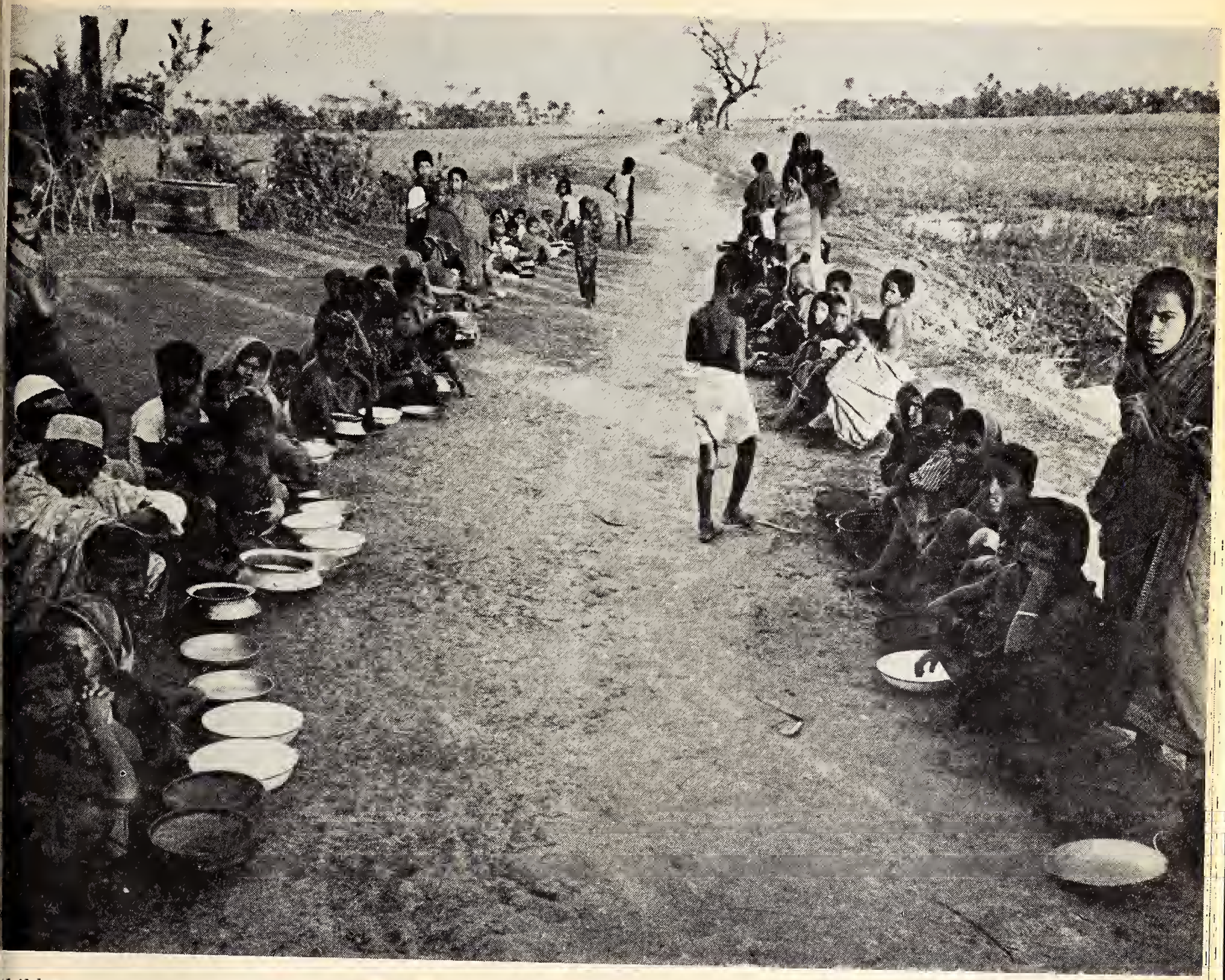
If your children have to see our poverty in order to be thankful for their affluence, then maybe I don't quite understand the principles of gratitude.

I don't welcome your friendly visit once a year just before Christmas. I want you to invite me to your home, too, and I want you to spend time with me in March and July and October—not out of a sense of duty, but because you really want to. I don't want to see you at Christmas if that is the only time I see you. You can make me feel so inferior.

If the only time you contact me is at Christmas, with a basket of food, then I wonder if you wouldn't rather worship Christ as a baby instead of a crucified man. I can see that pleasing a sweet baby is considerably easier than serving a demanding Lord.

On second thought, I will accept your food basket. It's not that I am suddenly overcome by hunger for the food in it, but maybe if I do take it, this can become a two-way affair. I have something to give you, too —if you will give me a chance. It won't be anything you can total up in dollars and cents, but it just might add up to the equivalent of a basket of food.

Mary Rempel



hildren, mostly orphans, line a road waiting for food ear a government relief station on Bhola Island, East akistan, an area hardest hit by the November cyclone d tidal wave disasters. Medical men fear widespread starvation if people in the region are not given food for at least a year, according to a report from Religious News Service. The Mennonite Central Committee has contributed $25,000, a boat, and meat to the relief effort.

yphoon in Pakistan robbed survivors of food

lmost every year, cyclones move up e Bay of Bengal and ravage the o hundred or more small islands cated in the Delta region of the anges River in East Pakistan.

Vernon Reimer, Mennonite relief rker in India, says that the No- mber 12 tidal wave "reached twen- to thirty feet. It was almost four ys before people in nearby Dacca re aware that such a serious trag- y had occurred.

"By November 16," Reimer report- "we read in Calcutta papers that ety thousand people had drowned. November 18, this figure was re- ed to five hundred thousand. Some imates were triple that number of ths. After visiting the area, I can well understand that this may be the case. Relief is pouring in by plane loads from all over the world.

"India was the first country to promise help. The Pakistani people we met were very impressed with this gesture."

This low-lying coastal area of East Pakistan is tremendously overpopulated. In normal times, the area has difficulty in feeding its population. "One of the reasons that so many people lost their lives," said Reimer, "is that many were in those areas for harvesting. They had an excellent crop and thousands had gone down for the harvesting when the unforeseen cyclone struck. Prior warnings were not given or taken seriously."

From his first visit to the disaster area, Reimer has requested funds, material aid supplies, and has transferred two Paxmen from the Mennonite Central Committee team in Nepal to East Pakistan. The MCC has sent one 16-foot aluminum boat and two outboard motors for disaster relief; and 26,250 pounds of canned chicken.

On November 24, the MCC Executive Committee approved a $35,000 response to the disaster — including material aid purchases. The various Mennonite groups have been asked to contribute to this emergency need above their regular contributions to the work of MCC.

"The real problem at present," said Reimer, "is to get the relief supplies now piled up in Dacca out into the villages."

In normal times, communications in this area are uncertain and limited. Many of the small islands can be reached only by boat. This area is also known for its cumbersome government bureaucracy.

Mennonites have worked with the East Pakistan Christian Council in responding to previous disasters and is again coordinating its efforts with them.

Reimer, a member of the Evangelical Mennonite Conference from Niverville, Manitoba, is director of MCC's program in India, Pakistan, Nepal, and Afghanistan. He assisted in disaster relief programs in Asia in 1963 and 1965.

In closing his last letter, Reimer writes, "It is good to hear of the concern and willingness to help, from all over the world. We need your prayers as we try our best to face the greatest hurdle of distributing the supplies to the sufferers."

Persons interested in helping should send their checks through the General Conference offices in Newton, Kansas, or Winnipeg.

A doll for Brenda

Last year,
she wanted *a doll* for Christmas
like she seen on TV.

Well, I ain't got 'nuff money for none of *those* kind
but I saved a little here, a little there,
and finally went and got her one.

Bought my oldest girl a doll when she was 'bout that age.
Kinda nice to shop for a doll, again
after havin' nothin' but boys seven times over.
I got the doll at one o' them discount stores.

Well, that was a waste o' money!
Christmas mornin' we had so many dolls layin' round this place
Churches and clubs and Salvation Armies
and who knows what all brought 'em!
Santa Claus sure didn't miss our place!

Ended up, she didn't play with none o' them.
Just sat and sucked her thumb.

Roberta Mohr

Jews, Indians, death, drugs All on Bluffton interterm

Gone is the one-topic January interterm at Bluffton College. A variety of topics has replaced the all-campus topics used for the four past years.

Some of the seminars which may be taken for credit beginning January 6 include:

Aviation Ground School—a course offering instruction necessary for proficiency in preparation for a private pilot's certificate.

Death Prevention: Smoking, Alcohol, Drugs — a study of the effects of the three on physical and mental health.

Drug Use and Drug Abuse—a cultural and sociological study of drugs.

Modern Music — relating modern music to the times.

Poetry Workshop—covering all aspects of the writing, discussing, and publishing of poetry.

Problems and Issues in Consumer Finance.

Logic Through Games.

The Learning World of Three- and Four-Year-Olds—observation and participation in nursery school programs.

Outdoor Camping and Survival.

London Theater Tour.

Indian Power: The Indian Situation, Past and Present.

Experimental Production of *Everyman*.

Black Literature.

Contemporary American-Jewish Literature: A negation? An accommodation? An affirmation of life?

Legal and Moral Aspects of Technology.

The Radical Right — study of the roles of rightist groups in our democratic system.

Language Barriers—cause of world tensions.

Death—a study of the subject from several viewpoints, such as sociological, psychological, religious.

Special speakers scheduled include January 15—Viktor Frankl, professo of psychiatry and neurology at th University of Vienna, author of th book *Man's Search for Meaning*, an the leader of what has become know as the Third Viennese School of Psychotherapy.

January 18—Arch Troelstrup, a national leader in education in the fiel of consumer economics and autho of the book *Consumer in America Society: Personal and Family Financ*

January 20—Love Power, a presentation by Jim and Carol Usher, i which they express their concerns fo the people of the ghetto through song and slides.

January 25—Robert Goralski, NB News Washington correspondent an specialist in State Department, Pentagon, and White House affairs.

RECORD

Study on radical living For university students At Bethel in January

A seminar for university students is being offered by Bethel College during the Interterm in January. Using the General topic of Radical Christian Living for Today, the seminar will consider Anabaptist perspectives on the twentieth century and will offer either one or two hours of credit.

The seminar will run in two separate sections, from January 4 to 8, and from January 11-15. A student may attend either or both weeks. The daily schedule is tentatively set to run from 9 A.M. to 3 P.M.

Resource persons from a variety of professions will participate for one or two presentations. C. Norman Kraus, professor of religion at Goshen Col- ege, will be available on January 7. Others from the Kansas area include Clarence Hiebert, associate professor of Bible and philosophy at Tabor Col- ege; Solomon Yoder from Hesston College; Peter Wiebe, pastor of the Hesston College Mennonite Church; ohn B. Toews, associate professor of history in the University of Calgary; Maynard Shelly, editor of *The Men- onite;* and Palmer Becker, executive ecretary of the General Conference Commission on Home Ministries.

A number of Bethel College fac- lty members will also participate. They include Alvin Beachy, associate rofessor of Bible and religion; Mar- in Dirks, secretary for higher education for the General Conference nd part-time instructor in psychol- gy; Harold H. Gross, professor of hilosophy and religion; Duane Friesen, instructor in Bible and religion; ames Juhnke, assistant professor of istory; Cornelius Krahn, professor of church history; and William Keeney, academic dean.

Students may live on campus or commute. For persons commuting the ition charges are $25 per semester our. For those wanting room and oard, the charge will be an addi- onal $25 per week.

Students wishing to apply may ad- ess the Office of Admissions at ethel College for a reservation. Reg- ration procedures may be complet- on the first day of each week's ssion.

Marriages

Warren Dudley Ediger, First Church, and *Leadell Kate Vogt,* First United Methodist Church, both of Hillsboro, Kan., on Nov. 27.

Dale Friesen, Bethesda Church, Henderson, Neb., and *Judy Tophan,* Federated Church, Aurora, Neb., on Oct. 31.

Don Lee Froese, Hoffnungsau Church, Inman, Kan., and *Dianne Faye Johnson,* Andover Lutheran Church, Windom, Kan., on Nov. 25.

Ronald Dennis Guhr, Trinity Church, Hillsboro, Kan., and *Carol Janette Hiebert,* Mennonite Brethren Church, Bakersfield, Calif., Nov. 21.

David Nygaard and *LaVerna Ott,* Bethesda Church, Henderson, Neb., on Nov. 27.

Ronald Albert Warkentin, Mennonite Brethren Church, and *Clarice Ann Knak,* First Church, both of Hillsboro, Kan., on Dec. 5.

Ministers

Robert Coon, pastor of First Church of Christian, Moundridge, Kan., has accepted the pastorate of Bethany Church, Quakertown, Pa. He will begin his new assignment on January 23.

H. B. Schmidt has accepted the pastorate of Deer Creek (Okla.) Church, effective January 3. He leaves the Hopefield Church of Moundridge, Kan.

College basketball

Dec. 9: Bluffton 88—Manchester 55
Bethel 112—Kan. Wesleyan 98
Dec. 10: Bethel 95—Mid-Am. 89
Dec. 12: Ohio Dom. 87—Bluffton 81

CPS reunion planned

Plans are being made for a reunion of men who worked in the North Fork Civilian Public Service Camp in California to be held in Newton, Kansas, on August 8. Persons interested are asked to write before December 31 to Olin V. Goering, Route 1, Box 28, Moundridge, Kansas, or Virgil Regehr, Inman, Kansas.

Calendar

Feb. 10-12—Newton, Kan., Council of Commissions.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16 — Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Deaths

Helena Nickel (Mrs. Bernard T.), Gospel Church, Mountain Lake, Minn., was born Nov. 25, 1890, at Mountain Lake, and died Nov. 21.

Helena Ott, Bethesda Church, Henderson, Neb., was born Mar. 28, 1901, and died Nov. 7.

Mrs. Albert Plenert, Trinity Church, Hillsboro, Kan., was born Mar. 24, 1900, and died Nov. 29.

H. H. Quiring, pastor emeritus of the Gospel Church, Mountain Lake, Minn., was born in Lamberton, Minn., on Sept. 26, 1878, and died Nov. 22. He was ordained to the ministry in 1909 and as an elder in 1934. He served the Gospel Church and the Immanuel Church, Delft, Minn., from 1911 to 1942. He was the father of Tina Quiring and Esther Quiring Dick, missionaries to the Congo.

Harrison B. Ratzlaff, First Church, Hillsboro, Kan., was born Aug. 30, 1899, in Orienta, Okla., and died Dec. 3.

Filmstrip

The Covenant People of God is a 100-frame color filmstrip. It is designed for use in the Lutheran Church Press adult Sunday school series *The Mighty Acts of God.* It presents a pictorial and thematic overview of the scriptural witness to God's mighty acts, through which He speaks to us and calls us to fellowship with himself. Part I portrays a brief, chronological survey of Old Testament history and part II treats the intertestamental period and life of Christ. Throughout the filmstrip is the idea of the many ways God reveals himself to His people. It is available from Audio Visual Library, Box 347, Newton, Kansas 67114, for $1.50.

Workers

Dorothy Ewert, North Star Church, Drake, Sask., has entered a one-year erm of voluntary service with the Hamilton, Ont., voluntary service unit 'or the Commission on Home Ministries. A graduate in education at the Jniversity of Saskatchewan, she is a ewing and crafts instructor. She is he daughter of Mr. and Mrs. M. M. Ewert.

Erwin C. Goering, vice-president of development at Mennonite Hosital, Bloomington, Ill., was recently ppointed Illinois state director of he National Association for Hospital Development. As Illinois director, he is responsible for promotion of membership through communication with other Illinois hospital development directors, trustees, and administrators.

Waldo E. Harder, president of Grace Bible Institute since 1961, has announced his resignation from that post. Before his present assignment, he had been a missionary to the Hopi Indians in Oraibi, Ariz. (1943-45): superintendent of Berean Academy, Elbing, Kan. (1946-51); and missionary under the Congo Inland Mission (1951-61).

Eric Larson, Carlock (Ill.) Church, has joined the Arvada, Colo., voluntary service unit of the Commission on Home Ministries. He will work in a community services for two years. He is a graduate of the University of Iowa and is the son of Mr. and Mrs. Thomas Larson.

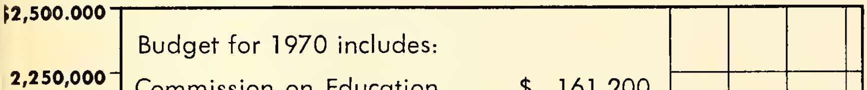
Neufeld

Waldo J. Neufeld will become the new director of Faith and Life Communications and Faith and Life Radio and Television when Bernie Wiebe begins a two-year leave of absence next summer. Faith and Life Communications and Faith and Life Radio and Television are the radio and TV ministry of the Conference of Mennonites in Manitoba and the General Conference Mennonite Church, with offices in Winnipeg. For the past two years, Neufeld has been news announcer and news director on CKX Radio and Television at Brandon, Man. Waldo Neufeld spent five years in Africa; two and one-half years with LeTourneau of Liberia and two and one-half years as a Pax worker. He is a member of the Grace Church, Brandon.

Hedy Sawadsky, Vineland, Ont., will serve as director of Christian education for Bethesda Church, Henderson, Neb., She is a graduate of Canadian Mennonite Bible College, Bethel College, and Mennonite Biblical Seminary, where she received a master of religious education degree. For the last two years, she served in the Middle East, under MCC. Previously, she served in the United Mennonite Church, Waterloo, Ont., and taught at Rockaway Mennonite High School.

Conference budget

November



Budget for 1970 includes:

Commission on Education	$ 161,200
Commission on Home Ministries	399,110
Commission on Overseas Mission	1,387,130
Mennonite Biblical Seminary	182,560

Aonies receipted for support of the seminary and the three program comnissions of the General Conference total $1,460,892, as of the end of Novemer. This is 4 percent under what was received during the first eleven months n 1969. If receipts in December would equal those in December of last year, ve would be short 2 percent of what was received in 1969. Actually, this vould put us at the 90 percent mark. Last year, we closed with 92 percent f budget received.

We started out in January, 2.1 percent behind last year. This difference videned by the end of June to 5.3 percent. Since then, receipts have been a it better, so that that difference is now 4 percent as indicated above. *Villiam L. Friesen, treasurer.*

DISCUSSION

Concern for two groups in Brazil

)elton Franz, director of the Men- ionite Central Committee Peace Sec- ion's Washington office was the au- hor of an article in our October 6 ssue, "Militarism Blocks Social Re- orm in Brazil." In our December 1 ssue in this department, we published response by Erich L. Ratzlaff, editor f the Mennonitische Rundschau, *Another Point of View on Brazil." 'ollowing is Delton Franz's reply to hat response.*

)EAR BROTHER RATZLAFF: The in- ention of my article on Brazil—to 'hich you responded in the October 1 issue of *Mennonitische Rundschau* —was not to create difficulties for ie Mennonite brotherhood in Brazil, or to indicate approval of the deci- on of the Dutch Mennonites to ab- ain from attending the Ninth Men- onite World Conference.

The objective of the article was, ther, the dual focus of 1) concern garding the oppression and poverty ffered by Latin Americans generally d many Brazilians in particular, and) the complicity which we in the nited States have in the suffering hich results from our government's reign aid policy, a policy which dergirds Latin military regimes but s had little effect in eradicating e hardships of the poorer masses.

It is evident from our articles that ch of us has chosen to focus his ncern on different groups within azil; your emphasis being on the lfare of the Mennonites there; and ine, on the welfare of the native dian population. Both of these oups deserve our legitimate inter- t; both are the equal objects of od's love, even if not of man's. Our allenge would seem to be one of ploring ways by which those who w suffer the most hardships (the azilian Indians) might be strength- ed, without introducing hardships those now living in more fortunate cumstances (the Mennonites in azil).

I would, certainly, acknowledge at in not having been a refugee, understanding of the concerns of se who have experienced such upheaval is limited. You correctly stated that, "From behind the desk in a peace office in Washington, these things have a different appearance than if a person goes through the experiences himself."

Perhaps it is because of having lived eleven years in a ghetto slum in Chicago and being so involved with the victims of oppression and poverty there, that my article concentrated more on the victims of present oppression in Brazil than on our Mennonite brethren.

Having seen (not from behind a desk) how much the plight of black people was a result of unjust government policies it seemed right that we, as the benefactors of the economy of the wealthiest of nations, should also be alert to how our government exerts its power and allocates our resources in countries abroad—whether justly or unjustly.

Can we, as Christians, ignore the actions of governments as being outside the scope of our concern? The decisions of government are decisions which result in life and death, justice and injustice for untold thousands.

The Mennonite Brethren Conference, in a position statement adopted at its conference in Corn, Oklahoma (Nov. 26-29, 1966), spoke to this matter: "We believe that the church and its members should be constructively critical of the political order, always seeking to promote justice, respect for human dignity, and conditions of peace."

This statement is very much in keeping with a part of the function of the MCC Peace Section's Washington office. It is our hope that in providing background information on the conditions of suffering being experienced by various peoples of the world — whether directly or indirectly the result of our government's acitons—that our brotherhood will be prompted to act and to speak in whatever ways Christ's spirit might lead them.

We are, to be sure, called to stand by "those who are of the household of faith," in this case, our Mennonite brothers in Brazil. Surely, our responsibilities do not end there. Paul also speaks of giving bread to our enemies (Romans 12:20). To suggest that one condones violent revolutionaries or endorses leftist political leaders because concerns are expressed which are sympathetic to the oppressed, serves to detract from, rather than contribute to, the difficult responsibility which we as Christians have in seeking solutions to the poverty and oppression suffered by our brothers, whatever their race and background might be.

It is my hope and prayer that those of us serving in the various arms of the Mennonite church might counsel, admonish, and assist one another toward these ends. *Delton Franz, 100 Maryland Ave., N.E., Washington, D.C. 20002.* Nov. 30

Good news

There's a focusing light
in the sky
Of today's bleak city of man,
And a chant
high above
These structures of time.

Humble ears hear the song,
yet listen well
To anguished cries in the street.
Perceptive ears see beyond
the smog;
But they must share their sight!

Hope was born long ago
to be reborn
Countless times again.
Will you open the door
of your stable
And share it?

Ruth E. Naylor

LETTERS

What the symbol means

DEAR EDITOR: In the September 29 *Mennonite* the "Practice Nonviolence" symbol appears. The small flowers also have small symbols in them. Do you know what the peace symbol means? Anyone interested should read the September issue of Christian Life, "If You Are For Peace—Don't Use This Symbol," page 38. *Mrs. Edward Fox, 866 West Van Buren St., Berne, Ind. 46711.* Oct. 9

The article referred to above has been reprinted as a separate item and is available from Christian Life Publications, Wheaton, Illinois. It gathers together a number of citations that imply that ancient symbols that look like parts of the peace symbol have had negative meanings and have been used to represent evil. Whether any of this evidence is relevant seems to depend on the desire of the reader to believe that people who use the peace symbol are evil or influenced by evil. It is our observation that no connection has been and can be proved for associating the peace symbol with signs of evil. In this we have the support of an editorial note which appeared in Human Events *(Feb. 14, p. 124), a militant right-wing paper not usually friendly to pacifists, which we quoted in full in a similar comment on this section in our issue of April 14 (p. 268). The* Human Events *article is further substantiated by an article by Gerald Holton which appeared in* Peace News, *a British publication, on June 2, 1961, just three years after the peace symbol was devised. Since this was written long before the symbol was controversial (people were debating the issues then), this testimony deserves special attention.* M.S.

The Nuclear Disarmanment Symbol was designed on February 2, 1958, and was adopted immediately by Hugh Brock and Pat Arrowsmith on behalf of the Direct Action Committee Against Nuclear War who initiated and organized the first Aldermaston march at Easter that year.

The symbol, the composite basic form of semaphore signal for the letters *N* and *D*, was one small contribution to the march. The meaning, in its original design context as an essential unit of the visual witness of the march, was more than "Nuclear Disarmament." The symbol was associated from the outset with the words "Unilateral Nuclear Disarmament."

First thoughts on the need for a symbol (on February 9, 1958) flowed from the obvious practical difficulty of making a large number of long banners with the words "Unilateral Nuclear Disarmament"—words which are too long for the majority of people to read or understand. The first mark on paper was a white circle upon a black square. This was followed by various versions of Christian crosses drawn within the white "sphere" on a black background and these in turn gave way to the final ND form.

From that moment, the validity of the symbol as a gesture of human despair became clear: the central motif, a human being in despair. A circle, the world. The background, eternity. This was the meaning of the ND sign carried on the Aldermaston march. ("Sew it on your socks, chums; stick it on your windows, bolt it to your cars; and hang it on your haversacks if you believe that unilateral disarmament can be developed as the most practical nonviolent attack upon the suicidal bomb race," runs an extract from my diary in February, 1958.)

Immediately following the fir march (there had been previou small-scale Aldermaston demonstra tions) an ND badge version of th Symbol was devised and made by Er Austen. Eric's researches into the or gins of symbolism confirmed that th "gesture of despair" motif has bee associated throughout ancient histor with "the death of man," and th circle with "the unborn child." Th significance of the two motifs com bined is the predicament in whic by chance, we live.

Those using the ND Symbol i clude, to date, the Campaign for Nu clear Disarmament, the America Friends Service Committee, the Com mittee of 100, the Committee for No violent Action, the Student Peac Union, the Canadian Combined Un versities, CND, and similar organiz tions in Holland, Germany, Denmar Norway, New Zealand.

German hymn translations

A letter from the Mennonite Churc of Summerfield, Illinois 62289, tel us that they have made English tran lations of two German hymns: *Go Ist die Liebe* and *Halleluja! Schoen Morgen!* Copies may be secured fro the Summerfield Church at no char by sending them a self-addresse stamped envelope.

MEDITATION

Part of the story of Christ's birth

AT THAT TIME Emperor Augustus sent out an order for all the citizens of the empire to register themselves for the census. When this census rst took place, Quirinius was the governor of Syria. Everyone, then went to register himself, each to his own town.

Father, our complex industrial society looks for a word from You, nd finds this simple pastoral scene of shepherds and a stable. Show your church whether it's any good, our going on telling the world this particular story.

Joseph went from the town of Nazareth, in Galilee, to Judea, to he town named Bethlehem, where King David was born. Joseph ent there because he himself was a descendant of David. He went register himself with Mary, who was promised in marriage to him nd was pregnant.

We love it, of course. We've loved it since the church first told it us, when we were children. But it hasn't particularly helped us to row up in wisdom as fast as we grew up in stature.

While they were in Bethlehem the time came for Mary to have her aby, and she gave birth to her first son. She wrapped him in cloths nd laid him in a manger—there was no room for them to stay in e inn.

We thank You for the nostalgia we feel when we hear the Christmas ory: but please, our Father, don't let us enjoy the nostalgia too uch, in case it encourages us to let our whole religion be an ana-ronism—something that belongs to a different time in our lives from e time we're living in, so that we have to waste precious time inking how to bring it back into the present age.

There were some shepherds in that part of the country who were ending the night in the fields, taking care of their flocks. The Lord's gel appeared to them, and the Lord's glory shone over them. They re terribly afraid but the angel said to them, "Don't be afraid! For m here with good news for you, which will bring great joy to all ople. This very night in David's town your Saviour was born—rist the Lord. This is what will prove it to you: You will find a by wrapped in cloths and lying in a manger."

Teach us that Your Son is here, not there. Remind us that the spel is in the fact of Christ, not His setting; and that the story of s birth does not add up to very much without the story of His ims, His deeds, His death, His resurrection, and His disciples.

Suddenly, a great army of heaven's angels appeared with the angels, ging praises to God: "Glory to God in the highest heaven! And ace on earth to men with whom He is pleased."

Father, You have brought each of us here together on the strength some vision of Your glory already seen; and in this we are not ike the shepherds. Help us, then, so to approach Bethlehem that vision may be verified for us, as theirs was for them. May we, too, ome part of the story of Christ's birth. For His sake. Amen.

ranged by Fred Unruh with prayers (in italic) from ntemporary Prayers for Public Worship *by Caryl Micklem, dmans, used by permission.*

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THE MENNONITE

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The empty place

Pollyanna Sedziol

Will You stop here, Jesus,
in this warm and sterile room
where we who claim to follow You
rejoice Your Christmas boon?

I cannot think of You
as settled in a pew
to listen while the careful choir
creates its vesper due. . . .

Not while the city streets
receive the tears of men
who've lost the way to joy
and need You yet again;

I cannot think of You
laughing in our hall
while hungry children crouch
within a tenement wall;

I cannot think of You content
to bless our little ones alone
while bitter hearts despair of dawn
for their dear outcast sons, and moan. . . .

We've set a place for You,
but, Jesus, I've no doubt
that while one brother yet is lost
You'll choose to stay without;

Millenniums will come and go,
our revels wait their absent Guest
while You seek prisoners and fools
with whom to share Your rest.

Will You stop here, Jesus—
we've everything we need,
except, perhaps, the courage
to live in Christlike deed.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

85:48 DECEMBER 29, 1970

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'The Scarecrow"—Andrew Wyeth

Smithsonian Institution

Butterf

M. H. Lewis

Sam returned from the funeral at eleven-thirty in the morning. He removed his black suit and hung it neatly in the closet between his white coveralls and the clown suits. The brilliantly colored costumes drew his attention but he turned away from them.

He slipped a pair of trousers and a shirt from their hangers. He slowly pulled the trousers on, but his hands trembled as he buttoned the shirt.

When he sat on the edge of the sagging bed to put on the scuffed shoes, his movements became slower and slower and, almost, he stopped. Terry's voice was sounding from the past and he didn't want to listen. Terry was dead.

The words of last week echoed in his ears. "Dad, what's right for you doesn't make it right for me. Sure, those kids love you. You're the greatest clown ever. But don't try to fit me in the mold. I've got my own life to live."

But no longer did his son have his own life to live. He had been buried at ten o'clock that morning.

Sam shook his head, finished tying his shoes, and walked into the kitchen. There must be something that needed doing. But no, the room was tidy. Even without a woman in the household, the linoleum floor was scrubbed and waxed. The dishes were washed and put away. The image of food was distasteful and Sam returned to the front of the apartment.

There was Terry's room to be cleared. Sam hesitated in front of the closed door. The high school textbooks, which Terry had ignored as much as possible, the bright posters on the wall, the stereo and rock records would be given away. Sam turned from the door. Not today. He would lose his numbness if he opened it.

Taking a clean pair of coveralls, he folded them methodically and put them under his arm. Deliberately, he blocked thoughts of the past as he went down the stairs of the apartment building. He would be a robot that moved and breathed in time to the programming set up within him.

His forward motion was interrupted by a movement from the landlady's apartment. Mrs. Robinson appeared in front of him with a face full of woe. "Mr. Sarsi, you need some good, hot soup. Let me fix you a bowl."

Sam recognized the sympathy in her face, knew she was thinking, "Poor man, first his wife, now his son, and such a tragic death for the boy." He could not force a reply to her pity. He was mirrored in her eyes as a nondescript, small man, dull gray, thinnish hair, the laugh lines of his face turned downward into sorrowful gray wrinkles.

Sam didn't want her to feed upon his misfortune. He brushed her by, croaking, "Thank you, thank you, very much."

Continuing his journey, he emerged through the front entrance and into springtime. A freshness was in the air. But no response was available from within him. The call of spring had bubbled in his son's veins and had led him into soaring with immature wings. Sam disregarded the symptoms of newly-budding trees and followed the daily path which led to Hanson's Tire Service.

The stares, as he entered, were startled and embarrassed ones.

The service manager approached, put his hand on Sam's shoulder and said, "No sense in you working today. Why don't you take the day off?"

"I'll work," Sam stated.

"But. . . ." Sam left the manager's voice hanging as he passed by on the way to his locker to change.

Five years flashed by as Sam thumbed through the work orders to pull out the ones which belonged to him. Five years of checking for car numbers, taking the old tires off, putting the new tires on. There had been no pats on the back from the management for speed or brilliance, but his work had been respected. There was a flicker of pride, now that the orders which were marked with his initials were never questioned.

He moved from car to car, his hands a series of reactions, with no necessity to plan his movements or tell his body what to do. The world became a gray fog which settled around him and was broken only by stabs of hurt.

His senses became hypnotized in the rhythm of routine. The quitting hour came with a shock. The cleanup, the putting away of tools brought him closer to the pain which awaited. Anticipation of grief turned his actions into slow motion, as he groped for the disappearing deadness.

Each minute, each step of the walk toward his barren apartment, carried him to the sorrow that he would not be able to bear. As h entered the hell which masquerade as a home, he knew he must hav help. Someplace, there had to be cou age. Without it, he would die fro the sorrow which was now threatening to tear him apart.

He rested his forehead against th doorjam of the closet. There must b a sedative that would make the numbness return. There must be a way ou There was, of course, if he coul force his weary heart to carry on. H shuddered, then pulled a small sui case from the shelf above his head.

The brightest one of all would b necessary tonight. The red one, wit orange polka dots, the one Terry ha called psychedelic. But, then, clown had invented psychedelicism a lon time before hippies had adopted i

He put the clown suit and the ru and a pair of gold-colored shoes int the suitcase and closed it. Then h checked the makeup kit. It was a there. The paint and color and cream was each in its proper cubbyhole.

There would be no surprise at th Children's Hospital when he appeare in the lobby. The nurses were accustomed to his impromptu shows b now. They fussed about getting th children excited, but grins would sho on their faces because Sam th Clown's medicine was better than an that the doctors could provide.

Tonight, Sam's step was hesitan The children drew him as a magne draws iron, but the weight in hi limbs counteracted the usual ant cipation. Terry had said, "Dad, you'r living in the past. Times change Wake up. So the Sarsis have bee clowns for a dozen generations—s what? So you were born in a circu trunk. You're too proud to adm there's no longer any market for family heritage. What are you tryin to prove?"

"Try it, Terry," Sam had urge "Then you'll know."

But Terry had tried for his kick in other directions. Terry had no tim to waste on that which he considere impractical. Even though Sam ha been aware of the restlessness, the impatience, in his son, he had been un

a parable from life

gs

le to give him a goal. How had he iled? Would it have been different Terry's mother had been alive? Was the generation gap which blinded m to the temptations that Terry dn't been able to survive?

Terry had fallen prey to the bait excitement and it had enslaved him. is morning, he had learned that an erdose of heroin had killed his son. e father had not even suspected.

He entered the hospital and atmpted to put some liveliness into pace. Instead, a falter came and, ost, he retreated. Only a memory another realm pushed him on.

The process of transformation from peless mortal to a symbol of cheer k longer than usual. The makeup sat, opened, on a shelf in the men's t room. In a stage of limbo, halfy between real and make-believe, m's actions began to become more sitive. He spread a base of cream er his doleful features. A jar was capped and a coat of white began basis for his disguise.

Down the hall, the children's cries hilarity could be heard. "When is n the Clown gonna get here?"

'I'm hurrying as fast as I can," murmured to them. And he hastily ked up the tubes of red and black l began to paint with the precision of an artist on canvas. The mouth must be bold with the double-edged ability of changing instantaneously from mirth to pout. The beauty spots of red must be bright to highlight the humor.

The face image was all-important. Each mark was designed to elicit a response and only with perfection could the mask of comedy be transformed to the mask of tragedy in a heartbeat of time.

There were no false moves, but rather, the certainty which years of training had taught him. The reflection in the mirror was becoming that of an old friend. The first smile of Sam the Clown came into being.

Quickly now, he slipped the brightest of clown suits over his clothes, fastened the large ruffle around his neck, and put on the gold shoes. One last crowning touch. The orange wig fitted snugly over his head. Sam was no longer a mortal. Sam the Clown had been born again.

The children were waiting. His step was quick as he bounced along the hall with a butterfly net over his shoulder.

"Here comes Sam the Clown!"

"Sam, you're here at last!"

"Come on, Sam, come see us first!"

The shouts rose around him and he was complete, once more. A bond, a love, filled the void within and tied him to their glee. A hundred parts became a whole and nowhere in the city were there more forgotten sorrows.

Sam rose to the heights of magnificence. The butterfly—the unobtainable butterfly flew over his head and Sam was a stumbling whirlwind attempting to capture the illusion. Only those with the vision of faith could see the glittering, flying wings which eluded the pursuers.

Neither Sam nor the children doubted for one moment the butterfly's actual existence. It cavorted and dodged, just as their dreams were within sight but out of reach.

Sam leaped and feigned disappointment when his net scooped up nothing but emptiness. There was no real disappointment — both he and the children were elated with the joy of the attempt, the prospect of catching the rainbow.

Sam's eyes sparkled beneath the flopping orange wig. There was no yesterday, no tomorrow, only the immediate joyous now.

He went from bed to bed. The butterfly lighted on the cast of a freckle-faced girl's broken leg. With squeals, they both pounced. But they were not fast enough. The gayly colored illusion flitted about them and around them and left.

It flew to the very end of the room where a boy of six lay silent and unsmiling, watching the gaiety with solemn eyes. Sam's love told him that this child had seen no reason for smiling in some time.

When the butterfly came to rest on the boy's outstretched arm, the child made no move to capture it. Sam approached with care, his head cocked to one side, his mouth turned down with mock gloom. The net was held high. The boy, holding his breath, waited.

Sam sprung . . . he looked into the net . . . he looked around the room . . . he looked back toward the boy. And the boy, with the faint beginning of a smile lighting his face, held out hands that formed a cage for a butterfly.

Despite the tears of compassion that formed in Sam's eyes, his large, red, painted-on mouth turned upward into the biggest grin of his repertoire.

Sam had found what he came for. For a lighted second, the reason for being was vivid and his soul was as free as the illusion he was pursuing.

The boy and Sam held a moment of communion which contained an understanding and satisfaction. Then the child loosened his fingers and they both watched the butterfly escape out the unopened window to freedom.

Germans support Brazil for conference site

THE GERMAN MENNONITE Peace Committee sponsored a November meeting at the Thomashof, near Karlsruhe, West Germany, to discuss the Ninth Mennonite World Conference planned for Curitiba, Brazil. Among the thirty-two participants from Germany, Holland, and France, were also three members of the Presidium of the Ninth Mennonite World Conference and seven Mennonites from Paraguay and Brazil who are working or studying in Europe. Willi Wiedeman, Burgweinting, chaired the meeting. Both the German Mennonite Peace Committee and Mennonite Central Committee are members of the International Mennonite Peace Committee.

The program of this informational meeting featured four addresses on the political-social situation in Latin America, the role of the churches, and the plans of the Mennonite World Conference. Speakers included Gottfried Deelen, sociologist and worker in the service organization of the Catholic Church in Aachen; Gerd Uwe Kliewer, Brazil; Jacob Warkentin, Paraguay; and J. A. Oosterbaan, Holland.

The results of this learning process were summarized by those present at the conclusion of the conference in the following statements:

"Regarding the location of the Conference: We plead for holding the Ninth Mennonite World Conference in Curitiba, Brazil. Moving the conference to another place would simply be evading the tasks which were set before our brotherhood with the selection of the site. In addition, holding the World Conference in Curitiba would offer the unique opportunity to mutually learn how we as the church of Jesus Christ in Latin America can be effective in a spirit of reconciliation.

"With this plea for Curitiba as the Conference location, we would like to comment on the decision of the Dutch Mennonites not to send delegates to Brazil under certain conditions. We can well understand this decision since it shows that, in extreme cases, it may be advisable not to participate in a conference in Brazil. The participants of this meeting would also advise cancelling the conference if it is impossible to conduct it according to the spirit of its theme.

"If we, however, participate in a conference in Latin America, we must be aware that we, as Europeans, can never appear as teaching masters or accusers. With our involvement in the western political-economical system, we share in the blame for the social misery of Latin American peoples and in the retention of dictators who, with terror and murderous power, assure their positions and privileges. We can react to these facts at a conference only as those who are implicated.

"Regarding a conference theme: The theme of the conference is Jesus Christ Reconciles. This theme touches on the fundamentals of our existence and our task. The message of reconciliation has, however, not only a vertical dimension of God to man but also a horizontal dimension of man to man. This horizontal dimension where our relationship to all men is based upon love is required by the Scriptures of all who subscribe to reconciliation in Jesus Christ. For this reason, the social and political consequences of reconciliation must be discussed at the conference, taking into account also the situation in Latin America which is charged with hate, lack of reconciliation, and power.

"We would warn against handling this horizontal dimension of reconciliation in only one of the various sections of the conference. Reconciliation with God and man is an inseparable unity. Therefore, the social and political consequences of the gospel must be fully expressed, also, in the main addresses. The speakers should be selected and approached with a view to preserving this unity. That means that, in selecting the speaker the guiding principle should be tota ity of the message, intention to reco cile, and profundity of knowledg One should not shy away from als using non-Mennonite Christians they would have more insight an knowledge in certain areas.

"Regarding the planning of th conference: To the presidium of th Ninth Mennonite World Conferenc we direct a request to continue at full presidium meeting the discussio about place and theme of the confe ence which has been begun and draw the reworked viewpoints int the conference planning.

"With this explanation, we woul support the open letter of the Inte national Mennonite Peace Committe of June 21, and our explanatio should be understood as carrying th letter further and making it concret

This explanation shall be transmi ted in the form of an open letter Erland Waltner, Elkhart, Indiana, ar to the Mennonite papers." *Wi Wiedeman, via* MCC *News Service.*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptu and the Holy Spirit. It is published weekly except biweekly during July and August at North Newton, Kan. 67117, by the Commission on Education of the Gene Conference Mennonite Church. Second-class postage paid at North Newton, Kan. 67117. Subscriptions: $4.50, one yr.; $8.50, two yrs.; $12.50, three yrs.; in U.S. and C ado; foreign, $5.00 per yr. Editorial and business offices: 722 Main St., Box 347, Newton, Kan. 67114. Postmaster: Send form 3579 to Box 347, Newton, Kan. 671

Mrs. Nixon praises Bethel For student action network

tudents care! Finding ways of demonstrating this has led to the organiation of the Student Community Acon Network (SCAN) at Bethel College.

When initiated last spring, Mrs. Richard Nixon, who lends her support various student volunteer efforts, vas informed of the program.

A reply from the White House, igned by Particia Nixon, sent to Curtis Gaylord, Bethel College junior nd director of SCAN, said in part.

"The Student Community Action Network is a project from which ll colleges and communities could enefit. Such a volunteer bureau nakes it possible for people of unsual abilities and other people of nusual needs to locate one another. requently, I receive letters asking vhat an individual can do in their ommunity. The program certainly erves to resolve this dilemma on your ampus."

"Students have always been acvely involved in projects outside of e college," Gaylord said, "but now e are trying to strengthen their wn work and encourage others to ben. We are attempting to coordinate ommunity action into a unified network."

A number of volunteer programs e under way, this year, in which ethel students are involved.

"The Harvey County Welfare Dertment has been extremely cooperave in working with students in the g brother/sister program," Gaylord ys. Five students presently are workg with little brothers and sisters.

Some students and faculty have en using Wednesday nights for an per room fellowship at the Kansas ate Industrial Reformatory in utchinson.

Many students are actively involved Sunday school and church projects the local churches and in nearby mmunities, Gaylord noted.

Three students have been involved a regular basis at Northview Oprtunity Center in Newton. "The rerts from the Center are favorable d more help is always needed," added.

Called to dove baptism 200 students make pledges

During a chapel service that started in the usual, ordinary way, more than two hundred Goshen College students reconsecrated their lives to Christ.

David Shank, missionary to Belgium, was speaking four times during a week in November to the morning assemblies on the Spirit.

He told the students that baptism by the Holy Spirit was likened to a *dove* baptism—not like that of "a hawk or a schizophrenic eagle clutching olive branches in one talon and arrows in the other." It was in the dove-baptism of Jesus of Nazareth that He was recognized as divine, the real chip off the block of the Father, and as Son, the hightest, noblest, and most glorious title.

But Jesus' ministry is marked more by the role of servant than Son. The Bible says it was of His own free will that He gave it all up and took the form of a servant—of the Word of Truth, of healing, of casting out of spirits. He befriended rich and poor, Pharisee and zealot, rebel and Sadducee, doctors of law and adulterers, possessed and hungry, the crowds and the twelve, and invited all into the kingdom.

Jesus, the shape of the Spirit, is terrible, purifying love. The Spirit is recognized not by wordiness, yet He speaks; not by activism, yet He is active; not in political manipulation, yet He transforms political structures. Such speaking, action, transformation, and judging of political and social and economic structures in the world, then and now, could only have ended in a cross—the ultimate shape of the Spirit.

The shape of Spirit-filled missions is the *servant-mission.* This was the stance of the people filled with love that grew out of the happening of Pentecost. It is the stance of those today who would have the flexibility to *go out there* where their services are requested and needed.

Whether out there or on campus, the shape of the Spirit is marked by freedom to respond to the Spirit, becoming as servants, and "with a dove on your head and a flame in your heart.

"I have the conviction," Shank said, "that there are many fellows and girls right here on the campus who are hungry and thirsty for God and His Holy Spirit. They desire to be servants in the way that we see Christ. They are ready to offer themselves to the work and leading of power of the Holy Spirit in their lives.

"Maybe we could have an offering this morning, where we would offer not our money—the Lord doesn't want our money—but offer up ourselves to the Spirit, and open up our lives to Him, and in readiness to obey Him. If there are those like that here this morning, let them offer up themselves now and bring the offering forward."

Some two hundred persons, including faculty and staff, went forward and knelt in front of the platform. In moving prayers, one spoke in Amharic and, immediately following, another in English the same request for guidance and counsel.

Among those who responded during the week of services was a number of first-time commitments to Christ. *Goshen College News Service.*

Artist gives all to relief Aids Jordan and Pakistan

A student at Fresno Pacific College has felt the call to sell his possessions and give to the needy. This young artist, sensitive to the needs of people, especially those people recently caught in the natural and man-made disasters of Jordan and East Pakistan, spoke to his pastor at the Clovis Mennonite Brethren Church, Fresno, California, and out of his convictions, made a decision to sell his paintings done over the past several years, and give all the money to suffering people.

The student artist committed the proceeds from his paintings to Mennonite Central Committee's programs of relief in Jordan and East Pakistan. H. H. Dick, an MCC member from Fresno, California, received a check for $1000 sent as the initial installment of this student's commitment, with $500 to follow. *MCC News.*

Fill life with peace deeds

Message of Soviet church

The following is the annual Christmas message of the Baptists of the Soviet Union to the churches in the west. This denomination includes some Mennonite Brethren churches as well as Baptists, Pentecostalists, and other Christian groups.

Dear Christian Friends: We send you all our most cordial Christmas greetings and best wishes for the New Year 1971.

On this great anniversary of Christ's birth, all Christians have to face the grave question of, How can we follow Him who came to earth in Bethlehem?

While gazing on the divine Child in the Bethlehem manger, we should visualize two pictures of Christ's life: His tears for future disasters and His death on the cross of Calvary to save mankind. In comparing these two pictures of Christ's life with modern Christianity, we see how far it has strayed from the ideal that Christ gave us.

Where are the tears of Christians for the disasters that befall mankind? Where are the tears of Christians for the blood flowing today wherever the flames of war are kindled? Was not napalm invented by Christians and are not Christians applying it? Are not Christians engaged today in the escalation of wars waged against nations thirsting for liberty and struggling for it?

Christ sacrificed himself to save mankind from eternal destruction and, in our time, Christians are taking part in the destruction of men. Since Christians are guilty of these great sins against mankind, ought they not to bring their deep repentance to the cradle of the Prince of Peace in Bethlehem for the evil done by them?

Dear Christian Friends! Mankind expects us Christians to fulfill the will of Him who was born in Bethlehem. This means that we must constantly *preach peace* in our temples and chapels and fill our Christian life with *deeds of peace!*

The commandment of Christ, born in Bethlehem, sounds so clear and definite, "You shall love the Lord your God with all your heart . . . and your neighbor as yourself."

Christ teaches us to look on all mankind, on all the nations of the earth as on His least brothers and sisters (Mt. 25:40).

Dear Christians! In these days when we celebrate the birth of Christ, let us remember our Christian duty to love our neighbors as ourselves and begin to see in all men the least brothers and sisters of Christ; then Christian hands will never be lifted to drop napalm or cobalt bombs on any men.

As we follow Christ, let us remember that He is the Prince of Peace, so that we may bring peace and love to all mankind and every individual man and woman, always and everywhere!

With Christmas and New Year greetings, *The Council of Evangelical Christians-Baptists in the* U.S.S.R., *Moscow.* Dec. 1

Bethel holds tuition line

Counsels early application

Tuition at Bethel College for the 1971-72 year will remain the same as in the current year, according to a recent decision of the board of directors.

Tuition is $1430 per year, including the two semesters and the January interterm.

A cost of living increase of $25 was added to the room and board fee, raising it from $798 to $823 for the year for new students.

The comprehensive fee total of $2253 for new students includes tuition and laboratory charges, room, board, and an activity ticket for admittance to school events.

High school seniors are being admitted to Bethel on the basis of six semesters of work. Financial aid is given on a first-come, first-served basis, so early admittance is especially important for those who need financial assistance.

Applications are running well ahead of last year at this time, the admissions office reports.

Sight of youth on the run

Was spur to building boon

Young people were leaving rura churches for the cities. Annual churc membership reports showed this as growing trend in 1956.

The General Conference becam concerned and saw church extensio as a necessary way to reach more its young people. It charged the Boar of Business Administration with t task of finding an effective way build churches in the city.

In 1958, Church Extension Servic was incorporated as an agency of th General Conference. Its objectiv were to supply loan funds for ne church projects of the General Conference and of the mission committe of the district conferences and th Canadian Conference and to help th established churches of the Confe ence to build, remodel, or expand the church facilities for more effecti service to their people and comm nity, by supplying loan funds, takin into consideration the ability of su churches to borrow from local source

The first loans made by the servi were to a congregation in Asuncio Paraguay; to the Good Shepherd Me nonite Church at Sioux Falls, Sou Dakota; and to the Central Distric

To the present, sixty-four loa have been made totalling $869,37 Twelve have been repaid in total. Th normal rate of repayment for a te year loan is 10 percent per year.

"Money to make these loans po sible has come from two sources says Bill Friesen, manager of Chur Extension Services. "Some of it contributed money. Especially not worthy is the contribution of the la William P. Tieszen of Marion, Sou Dakota, who contributed over tw hundred thousand dollars worth stocks and real estate. The balance borrowed from two hundred eight seven individuals and organizations

Although the original thrust was the direction of construction of ne buildings, the service has done mu in helping established churches d velop their facilities. For examp the Markham (Ill.) Church has us loans from Church Extension Servi to build a day-care center and a par ing lot. Church Extension Service h lso helped build a boys' club, apartient houses, parsonages, and retreat rounds.

What has happened to the original ope to reach urbanized young peole? Needless to say, many still have ft the church. But Friesen says, "To ie extent that we've made loans to ich places as Sioux Falls, Oklahoma ity, and Houston, where young peole are, we feel we are helping them."

The church-building boom seems to e over. A facility which functions iore than once or twice a week apears to be the type of structure that iurches will be building and that hurch Extension Service will be iancing. *G. C. News Service.*

ennonite TV peace films et Methodist assist

aith and Life Radio and Television pproved the theme of reconciliation r the next series of Mennonite TV ots. The art of peacemaking and e art of living simply were themes iosen for development. These brief levision messages were to have been oduced in the summer of 1971 for lease in January 1972.

Thanks to a unique offer, however, om TRAFCO, Nashville, Tennessee TV Radio and Film Commission) the United Methodist Church, imediate action is now being taken to oduce the peace spots. The United ethodist Church gave permission to AFCO to offer its labor and facilis free of charge to several denomations for use in November and ecember. Seeing the immediate ed for productions dealing with acemaking and realizing the unique ennonite convictions on peace, AFCO is donating an equivalent of 900 to the production.

The remaining $20,000 needed to mplete the project will be raised by combined effort of the supporting urches. The Church of the Brethi, MCC Peace Section, Mennonite iurch, and the General Conference ennonite Church have agreed to be sponsors of this amount. The Scholter Foundation has also agreed to ike a grant available.

The films on the simple life are rrently being written and are still pected to be produced for 1972.

80 pastors in Bolivia get Mennonite helping hand

Dale Linsenmeyer, Beatrice, Nebraska, is director of MCC *work in Bolivia. He sent the following report.*

A few weeks ago when I was in Cochabamba, I was approached by a social action committee of the Evangelical Christian Union Church. This committee was made up of several Bolivian businessmen who were concerned that their national pastors, all of whom must gain their full support from their congregations, receive some help so as to have a better living. This group asked if it would be possible for MCC to help them with any type of material aid and they would pay any expenses involved.

This came at a time when I wanted to clear out our Cochabamba warehouse of material aid, which consisted mainly of used clothing which I'd been keeping in case of disaster. With the new shipment of material aid already in customs in Cochabamba, I felt no need to keep this old supply. Therefore, I offered to the committee used clothing and layette bundles, and they offered to buy some powdered milk.

The group made packages out of this material aid for each of their national pastors. The material aid was distributed to some eighty families involving over 350 people. Some people described this as the highlight of their convention and it sounded as though it was received with gratitude according to a letter they sent:

"Dear Friends in Christ: Christmas came early this year for our pastors of the Evangelical Christian Union here in Bolivia, because of the many things that you have sent. We wish you could have seen their faces as they opened their gifts of lovely quilts, clothes, soap, and toys.

"These gifts that you have sent in the name of Christ will go to nearly every part of Bolivia. In the altiplano where it is very cold, in the lowlands where it is very hot and wet, and here in the valley where we have mild temperatures most of the year. How welcome these warm sweaters, quilts, nice clothes, and towels will be."

Words and deeds

Taipei Center, occupying two floors of a four-story apartment building in Taiwan's capital city, is a mission center for the four Mennonite churches in the city and for the General Conference Mennonite mission. The unit, which was dedicated in October by Albert Gaeddert, a member of the Commission on Overseas Mission, contains an apartment for a missionary family, a guest apartment, business office, and a meeting room.

Robert A. Franz, Ritzville, Wash., was honored recently by the Parents Association of Bethel College for his leadership in community and church and service to the church college. He is a member of the Bethel board of directors and of the General Conference Commission on Home Ministries.

Volunteers in the Mennonite Central Committee voluntary service program are supporting their own volunteer out of their own earnings as a peace witness. John Swarr, New Providence, Pa., who has been working at Wiltwyck School for Boys, has been transferred to the Washington office of the MCC Peace Section as an assistant to the director.

Bethel College has set its 1971-72 budget at $1.25 million dollars which will require $230,000 in gifts from churches and supporting groups, rather than $250,000 as is needed by the present budget.

Mennonite Seminary in Montevideo awarded diplomas to three students at graduation ceremonies on November 8. The graduates were: Anni Dück, Fernheim, Paraguay; Jose Godoy, Salto, Argentina; and Ernest Weichselberger, Volendam, Paraguay.

Mennonite Hospital, Bloomington, Ill., opened part of its Long-Term Care unit on December 17. Designed for those who need skilled nursing care, but do not need the acute care services of a hospital, the unit, located in the hospital's new wing, now provides thirty-eight beds which will eventually be increased to seventy-six.

RECORD

Calendar

Feb. 10-12—Newton, Kan., Council of Commissions.

Aug. 14-20—Fresno, Calif., General Conference.

Apr. 13-16—Chicago, Mennonite Consultation on Evangelism.

July 18-23, 1972—Curitiba, Brazil, Mennonite World Conference.

Baptisms

First Church, Berne, Ind., on Dec. 13: Norman Amstutz, Stanley Beitler, Donald Flueckiger, Keith Frank, Carol Gilliom, David Habegger, Denise Lehman, Jay Lehman, Terry Lehman, Timothy Liechty, John Miller, Brian Moser, Norman Sprunger, Keith Yoder.

Films

Nepal: On the Potter's Wheel, a 16-mm color film which vividly pictures the work of the United Mission to Nepal is now available from Mennonite Central Committee through its film library. The 35-minute film presents an accurate picture of the tremendous scenery, rich historical and cultural heritage, and great needs of Nepal. The film takes one on a visit to the ten projects, including Butwal Technical Institute, where seven MCC volunteers are serving. The young, emerging Nepali church is also depicted. Write: Information Services, MCC, Akron, Pa. 17501.

AGENTS OF GOD'S LOVE

Workers

Henry and Sara Jo Braun, Berne, Ind., have gone to the Congo for a three-year term of service under the Congo Inland Mission. Henry, a member of the Waterloo (Ont.) Church and son of Mr. and Mrs. Henry Langeman, will provide mechanical services for the mission. Sara will assist in the medical program. She is a member of the First Church, Berne, and daughter of Mr. and Mrs. Weldon Lehman. Both are graduates of Goshen College.

Delbert Dick, Gospel Church, Mountain Lake, is serving a two-year voluntary service assignment as production room assistant at MCC headquarters. He attended Grace Bible Institute and the Radio Engineering Institute of Omaha.

Otto Driedger, Osler (Sask.) Church, is serving a two-year Pax assignment at Bambergen, Germany, where he will be involved with construction projects. He is a graduate of Bethany Bible Institute.

John Duerksen, Lehigh (Kan.) Church, is serving a twenty-seven-month Pax assignment in Congo, where he will work in agricultural extension work. He attended Bethel College.

Edgar Epp, Haney, B.C., currently warden of the Haney Correctional Center, Maple Ridge, B.C., has been appointed coordinator of community programs of the Ontario Department of Correctional Services, beginning Jan. 1. He was formerly a member of the General Conference Board of Christian Service.

Curbey Goering, Eden Church, Moundridge, Kan., is serving a one-year voluntary service assignment in Lancaster, Pa., working with retarded boys. He attended McPherson College.

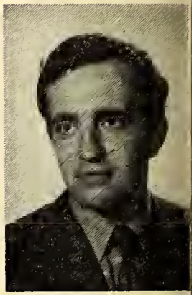
June Reimer, First Church, Beatrice, is serving one year of voluntary service as a nurse at McDowell, Ky., assigned by MCC. She is a graduate of the Byran Memorial School of Nursing.

Jan Sohar, Salem Church, Kidron, Ohio, is serving a two-year term of MCC voluntary service at Children's Center, Laurel, Md. He is a graduate

H. Braun

S. Braun

Dick


Driedger

Duerksen

Epp

Goering

Reimer

Sohar

Yano

f Datton High School.
Teruks Yano, a registered nurse,
nd a member of the Mennonite con-
regation in Hyuga, Japan, went to
Vietnam in September to serve as a
volunteer for the Mennonite Central
Committee in the program of Vietnam
Christian Service.

Deaths

ake Dick, Turpin (Okla.) Church,
was born Aug. 4, 1884, in McPherson
County, Kan., and died Oct. 31.
Sarah Lohrentz Gaeddert (Mrs.
Gustave), Bethel College Church,
North Newton, Kan., was born Jan.
, 1891, and died Dec. 17.
Lydia Habegger, First Church,
Berne, Ind., was born Mar. 6, 1893,
nd died Nov. 24.
Paul J. Kaufman, Salem Church,
Freeman, S.D., was born May 7,
896, and died Nov. 30, 1970.
Malvin W. Koehn, New Hopedale
Church, Meno, Okla., was born Mar.
6, 1913, in Berenda, Calif., and died
Dec. 7.
Justina Boese Nachtigal, First
Church, Newton, Kan., was born July
, 1888, and Nov. 23.
Albert J. Schmidt, New Hopedale
Church, Meno, Okla., was born May
2, 1888, in Moundridge, Kan., and
ied Dec. 12.
Henry J. Wiebe, Emmaus Church,
Whitewater, Kan., was born Oct. 1,
890, in Russia, and died Dec. 6.

Marriages

ary Gerber, First Church, and
arcia Habegger, West Missionary
Church, both of Berne, Ind., Dec. 5.
Robert Ransbottom, United Meth-
dist Church, Rockford, Ohio, and
ary Kay Burke, First Church, Berne,
nd., on Dec. 19.
Richard Sprunger, First Church,
erne, Ind., and *Gloria Huffman,*
nited Methodist Church, Hoagland,
nd., on Dec. 19.

College basketball

Dec. 16: Ind. Tech. 94—Bluffton 75
Dec. 18: Baker 92—Bethel 83

LETTERS

Let's not stop marching

DEAR BROTHER SHELLY: I was interested in Marie J. Frantz's letter in your November 24 issue, "Jail Better Than Marches."

My only question is, "Why not marches *and* jail, if necessary?" Certainly, Christians who read the Gospels carefully have an excellent precedent for marching or demonstrating! In Matthew 21, Mark 11, and Luke 19:29ff., Jesus with His disciples, planned a demonstration very carefully, and marched right down Pennsylvania Avenue past the White House to Capitol Hill, to wake up Jerusalem.

Let's not stop peaceful, nonviolent marching and demonstrating—but let's remember that marching, demonstrating, or even going to jail are only negative (though necessary) activities.

The more important issue is to teach people to love, and give of themselves, in the spirit of the cross of love and reconciliation, praying for all—even opponents (Christians have no enemies, only opponents), "Father, forgive them." *Carl J. Landes, Rt. 1, Straughn, Ind. 47387.*
Dec. 4

Great need for humility

TO THE EDITOR: He humbled himself, Philippians 2:5-8, and many other such references as, especially, Matthew 11:20-24. And so many songs which remind us of humility, especially *Mennonite Hymnary* 106.

Family Worship. Daily Bible reading, morning and evening, not less than two chapters, and closet prayer, morning and evening; also, table prayer and blessings. And a daily devotional book of a real spiritual nature. I will copy one which appears in our devotional book on October 13, 1970, as follows:

Scripture passage, Psalm 51:7-13.

And a poem for each day: "Holy Ghost, with Power Divine,/ shine upon this heart of mine;/ Chase the shades of night away,/ Turn my darkness into day.

"Holy Ghost, with Power Divine,/ Cleanse this guilty heart of mine;/ long hath sin, without control/ Held dominion o'er my soul" (Andrew Reed).

The Prayer. "Our Father, we confess with humility our sin of indifference to Thee and to our fellowmen. The fire on the altar of our hearts has burnt down to a dead ember. The radiance of Christian experience has faded into drab colors which shed no glow upon life's pathway. The charm of a radiant countenance has departed. Those who look to us for light see darkness only. "Restore unto us the joy of Thy salvation. May we enjoy an experience of the real presence of Christ, which shall banish our indifference and coldness of heart and enthrone within us a radiant joy which shall draw men unto us and unto Thee. May fervent zeal constrain us to lead the wayward feet into the highway of holiness! May we have fellowship with Him who for the joy that was set before Him endured the cross, despising its shame.' Grant that we, and Thy whole church, may enter into this fellowship of joy and service, for the glory of Thy name through Jesus Christ our Lord. Amen" (L. D. Lowe).

Such devotions are needed in many homes today, and, as is well-known, TV gets much more attention than Bible reading and meditation. And have the Word hid in our hearts, and teach the holiness of God's house and grounds. Most children romp around on God's ground as they do on school grounds. How much more blessed it would be if God's property would be kept sacred and holy. And observe Romans 12:2, 1 Timothy 2:9, 10, not with nakedness; 1 John 2:15-17, 1 Peter 5:4-6, John 14:15-23, Mark 12:30-33, Luke 10:27, 28: Are we keeping all His commandments? Let's renew our faith by reading Psalm 51, and Daniel 9. On God's property, we should feel to put off our shoes, 2 Chronicles 7:14. *Jacob H. Decker, 1011 N. Walnut St., Newton, Kan. 67114.*
Oct. 22

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MEDITATION

o the draft resister who loves us all

ATE ME AND threaten me:
You do not have the power to make me hate you in return
Nor cease to pray for you.
ut me in prison or kill me:
My brothers committed to the work of peace
Will carry on.
ipe out our movement:
Our suffering will startle your conscience
And make conscientious objectors of your sons.
ewrite history and blot out our memory:
The logic of human experience will show that love provokes love
And the private heart cannot stop yearning for peace.

ut if your system of escalated terror should, tomorrow,
Raise deadly mushroom clouds over mankind's cities
And the last life on earth succumb to lukemia,
at would, in reality, be the end of God's creation on earth,
e final fall of man
and death of God.
e then would have been wrong for not dropping everything but peace.
sus, crucified for the last time,
"Father, forgive them in their despair,
For now they know what they have done."

David H. Janzen

rayer for a new covenant

GOD You have been our dwelling place in all generations. We have
led to You for help and consolation, for guidance and protection.
dom have we been satisfied simply to dwell—to live—in Your
sence. More often have we put before You an account of our needs
d desires. We have, too often, relied upon You to answer our de-
nds, to satisfy our requests. We have worshipped You with an eye
a bargain. We would promise to love each other if our God would
ke us prosper. We have promised to sing to You, if You would keep
safe. We have even promised to pray for You, if You would answer
prayers.
But do You not demand that we live with You in silent adoration?
must speak—the human mind and voice and spirit cannot lie still
ever—it seeks its own to talk with and to share what it thinks and
ls and knows and hopes.
We ask then only for the grace to make conversation with ourselves.
r hope is that our church can be a place where we live for a mo-
nt and a day with each other, and there say what must be said
each other. What we really want is that we should, together, be the
usehold of faith, where men and women can share the hopes and
estions and certainties and doubts that keep us alive in this world.
While we live in Your presence, singing the song of silence, may
life together be a conversation—a conversation that is not only
h each other, but also for each other. Amen.

Louis Hammann

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COVER

Life's landscape is mystery and surprise.

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Baal on Main Street

THOSE FELLOWS IN the Old Testament knew the score. They kept up with the times and their neighbors respected them for it. Invitations to suppers and celebrations came to them from all sides and almost everyone spoke well of them. Down at the town pump, nine out of ten citizens could tell you that these fellows were the boys to watch.

No, I'm not talking about Moses, Gideon, Samuel, Elijah, Jeremiah, and Hosea. You know that they were smart fellows. I would not waste your time telling you something you and I already know.

I mean those other guys who have gotten a bad press in about every Sunday school class in the land. It is time that we rehabilitate them and see them for what they really were. Our salvation might well depend on it.

I'm talking about Joash, the father of Gideon (Judg. 6:25), Ahab, Ahaziah, Jehoram, Hoshea (all kings of Israel, 1 Kings 16, 22, 2 Kings 3, 17), Manasseh, Ahaz (kings of Judah, 2 Kings 21, 28), and even Mattan, the priest of Baal (2 Kings 11:18). We've always pictured these fellows as villains, if we have even thought of them at all. The reason is clear. They all promoted the worship of Baal at the expense of full obedience to the true God of Israel.

The problem is that we always see them through the eyes of their enemies, the prophets. (Honestly, I'm on the side of the prophets, too, but I have a point to make, so hang in there with me.) If we could see these fellows through the eyes of their friends—the storytellers down at the village gate—we'd begin to see ourselves and our neighbors in the nineteen seventies.

If you had lived in an Israelite town of three thousand years ago, you would have discovered that the law-abiding, hard working, no-nonsense types that made up the backbone of the town burned incense at the altar of Baal (Jer. 11:13) and flew the Baal flag. Ever since they came to this country, these folks saw that the Baal thing was what made the country great, so why not be patriotic? Baal helped the crops grow and kept the plagues away. He kept the country strong.

Sure, Jehovah, the old God of Israel, brought the people out of Egypt and up through the deserts of Sinai. But our folks were sure that Jehovah approved of Baal because Jehovah brought them to this country where they found Baal. And many of the well-known prophets prophesied by Baal (Jer. 2:8), so obviously Jehovah approved of Baal.

Not everything goes smoothly, of course. One has to sacrifice to keep a good thing secure. The sacrifice means giving a son or daughter to the fire on the altar of Baal (Jer. 19:5), but one could hope that the lottery would fall on someone else's son. Even if it didn't, the neighbors would tell you how proud you should be to have given a son to the service of Baal.

I've known these folks most of my life and every time I open the Old Testament, I find them there. Could we say that we've studied the prophets too much and paid too little attention to the people they preached to? I think so. Anyway, now I understand the prophets a little bit better. M.S.

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